

THE
INTERLINEAR
GREEK-
ENGLISH
NEW
TESTAMENT

With Lexicon and Synonyms

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The Value of HEBREW and GREEK to Clergymen

1. Without *some* knowledge of Hebrew and Greek, you cannot understand the critical commentaries on the Scriptures, and a commentary that is *not* critical is of doubtful value.

2. Without *some* knowledge of Hebrew and Greek, you cannot satisfy yourself or those who look to you for help as to the changes which you will find in the Revised Old and New Testaments.

3. Without *some* knowledge of Hebrew and Greek, you cannot appreciate the critical discussions, now so frequent, relating to the books of the Old and New Testaments.

4. Without *some* knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text.

5. Without *some* knowledge of Hebrew and Greek, you cannot be an independent student, or a reliable interpreter of the word of God.

6. As much knowledge of Hebrew can be secured, with the same method, under the same circumstances, by the same pupil, in *one* year, with the aid of the Interlinear Old Testament, as can be gained of Latin in three years. Greek, though somewhat more difficult, may be readily acquired within a brief period with the aid of the Interlinear New Testament (which contains a lexicon) and an elementary Greek grammar.

7. The Hebrew language has, in all, about 7,000 words, and of these 1,000 occur in the Old Testament over 25 times each.

8. The Hebrew grammar has but *one* form for the Relative pronoun in all cases, numbers and genders; but *three* forms for the Demonstrative pronoun. The possible verbal forms are about 300 as compared with the 1,200 found in Greek. It has practically no declension.

9. Within ten years the average man wastes more time in fruitless reading and indifferent talk, than would be used in acquiring a good working knowledge of Hebrew and Greek that in turn would impart to his teaching that quality of independence and of reliability which so greatly enhances one's power as a teacher.

10. There is not *one* minister in *ten* who might not if he but *would*, find time and opportunity for such study of Hebrew and Greek as would enable him to make a thoroughly practical use of it in his work as a Bible-preacher and Bible-teacher.

INTRODUCTION

THERE are many ways scarcely needing mention in which the Interlinear New Testament may prove its value, not the least of which is the facility with which it enables one, even if rusty in his Greek, to put his finger on the original Greek word or phrase, and at the same instant upon a literal rendering. To many it will repay its cost in the time saved from turning to a Greek dictionary. Of course it becomes a necessary adjunct to every complete working library.

The ever-growing interest in New Testament study makes it desirable that the general reader, who would be well informed on current topics, should have some acquaintance with the relation of the standard English version to the original text, while a still more intimate knowledge on the part of the clergyman and the Bible Class teacher would seem almost imperative. Toward this end no aid is likely to be more helpful than the Interlinear New Testament.

This work is intended therefore to help the English reader of the New Testament, who may desire to refer to the actual words used in the Greek text. It has not been framed to teach people Greek, though it may be used to good advantage for that purpose.

The Interlinear Translation brings to view certain points of interest that no other translation has ever pretended to give. Take for instance the word 'master.' This word 'master' is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning. The word 'judgment' in the Authorized Version stands for *eight* different Greek words in the original; and so of many others. Of particles, 'but' represents *twelve* different words; 'by,' *eleven*; 'for,' *eighteen*; 'in,' *fifteen*; 'of,' *thirteen*; and 'on,' *nine*.

We do not intend to imply that a given Greek word can be, or that it is desirable that it should be, translated in all places by the same English word. On the other hand, one should be able to ascertain, on occasion, just what the facts are; and it is an interesting feature of the Interlinear New Testament that in the margin appears the English word of the Authorized Version; in the text appears the Greek original of that particular word; and immediately under it, the English word that is its nearest literal equivalent.

We give the Greek Text, with an interlinear translation as literal as may be to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text.

This work also gives in its notes not only the various readings of *six* different

INTRODUCTION

editors of the Greek Testament, but also these variations in *English* whenever the sense is affected thereby, but without attempting to present in every case all the minute shades of meaning which a Greek scholar will attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word ; but from this they rise to variations of the greatest importance. All are of interest, because they concern the word of God, and are here made available to the English reader, to whom we furnish in this volume all he may require both as to the *text* of the New Testament, and for its word-for-word *translation*.

THE GREEK TEXT.

The Greek Text is that of Stephens, 1550, which has long been in common use ; but as the edition of Elzevir, 1624, is the one often called the Received Text, or Textus Receptus, because of the words, "Textum . . . ab omnibus receptum," occurring in the preface, we give the readings of this Elzevir edition in the notes, and mark them E. It is the text commonly reprinted on the Continent. In the main they are one and the same ; and either of them may be referred to as the Textus Receptus.

There are a number of minute variations between the editors which we do not attempt to present. In all these cases we have followed the majority of modern editors. With them we have also added the final ν to the third person singular and plural in $\sigma\iota$; third singular in ϵ ; in datives plural in $\sigma\iota$, &c. For $\sigma\upsilon\tau\omega$ we have given $\sigma\upsilon\tau\omega\varsigma$, and $\alpha\iota\tau\omicron\upsilon$ where some have $\alpha\iota\tau\omicron\upsilon\varsigma$.

As to the *form* of the Greek text a few words are needed.

1. PARAGRAPHS.—We were disappointed in finding nothing like *authority* for where a paragraph ought to be. Ancient manuscripts were no help : they have few or no paragraphs. The editors all differed, each making paragraphs according to his own judgment. We were therefore obliged, after referring to the best examples, to form paragraphs for ourselves. We are anxious that our readers should remember that the paragraphs have *no authority*, which they might have had if the ancient manuscripts had agreed in the placing of them.

2. PARENTHESES.—Most of the editors have placed here and there parentheses in their Greek texts. These we have disregarded, seeing that there are no such things in the early Greek copies. We have placed them in the English where we deemed them necessary to preserve the sense, but not being in the Greek they also have no authority.

3. INVERTED COMMAS.—Some editors mark with inverted commas the words that are spoken, and others in a similar way mark the quotations from the Old Testament. But in some places it is doubtful where these quotations close, and it was thought best to omit them. These also, being absent from the ancient Greek copies, have no authority.

4. POINTS.—There is no authority anywhere for the punctuation. There are few or no points in the ancient copies, and editors naturally differ in their system of pointing. We have been obliged to punctuate for ourselves as we judged

INTRODUCTION

best. We have not attempted to note the difference in the punctuation of the various editors, except in places where it materially alters the sense.

5. CAPITALS.—The only remark needed here is in reference to the names of God, of Christ, and of the Holy Spirit. The greatest difficulty is touching the word 'Spirit.' In some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to (see Rom. viii. 9); and if sometimes a small letter and sometimes a capital had been placed to the word *πνεῦμα*, in the Greek, persons would naturally have concluded that the question was thus indisputably settled. It was therefore judged best to put a small π everywhere. In the English we have been obliged to put a capital S when the Holy Spirit was referred to and so have retained it wherever we thought this was the case; but in some places it is really doubtful, and becomes a question for the spiritual judgment of the reader. The Greek will not help in the difficulty, because in the earliest copies every letter was a capital. In the other names we have followed the usage of modern editors; putting in the Greek a capital to Jesus but a small letter for Christ, and a small letter for Lord and for God.

6. VERSES.—In a few places it is doubtful where the verses should commence. In these cases we have followed Bruder's "Greek Concordance," though that work does not in all cases agree with itself.

THE INTERLINEAR TRANSLATION.

1. The plan. The Greek words have always been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must be read. Thus, "And 'related 'to 'them 'also 'those 'who 'had 'seen ['it']" (Luke viii. 36) are numbered so as to read "And those also who had seen [it] related to them."

To prevent this numbering, and transposition in reading, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Thus, instead of

¹Ἐγένετο δὲ
It 'came 'to 'pass 'and

we have printed

¹Ἐγένετο-δὲ.
And it came to pass.

The words in brackets [] are what have been added in the English to complete the sense where there is no word in the Greek to correspond to the words added.

Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English word under it: as *οὕτως*, 'that,' in Mark xii. 7; and *οὐ* in verse 14, where there are *two* negatives, which, if both were translated, would in English destroy one another; and so of *μή*, where it simply marks the sentence as a question.

In a few places we have been obliged to put a double translation, mostly because of the double negatives used in the Greek, where they do not immediately follow one another, and so could not be translated by such strengthened expres-

INTRODUCTION

sions as 'not at all,' 'in no wise,' &c. In such cases we have placed a *literal* translation below the one required in English. Thus—

οὐδέν.
anything.
(*lit.* nothing.)

2. Points of grammar. *The Aorist.* This tense of the Greek verb has been at all times the most difficult to deal with, being translated, in the Authorized version (and by others), sometimes by the *present*, sometimes by the *past*, sometimes by the *future*, and sometimes by the *perfect*. Grammarians say that, in the main, it is the *indefinite past*, and we have endeavored, as far as may be, to keep it to this, avoiding, except in a few places, the translation of it as a *perfect*. We all know what stress is often laid—and rightly so—upon the word 'have.' If I say, 'he *has* cleansed me,' it is more than saying 'he cleansed me.' The former expression indicates the *perfect*, and implies a continuance of the act, or its effects, to the present time; whereas the latter speaks of an act at some time in the past, without anything being implied as to its continuance.

For this reason it appeared unadvisable to translate the aorist as the *perfect*, except in a few places where the true sense would otherwise have been destroyed. It is true that the English idiom requires it elsewhere, but it was thought best to preserve the above distinction. An extreme case will illustrate this point. In 1 Corinthians v. 9 occurs the word *ἔγραψα*, 'I wrote;' and in verse 11 the same word precisely—'I wrote;' but the Authorized Version (and others) put for the *latter* 'I have written.' It is there accompanied with the word 'now'—'now I have written.' This is needed for good English; we have put 'I wrote' in both places, but have placed a comma after the word 'now' to make it read more smoothly. We preserve this uniformity for the sake of literalness, always remembering the fact of the Authorized Version being in proximity, which will make all plain in such instances.

In a few places we have translated the aorist as a *present* where the sense demanded it. As, for instance, *ἔγνω*, in 2 Timothy ii. 19: "The Lord *knows* those that are his," instead of "the Lord *knew*," &c.

The Imperfect. This is mostly translated as 'I was writing,' or 'I wrote.' But there are a few places where this tense is said to have a different meaning. This will be best illustrated by the much-disputed passage in Romans ix. 3: "For *I could wish* that myself were accursed from Christ for my brethren." Here the word for 'I could wish' is in the imperfect. If the learned were agreed as to a translation we should have kept to the same, but while some translate 'I could wish,' as a *conditional present*, others give 'I could have wished' as a *conditional past*. We have thought it best to keep the sense of the simple imperfect as referred by Winer to this passage. "*I felt a wish*, and should do so still, could it be gratified . . . (a conditional clause being understood)." We have put "I was wishing."

The Perfect. This we have kept as uniform as we could, implying an act perfected, but continuing to the present in itself or its consequences. In a few

INTRODUCTION

places we have translated it as a *present*: as in Matthew xii. 47, in the sense of 'they have stood and still *are standing*.'

The Subjunctive. In this mood perhaps we have deviated further from ordinary practice than in any other, but we have endeavored, as far as practicable, to keep it distinct from both the English *imperative* and the Greek *future*. Thus in Romans xiii. 9 for *οὐ φονεύσεις* (future indicative) we have, 'thou shalt not commit murder;' but in James ii. 11, for *μὴ φονεύσης* (aorist subjunctive) 'thou mayest not commit murder.'

THE PRONOUNS. At times it is important to know whether the pronouns are emphatic or not. *ἐγὼ γράφω* and *γράφω* are both 'I write;' but where the *ἐγὼ* is put in the Greek, it makes the pronoun emphatic. This however is somewhat due to the writer's style, and in John's Gospel and Epistles, it has been judged that, from his peculiar style of composition, he puts in the pronouns where emphasis is not always intended. John ix. 27 gives a good example of the same verb with and without the pronoun in the Greek: "Why again do ye wish to hear? do ye also wish to become his disciple?"

COMPOUND WORDS. It was found impracticable to translate these uniformly throughout. For instance, if *γνώσεις* be translated 'knowledge,' it might be thought that *ἐπίγνωσης* should be 'full knowledge,' &c.: but on referring to a Concordance it will be seen that the latter word cannot be intensified in all places, and then to translate it by 'knowledge' in some places, and 'full knowledge' in others looks too much like interpretation. We have therefore translated both words by 'knowledge.' In the few places however where one of each of such words occurs in the same sentence, some distinction was imperative.

THE NOTES.

The references to the notes are marked thus in the text "*αἰροῦ*"; the mark" showing how far the variation extends. In a few places a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *one tick* shows the termination of the *inner* note. Thus " ' " See notes * and * Matthew v. 44.

This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, "—*αἰροῦ* [L] TTr"; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and then it could be put either thus, *δὲ* [LTTr], or [*δὲ*] LTTr; we have adopted the latter plan. In some places the editors mark *part* of a word as doubtful, mostly in compound words. See for instance [*ἐκ*]*διδάσκουσιν* read by TrA in Luke xi. 49.

It will be seen by this that the marks [] *applied to the Greek or the editors* in the notes always refer to readings which the editors point out as doubtful. They must not be confounded with the same marks in the *English* text and notes, which always point out that there is *no* corresponding word in the Greek.

INTRODUCTION

In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word. Thus in Luke xv. 2, the word 'both' is added; but it falls between the words 'the' and 'Pharisees,' therefore it is put thus in the note "+ τε both (the) LTrA" to show that it must be read 'both the Pharisees.' Slight variations in the use of the parenthesis occur in the course of the work, but we trust the meaning intended will in all cases be plain to the student.

Where long pieces are to be omitted they are marked in the text where they commence and where they end, but in the notes the first word or two only and the last are named with . . . between. Thus in Luke ix. 55, note 'stands, — καὶ εἶπεν (verse 55) . . . σώσαι (verse 56) LTrA;—ὁ γὰρ . . . σώσαι G. The four editors omit the whole twenty words; but G omits only the last twelve. In Luke xxiv. 10, note 'is thus, + ἡ the [. . .], implying that *some* intended will in all cases be plain to the student.

We have endeavored to make the notes as plain as possible for the English reader. One point still needs to be explained. For instance, in Luke vii. 22 occur the words "and answering Jesus said;" but a note omits the word 'Jesus,' and then it must be read (as stated in the note) "and answering he said." This is because the word εἶπεν (as already explained) stands for both 'he said,' and 'said.' Also in verse 27 occur the words ἐγὼ ἀποστέλλω, 'I send,' but a note omits the word ἐγὼ, 'I,' and then ἀποστέλλω is to be read 'I send,' but without emphasis on the 'I.'

THE MONEY AND MEASURES OF THE NEW TESTAMENT.

1. MONEY. It was deemed better not to attempt to *translate* the sums of money named in the New Testament, as we have no corresponding pieces to those then in use. We have therefore used the Greek words untranslated, and give a list of them here. It is not without interest and instruction to know the approximate value of money and the extent of the measures used. For instance, in Revelation vi. 6 we read of "a measure of wheat for a penny" in the Authorized Version; but this leaves the reader in doubt as to how far it speaks of scarcity and dearth. We want at least to know the value of the 'penny,' and the capacity of the 'measure.'

The following lists, it is hoped, will be useful; but approximate values only can now be arrived at.

GREEK.	AUTHORIZED VERSION	IN THIS WORK	APPROXIMATE VALUE
λεπτόν	mite	lepton	0.001875
κοδράντης	farthing	kodrantēs	0.00375
ἀσσάριον	farthing	assarion	0.015
δηνάριον	penny	denarius	0.16
δραχμή	piece of silver	drachma	0.16
δίδραχμον	tribute money	didrachma	0.32

INTRODUCTION

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
			\$
στατήρ	piece of money	stater	00.64
μνᾶ	pound	mina	15.75
τάλαντον	talent	talent	943.66
ἀργύριον	piece of silver.	This is the common word for silver and money, as <i>l'argent</i> in French. In different places it would represent wholly different coins.	

2. MEASURES OF CAPACITY.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE.	
			Gallon.	Pint.
ξέστης	pot (liquid measure)	vessels*	0	1
χοῖνιξ	measure (dry ")	choenix	0	2
μόδιος	bushel (dry ")	corn measure*	2	0
σάτον	measure (dry ")	seah	2	1
βάτος	measure (liquid ")	bath	7	4
μετρητής	firkin (liquid ")	metretes	8	4
κόρος	measure (dry ")	cor	64	1

It is judged that those marked * are referred to as measures independent of their capacity: such as "washing of vessels," &c.

3. LONG MEASURE. Here the names already in use were near enough to be retained.

			Feet.	Inches.
πῆχυς	cubit	cubit	1	6 to 9
ὀργυιά	fathom	fathom	6	0
στάδιον	furlong	furlong	606	9
μῖλιον	mile	mile	4854	0
ὁδὸς σαββάτου	sabbath day's journey	6 furlongs		

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LIST OF SIGNS AND EDITIONS USED

E Elzevir, 1624.

G Griesbach, 1805.

L Lachmann, 1842-1850.

T Tischendorf, Eighth Edition, 1865-1872

Tr Tregelles, 1857-1872.

A Alford, vol. i. 1868 ; vol. ii. 1871 ; vol. iii. 1865 ; vol. iv. 1862, 1870

W Wordsworth, 1870.

+ signifies *an addition*.

— „ *an omission*.

[] „ in the interlinear translation, that there is *no Greek word* corresponding to the English.

[] signifies in the notes that an editor marks the reading as *doubtful*.

" „ how far the variation in the Greek text extends.

Text Rec refers to *both* Stephens 1550 and E.

ἈΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ. 11
THE 'ACCORDING 'TO 'MATTHEW 'HOLY 'GLAD 'TIDINGS

ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ ^δΔαβίδ, υἱοῦ
BOOK of [the] generation of Jesus Christ; son of David, son
'Αβραάμ.
of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν
Abraham begat Isaac; and Isaac begat

Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
Jacob; and Jacob begat Judas and

αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρίσ καὶ τὸν Ζαρά ἐκ
'his; and Judas begat Phares and Zara of

τῆς Θαμάρ· Φαρίσ δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρώμ δὲ
Thamar; and Phares begat Esrom; and Esrom

ἐγέννησεν τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ·
begat Aram; and Aram begat Aminadab;

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννη-
and Aminadab begat Naasson; and Naasson be-

σεν τὸν Σαλμών· 5 Σαλμών δὲ ἐγέννησεν τὸν Βοὺζ ἐκ τῆς
gat Salmon; and Salmon begat Booz of

Ῥαχάβ· ὁ Βοὺζ δὲ ἐγέννησεν τὸν Ὠβήδ ἐκ τῆς Ῥούθ· Ὠβήδ
Rachab; and Booz begat Obed of Ruth; Obed

δὲ ἐγέννησεν τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαβίδ
'and begat Jesse; and Jesse begat David

τὸν βασιλέα· ὁ Δαβίδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολο-
the king. And David the king begat Solo-

μῶντα ἐκ τῆς τοῦ Οὐρίου· 7 Σολομών δὲ ἐγέν-
mon of the [one who had been wife] of Urias; and Solomon be-

νησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά
gat Roboam; and Roboam begat Abia; Abia

δὲ ἐγέννησεν τὸν Ἀσά· 8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ·
'and begat Asa; and Asa begat Josaphat;

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν
and Josaphat begat Joram; and Joram begat

Ὀζίας· 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθάμ· Ἰωθάμ δὲ
Ozias; and Ozias begat Joatham; and Joatham

ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν·
begat Achaz; and Achaz begat Ezekias;

10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέν-
and Ezekias begat Manasses; and Manasses be-

νησεν τὸν Ἀμόν· Ἀμόν δὲ ἐγέννησεν τὸν Ἰωσίαν·
gat Amon; and Amon begat Josias;

11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
and Josias begat Jechonias and

αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ
'his, at [the time] of the carrying away of Babylon. And after

THE book of the gen-
eration of Jesus Christ,
the son of David, the
son of Abraham.

2 Abraham begat
Isaac; and Isaac be-
gat Jacob; and Jacob
begat Judas and his
brethren; 3 and Judas
begat Phares and Zara
of Thamar; and Pha-
res begat Esrom; and
Esrom begat Aram;
4 and Aram begat A-
minadab; and Ami-
nadab begat Naasson;
and Naasson begat
Salmon; 5 and Salmon
begat Booz of Rachab;
and Booz begat Obed
of Ruth; 6 and
Jesse begat David the
king; and David the
king of her that had been
the wife of Urias;
7 and Solomon begat
Roboam; and Roboam
begat Abia; and Abia
begat Asa; 8 and Asa
begat Josaphat; and
Josaphat begat Jor-
am; and Joram begat
Ozias; 9 and Ozias
begat Joatham; and
Joatham begat A-
chaz; and Achaz be-
gat Ezekias; 10 and
Ezekias begat Manas-
ses; and Manasses be-
gat Amon; and Amon
begat Josias; 11 and
Josias begat Jechonias
and his brethren, about
the time they were
carried away to Ba-
bylon: 12 and after

α Εὐαγγέλιον κατὰ Ματθαῖον (Ματθ. GW) GLTrw; [Εὐαγ.] κατὰ Μαθθ. Α; κατὰ Μαθθ. Τ.
δ Δαβίδ GW; Δαυεὶδ LTrA. ε Ἀμειναδάβ Α. δ Βοὺς LTr; Βοὺς TA. ε Ἰωβὴδ LTrA.
f — ὁ βασιλεὺς LTrA. ε Σολομῶνα OTTrAw. h Ἀσαφ LTrA. i Ὀζεῖαν LTrA.
j Ὀζεῖας LTrA. k Ἐζεκίαν L. l Ἐζεκίας L. m Ἀμῶς LTrA. n Ἰωσείαν LTrA.
o Ἰωσείας LTrA.

they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthew; and Matthew begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall

την μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησεν τὸν Σαλα-
the carrying away of Babylon, Jechonias begat Salathiel;
θιήλ· Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ· 13 Ζοροβά-
thiel; and Salathiel begat Zorobabel; 13 Zoroba-
βελ δὲ ἐγέννησεν τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησεν τὸν
bel and begat Abiud; and Abiud begat
Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ· 14 Ἀζώρ δὲ
Eliakim; and Eliakim begat Azor; and Azor
ἐγέννησεν τὸν Σαδὼκ· Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ
begat Sadoc; and Sadoc begat Achim; Achim
δὲ ἐγέννησεν τὸν Ἐλιούδ· 15 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεά-
and begat Eliud; and Eliud begat Elea-
ζαρ· Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέν-
zar; and Eleazar begat Matthew; and Matthew bo-
νησεν τὸν Ἰακώβ· 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
gat Jacob; and Jacob begat Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.
husband of Mary, of whom was born Jesus, who is called Christ.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Ἀδαβὶδ

So all the generations from Abraham to David [were]

γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Ἀδαβὶδ ἕως τῆς μετοικεσίας
generations fourteen; and from David until the carrying away
Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας
of Babylon, generations fourteen; and from the carrying away
Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.
of Babylon to the Christ, generations fourteen.

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γεννησις οὕτως ἦν. Μνη-
Now of Jesus Christ the birth thus was, Having

στευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
been betrothed for his mother Mary to Joseph, before

συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
came together they she was found to be with child of [the] Spirit

ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων
Holy. But Joseph her husband, righteous being, and not willing

αὐτὴν παραδειγματίσαι, ἐβουλόθη ὑλάθρα ἀπολῦσαι αὐτήν.
her to expose publicly, purposed secretly to put away her.

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου
And these things when he had pondered, behold, an angel of [the] Lord

κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Ἀδαβίδ, μὴ
in a dream appeared to him, saying, Joseph, son of David, not

φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν
fear to take to [thee] Mary thy wife, for that which in

αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. 21 τέξεται δὲ υἱόν,
her is begotten of [the] Spirit is Holy. And she shall bring forth a son,

καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν
and thou shalt call his name Jesus; for he shall save

λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον
people his from their sins. Now this all

γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου
came to pass, that might be fulfilled that which was spoken by the Lord

διὰ τοῦ προφήτου, λέγοντος, 23 Ἰδοὺ ἡ παρθένος ἐν
through the prophet, saying, Behold, the virgin with

γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα
child shall be, and shall bring forth a son, and they shall call name

ἡ γενεὰ begets A. Ματθάν LTTA. Ἀδαβὶδ GW; Δαυεὶδ LTTA. ἡ Ἰησοῦ Tr. γενεαὶς
PLTTAW. γὰρ for LTT[A]. δειγματίσαι LTTA. ὑλάθρα L. — τοῦ (reul) [the] b
LTTAW.

αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον, Μεθ' ἡμῶν
 'his Emmanuel, which is, being interpreted, 'With 'us
 *ὁ θεός. 24 Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίη-
 'God. And 'having 'been 'aroused 'Joseph from the sleep, did
 ἡσεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν
 as had ordered him the angel of [the] Lord, and took to [him]
 τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ
 his wife, and knew not her until
 ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν
 she broug^{ht} forth 'son 'her the firstborn; and he called
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 his name Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,
 Now Jesus having been born in Bethlehem of Judæa,
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν
 in [the] days of Herod the king, behold, magi from [the] east
 παρεγένοντο εἰς Ἱερουσόλυμα, 2 λέγοντες, Ποῦ ἐστὶν ὁ τεχ-
 arrived at Jerusalem, saying, Where is he who has
 θείς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα
 been born King of the Jews? for we saw his star
 ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας
 in the east, and are come to do homage to him. 'Having 'heard
 δὲ Ἡρώδης ὁ βασιλεὺς ἔταράχθη, καὶ πᾶσα Ἱερουσόλυμα
 'but 'Herod 'the 'king he was troubled, and all Jerusalem
 μετ' αὐτοῦ. 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ
 with him. And having gathered together all the chief priests and
 γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ χριστὸς
 scribes of the people, he inquired of them where the Christ
 γεννᾶται. 5 Οἱ δὲ εἰπόν· αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας.
 should be born. And they said to him, In Bethlehem of Judæa:
 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 6 Καὶ σὺ Βηθλεὲμ,
 for thus it has been written by the prophet, And thou, Bethlehem,
 γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ
 land of Judæa, in no wise least art among the governors of Judæa, 'out
 σου γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου
 'of thee 'for shall go forth a leader, who shall shepherd my people
 τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης ἑλάνθρα· κατέσας τοὺς μάγους,
 Israel. Then Herod, 'secretly 'having called the magi,
 ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·
 inquired accurately of them the time of the 'appearing 'star.
 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἱακρί-
 And having sent them to Bethlehem, he said, Having gone, accu-
 βῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὑρητε,
 rately inquire for the little child; and when ye shall have found [him]
 ἀπαγγεῖλάτε μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ.
 bring word back to me, that I also having come may do homage to him.
 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ
 And they having heard the king, went away; and behold, the
 ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν
 star, which they saw in the east, went before them, until having come
 ἐστῆν ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα,
 it stood over where was the little child. And having seen the star,
 ἐχάρησαν χαρὰν μεγάλην σφόδρα· 11 καὶ ἐλθόντες εἰς
 they rejoiced [with] joy 'great 'exceedingly. And having come into

call his name Emman-
 uel, which being in-
 terpreted is, God with
 us. 24 Then Joseph be-
 ing raised from sleep
 did as the angel of the
 Lord had bidden him,
 and took unto him his
 wife: 25 and know
 her not till she had
 brought forth her
 firstborn son: and he
 called his name JE-
 SUS.

II. Now when Jesus
 was born in Bethlehem
 of Judæa in the days of
 Herod the king, be-
 hold, there came wise
 men from the east to
 Jerusalem, 2 saying,
 Where is he that is born
 King of the Jews? for
 we have seen his star
 in the east, and are
 come to worship him.
 3 When Herod the king
 had heard these things,
 he was troubled, and
 all Jerusalem with
 him. 4 And when he
 had gathered all the
 chief priests and
 scribes of the people
 together, he demanded
 of them where Christ
 should be born. 5 And
 they said unto him, In
 Bethlehem of Judæa:
 for thus it is written
 by the prophet, 6 And
 thou Bethlehem, in the
 land of Judæa, art not
 the least among the
 princes of Judæa: for
 out of thee shall come
 a Governor, that shall
 rule my people Israel.
 7 Then Herod, when he
 had privily called the
 wise men, inquired of
 them diligently what
 time the star appeared.
 8 And he sent them to
 Bethlehem, and said,
 Go and search dili-
 gently for the young
 child; and when ye
 have found him, bring
 me word again, that I
 may come and worship
 him also. 9 When they
 had heard the king,
 they departed; and
 lo, the star, which they
 saw in the east, went
 before them, till it
 came and stood over
 where the young child
 was. 10 When they saw
 the star, they rejoiced
 with exceeding great
 joy. 11 And when they

α — ὁ Ι. β ἐγερθεὶς having risen LITTA. γ — ὁ Τ. δ — τὸν (read a son) LITTA.
 ε — αὐτῆς τὸν πρωτότοκον LITTA. ς ὁ βασιλεὺς Ἡρώδης LITTA. ζ εἶπαν Τ. η λαοῦς Ι
 θ ἐξετάσατε ἀκριβῶς LITTA. ι ἐστάθη LITTA.

were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

τὴν οἰκίαν, ἔβρυν" τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, the house, they found the little child with Mary his mother, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς and having fallen down" did homage to him: and having opened θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ ²treasures ¹their they offered to him gifts; gold and λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' frankincense and myrrh. And having been divinely instructed in ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ a dream not to return to Herod, by another way ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. they withdrew into their own country.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου Now ²having ³withdrawn ¹they, behold, an angel of [the] Lord ⁴φαίνεται κατ' ὄναρ" τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε appears in a dream to Joseph, saying, Having risen take with [thee] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, the little child and his mother, and flee into Egypt, καὶ ἴσθι ἐκεῖ ἕως ἀνείπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ and be there until I shall tell thee; ⁵is ⁶about ⁷for ²Herod to seek the παιδίον, τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβεν little child, to destroy him. And he having risen took with [him] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς the little child and his mother by night, and withdrew into Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα Egypt, and was there until the death of Herod: that πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ might be fulfilled ⁸that which was spoken by the Lord through the προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. prophet, saying, Out of Egypt have I called my son. 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, Then Herod, having seen that he was mocked by the magi, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς was enraged greatly, and having sent he put to death all the παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ boys that [were] in Bethlehem and in all its borders, from διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβω two years old and under, according to the time which he had accurately σεν παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν inquired from the magi. Then was fulfilled that which was spoken οὐπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμᾷ by Jeremias the prophet, saying, A voice in Rama ἠκούσθη, ῥθῆνος καὶ κλαυθμὸς καὶ ἔδυρμος πολὺς, Ῥαχὴλ was heard, lamentation and weeping and ⁹mourning ¹⁰great, Rachel κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέληεν παρακληθῆναι, weeping [for] her children. and ¹¹not ¹²would be comforted, ὅτι οὐκ εἰσιν. because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth to Joseph in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου But ²having ³died ¹Herod, behold, an angel of [the] Lord ⁴κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ in a dream appears to Joseph in Egypt, saying, Having θεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου risen take with [thee] the little child and his mother, and go

¹ εἶδον they saw ΟΛΤΓΑΛ. ² κατ' ὄναρ ἐφάνη in a dream appeared L; κατ' ὄναρ φαίνεται Tr. ³ — τοῦ (read [the]) ΛΤΓΑΛ. ⁴ διὰ through ΛΤΓΑΛ. ⁵ — θῆνος καὶ ΛΤΓΑ. ⁶ ἠέλησεν L. ⁷ φαίνεται κατ' ὄναρ ΛΤΓΑ.

εἰς γῆν Ἰσραὴλ· τεθνήκασιν· γὰρ οἱ ζητοῦντες τὴν ψυχὴν
into [the] land of Israel: for they have died who were seeking the life
τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ
of the little child. And he having risen took with [him] the little child and
τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. 22 ἀκούσας
his mother, and came into [the] land of Israel. ²Having heard
δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου
but that Archelaus reigns over Judaea instead of Herod
τοῦ πατρὸς αὐτοῦ, ἔφοβήθη ἐκεῖ ἀπελθεῖν·
his father, he was afraid there to go; ³having been divinely
θεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
instructed and in a dream, he withdrew into the parts
23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ·
and having come he dwelt in a city called Nazareth;
ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι
so that should be fulfilled that which was spoken by the prophets, that
Ναζωραῖος κληθήσεται.
a Nazarean shall he be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ
Now in those days comes John the
βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ²καὶ λέγων,
Baptist, proclaiming in the wilderness of Judaea, and saying,
Μετανοεῖτε ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ
Repent, for has drawn near the kingdom of the heavens. For this
ἔστιν ὁ ῥηθείς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος,
is he who was spoken of by Esaias the prophet, saying,
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυ-
[The] voice of one crying in the wilderness, Prepare the way of [the]
ρίου ὑθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης
Lord, straight make his paths. And himself John
εἶχεν τὸ ἐνδύμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερ-
had his raiment of hair of a camel, and a girdle of
ματίνην περὶ τὴν ὀσφύν αὐτοῦ ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες
leather about his loins, and the food of him was locusts
καὶ μέλι ἄγριον.
and honey wild.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ
Then went out to him Jerusalem, and all
Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτί-
Judaea, and all the country around the Jordan, and were bap-
ζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-
tized in the Jordan by him, confessing
τίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
their But having seen many of the Pharisees and Saddu-
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς,
cees coming to his baptism, he said to them,
Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-
Offspring of vipers, who forewarned you to flee from the com-
λοῦσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἁγίους τῆς μετα-
wrath? Produce therefore fruits worthy of repent-
νοίας· 9 καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν
ance: and think not to say within yourselves [For] father we have

into the land of Israel, for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 and think not to say within yourselves, We have Abraham to our fa-

* εἰσῆλθεν entered LTTA. † ἐπὶ (read τῆς Ἰου. over Judaea) LTTA. ‡ τοῦ πατρὸς αὐτοῦ Ἡρώδου LTTA. § Ναζαρέθ LTT W. || καὶ LTT JA. ¶ διὰ through ETT AW. † ἦν αὐτοῦ LTTA. * + [πάντες] all L. ‡ + ποταμῷ river LTTA. § — αὐτοῦ (read the baptism) LTTJA. † καρπὸν ἁγίον fruit worthy GLTTAW.

ther: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

ἐν Ἀβραάμ· λέγω· γὰρ ὑμῖν, ὅτι ζῆναται ὁ θεὸς ἐκ τῶν λίθων Ἀβραάμ· for I say to you, that able is God from stones τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ καὶ ἡ ἀξίνη these to raise up children to Abraham. But already also the axe πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ to the root of the trees is applied: every therefore tree not ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. producing fruit good is cut down and into [the] fire is cast. 11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· οὐ δὲ I indeed baptize you with water to repentance; but he who ὀπίσω μου ἐρχόμενος ισχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ after me [is] coming mightier than I is, of whom I am not ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν fit the sandals to bear: he you will baptize with [the] πνεύματι ἁγίῳ καὶ πυρί. 12 οὗ τὸ πτύον ἐν τῇ χειρὶ Spirit Holy and with fire. Of whom the winnowing fan [is] in hand αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει his, and he will thoroughly purge his floor, and will gather τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει his wheat into the granary, but the chaff he will burn up πυρὶ ἀσβέσῳ. with fire unquenchable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Then comes Jesus from Galilee to the Ἰορδάνην πρὸς τὸν Ἰωάννην, ταῦ βαπτισθῆναι ὑπ' αὐτοῦ. Jordan to John, to be baptized by him. 14 Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω But John was hindering him, saying, I need have ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 Ἀποκριθεὶς by thou to be baptized, and thou comest to me? 16 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι οὕτως γὰρ Answering but Jesus said to him, Suffer [it] now; for thus πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε becoming it is to us to fulfil all righteousness. Then ἀφίησιν αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη he suffers him. And having been baptized Jesus went up εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνέψυχθησαν αὐτῷ οἱ immediately from the water: and behold, were opened to him the οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ heavens, and he saw the Spirit of God descending as περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ, φωνὴ a dove, and coming upon him: and lo, a voice ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα- out of the heavens, saying, This is my Son the be- πηγνύς, ἐν ᾧ εὐδόκησα. loved, in whom I have found delight.

IV. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days, he was afterwards a hungry. 4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ- Then Jesus was led up into the wilderness by the Spi- ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας rit to be tempted by the devil. And having fasted ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον days forty and nights forty, afterwards

* — καὶ LTTAW. ἡμᾶς βαπτίζω LTTW. ‡ + αὐτοῦ (read his granary) LTTW. ἡ — Ἰωάννης (read he was hindering) LTTAW. ἰ αὐτῷ L. ἰ βαπτισθεὶς δὲ LTTAW. ἰ εὐθὺς ἀνέβη LTTW. ἰ ἠνέψυχθησαν L. — αὐτῷ [L]T. — τὸ (read [the]) T[A]. — τοῦ T[A]. — καὶ LT. [T[A] ἡνδόκησα T. — ὁ Α. * τεσσαράκοντα TTA. ἰ τεσσαράκοντα νύκτας T; νύκτας τεσσαρ. TTA.

ἐπεινάσεν. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν*, Εἰ
he hungered. And having come to him the tempter said, If
υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γέωνται.
*Son 'thou 'art of God, speak that these stones 'loaves 'may 'become.

4 Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτι μόνῳ
But he answering said, It has been written, Not by bread alone

ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένην διὰ
shall 'live 'man, but by every word through

στόματος θεοῦ. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
[the] mouth of God. Then 'takes 'him 'the 'devil to

τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερυγιον τοῦ
the holy city, and sets him upon the edge of the

ιεροῦ, 6 καὶ ἁγείει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυ-
temple, and says to him, If 'Son 'thou 'art of God, cast thy-
τὸν κάτω· γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐν-
self down: for it has been written, To his angels he

τελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
will give charge concerning thee, and in [their] hands shall they bear thee,

μήποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἐφ' αὐτῷ
lest thou strike against a stone thy foot. 7 Said 'to 'him

ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν
'Jesus, Again it has been written, Thou shalt not tempt [the] Lord

θεῖόν σου. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
'God 'thy. Again 'takes him 'the 'devil to

ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασι-
a mountain 'high 'exceedingly, and shews to him all the king-
λείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ ἁγείει αὐτῷ,
doms of the world and their glory, and says to him,

Ἐάντις πάντα σοὶ δώσω, ἐάν πεσὼν προσκυνήσῃς
'These 'things 'all to thee will I give if falling down thou wilt worship

μοι. 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, σατανά·
me. Then 'says 'to 'him 'Jesus, Get thee away, Satan;

γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ
for it has been written, [The] Lord thy God shalt thou worship, and

αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος·
him alone shalt thou serve. Then 'leaves 'him 'the 'devil,

καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.
and behold, angels came and ministered to him.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀν-
But 'having 'heard 'Jesus that John was delivered up, he

ἐχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλιπὼν τὴν Ναζαρέτ,
withdrew into Galilee: and having left Nazareth,

ἔλθων κατέκτισεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν,
having come he dwelt at Capernaum, which [is] on the sea-side,

ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα πληρωθῇ
in [the] borders of Zabulon and Nephthalim, 14 that might be fulfilled

τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος, 15 Γῆ
that which was spoken by Esaias the prophet, saying, Land

Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ
of Zabulon, and land of Nephthalim, way of [the] sea, beyond the

Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 οἱ λαὸς ὁ καθήμενος
Jordan, Galilee of the nations, the people which was sitting

Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 οἱ λαὸς ὁ καθήμενος
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Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 οἱ λαὸς ὁ καθήμενος
Jordan, Galilee of the nations, the people which was sitting

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 that it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 the people which sat in dark-

* — αὐτῷ TtA. * + αὐτῷ to him LTTtAw. * + ὁ LTTtAw. * ἐν LTTA. * ἔστησεν set LTTtA.

* εἶπεν said L. b εἶπεν said LTTA. c ταῦτά σοι πάντα TtA. d + ὀπίσω μου behind

me c[L]w. * — ὁ Ἰησοῦς TtAw 'Nazarath Nazareth L; Nazareth w; Nazara Nazara TtA.

* Καπερναοὺμ LTTtAw.

ness saw great light; and to them which sat in the region and shadow of death, light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

ἐν ἡσκότει εἶδε φῶς¹¹ μέγα, καὶ τοῖς καθημένοις ἐν
in darkness has seen a² light¹ great, and to those which were sitting in [the]
χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ
country and shadow of death, light has sprung up to them. From

τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε¹
that time began Jesus to proclaim and to say, Repent;

ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for has drawn near the kingdom of the heavens.

18 Περιπατῶν δὲ ὁ Ἰησοῦς¹ παρὰ τὴν θάλασσαν τῆς Γαλι-
And² walking Jesus by the sea of Gali-

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, and he called them. 22 And they immediately left the ship and their father, and followed him.

λαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ
lee he saw two brothers, Simon who is called Peter, and

Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληττον εἰς
Andrew his brother, casting a large net into

τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. 19 καὶ λέγει αὐτοῖς,^k Δεῦτε
the sea, for they were fishers: and he says to them, Come

ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ
after me, and I will make you fishers of men. And they

εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ
immediately having left the nets, followed him. And

προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
having gone on thence, he saw other two brothers, James the [son]

τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ πλοίῳ
of Zebedee, and John his brother, in the ship

μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα
with Zebedee their father, mending nets

αὐτῶν· καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ
their, and he called them; and they immediately having left the

πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
ship and their father followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,¹ διδάσκων
And² went³ about⁴ all Galilee Jesus, teaching

ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
in their synagogues, and proclaiming the glad tidings of the

βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
kingdom, and healing every disease and every bodily weakness

ἐν τῇ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συ-
among the people. And went out the fame of him into all Sy-

ρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,
ria. And they brought to him all who were ill,

ποικίλαις νόσοις καὶ βασάνοις συνεχομένους,^m καὶ¹ δαμονιζο-
by various diseases and torments oppressed, and possessed by

μένους, καὶ σεληνιζομένους, καὶ παραλυτικούς· καὶ ἱερά-
demons, and lunatics, and paralytics; and he

πευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ
healed them. And² followed³ him⁴ crowds⁵ great from

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσαλὴμ καὶ Ἰουδαίας
Galilee and Decapolis and Jerusalem and Judea

καὶ πέραν τοῦ Ἰορδάνου.
and beyond the Jordan.

5 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαν-
But seeing the crowds, he went up into the mountain; and² having³ sat

τος αὐτοῦ, προσῆλθον¹ αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοί-
down⁴ he, came to him his disciples. And having⁵

¹¹ σκοτία φῶς εἶδεν I.T.A.; σκοτει φῶς εἶδεν T.W. — ὁ Ἰησοῦς G.L.T.T.A.W. ^k + [ὁ Ἰησοῦς] Jesus L. ¹ ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν L; [ὁ Ἰησοῦς] Tr (— ὁ Ἰησοῦς T.A.) ἐν ὅλῃ τῇ Γαλιλαίᾳ T.T.A.; ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν W. ^m — καὶ L.T.A. ¹ προσῆλθον T.Tr. ^o — αὐτῷ L

ἔας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων, 3 Μακάριοι οἱ
opened his mouth he taught them, saying, Blessed [are] the
πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
poor in spirit; for theirs is the kingdom of the heavens.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.
Blessed they who mourn; for they shall be comforted.

5. μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
Blessed the meek; for they shall inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι
Blessed they who hunger and thirst after righteousness; for
αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ
they shall be filled. Blessed the merciful; for they shall obtain mercy.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν
shall find mercy. Blessed the pure in heart; for they shall see God.

9 μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ θεοῦ
God shall be. Blessed the peacemakers; for they shall be called the children of God.

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-
shall be called. Blessed they who have been persecuted on account of right-
σύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοι
eousness; for theirs is the kingdom of the heavens. Blessed

ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν πᾶν
are ye when they shall reproach you, and shall persecute, and shall say every
πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαί-
wicked word against you, lying, on account of me. Re-

rete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·
joyce and exult, for your reward [is] great in the heavens;

οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
for thus they persecuted the prophets who [were] before you.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ,
Ye are the salt of the earth: but if the salt become tasteless,

ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βλη-
with what shall it be salted? for nothing has it strength any longer, but to be
θῆναι· ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς
cast out, and to be trampled upon by men. Ye

ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω
are the light of the world, cannot a city be hid on

ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν
a mountain situated. Nor do they light a lamp and put it

ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς
under the corn measure, but upon the lampstand; and it shines for all who

ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν
[are] in the house. Thus let shine your light before

τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξά-
men, so that they may see your good works, and may

σωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
glorify your Father who [is] in the heavens.

17 Μὴ νομίσητε ὅτι ἤλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-
Think not that I came to abolish the law or the pro-

φῆτας· οὐκ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ
phets: I came not to abolish, but to fulfil. For verily

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἓν ἢ
I say unto you, Until shall pass away the heaven and the earth, ^{iota} one or

μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα
one tittle in no wise shall pass away from the law until all

opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever there-

P Verses 4, 5, transposed LTT.

— ῥῆμα (read [thing]) LTTA.

— καὶ LTTA.

9 — αὐτοὶ (read κληθῇ. they shall be called) [LTTA].

— ψευδόμενοι L

βληθέν having been cast LTTA.

fore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from

γένηται. 19 ὃς ἐὰν οὖν λήσῃ μίαν τῶν ἐντολῶν τούτων τῶν come to pass. Whoever then shall break one of these commandments the ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἑσθέρους, ἐλάχιστος κλη-

θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὃς δ' ἂν ποιῇσιν καὶ be called in the kingdom of the heavens; but whoever shall practise and διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν shall teach [them], this [one] great shall be called in the kingdom of the οὐρανῶν. 20 λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιο- heavens. For I say to you, That unless shall abound ἡ right- σὺν ὑμῶν^α πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ eousness [your above [that] of the scribes and Pharisees, in no wise εἰσέλθετε εἰς τὴν βασιλείαν τῶν οὐρανῶν. shall ye enter into the kingdom of the heavens.

21 Ἰκούσατε ὅτι ἐρρήθη^β τοῖς ἀρχαίοις. Οὐ φονεύσεις^γ. Ye have heard that it was said to the ancients, Thou shalt not commit murder; ὃς δ' ἂν φονεύσῃ, ἐνοχος ἔσται τῇ κρίσει. 22 ἐγὼ δὲ but whoever shall commit murder, liable shall be to the judgment. But I

λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ^δ εἰκῇ^ε say to you, That every one who is angry with his brother lightly. ἐνοχος ἔσται τῇ κρίσει. ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, liable shall be to the judgment: but whoever shall say to his brother, ῥακά, ἐνοχος ἔσται τῷ συνεδρίῳ. ὃς δ' ἂν εἴπῃ, Μωρέ, Raca, liable shall be to the Sanhedrim: but whoever shall say, Fool, ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 Ἐὰν οὖν προσ- liable shall be to the Gehenna of fire. If therefore thou

φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῇς shalt offer thy gift at the altar, and there shalt remember ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν that thy brother has something against thee, leave there ἡ gift σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον δια- 'thy before the altar, and go away, first be λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν reconciled to thy brother, and then having come offer ἡ gift σου. 25 Ἴσθι εὐνοῶν τῷ ἀντίδικῳ σου ταχύ, ἕως ὅτου εἶ 'thy. Be agreeing with thine adversary party quickly, whilst thou art

ἐν τῇ ὁδῷ μετ' αὐτοῦ, μὴ ποτέ σε παραδῷ ὁ ἀντίδικος τῷ ἐν τῇ ὁδῷ μετ' αὐτοῦ, lest ἡ thee deliver ἡ the adverse party to the κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν judge, and the judge thee deliver to the officer, and into prison βληθήσῃ. 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, thou be cast. Verily I say to thee, In no wise shalt thou come out thence, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. until thou pay the last kodrantes.

27 Ἰκούσατε ὅτι ἐρρήθη^β τοῖς ἀρχαίοις. Οὐ μοιχεύ- Ye have heard that it was said to the ancients, Thou shalt not commit

σεις. 28 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς adultery: but I say to you, that every one that looks upon a woman to τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη ἔμοιχεν αὐτήν ἐν τῇ lust after her, already has committed adultery with her in καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει 'heart 'his. But if thine eye, the right, cause ἡ to offend σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ συμφέρει. γὰρ σοι ἵνα 'thee, pluck out it and cast [it] from thee: for it is profitable for thee that

^α ὑμῶν ἡ δικαιοσύνη TA.

^β ἐρρήθη LT-AW.

^γ — εἰκῇ LT[TrA].

^δ ῥακά T.

^ε μετ'

αὐτοῦ ἐν τῇ ὁδῷ LTTAW.

^β — σε παραδῷ LT[Tr].

^γ — τοῖς ἀρχαίοις GLTTrAW.

^δ αὐτῇ

LTAW; — αὐτῆς T. ^ε αὐτοῦ L.

ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
 should perish one of thy members, and not whole thy body be cast
 εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον
 into, Gehenna. And if thy right hand cause to offend thee, cut off
 αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρε· γάρ σοι ἵνα ἀπόληται
 it and cast [it] from thee: for it is profitable for thee that should perish
 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.¹
 one of thy members, and not whole thy body be cast into Gehenna.

31 Ἐρρήθη² δέ· ὅτι³ ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 It was said also that whoever shall put away his wife,
 ὅτω αὐτῇ ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν
 let him give to her a letter of divorce: but I say to you, that whoever
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ
 shall put away his wife, except on account of fornication, causes
 αὐτήν μοιχεῖσθαι⁴ καὶ ὃς ἐὰν⁵ ἀπολελυμένην ἡγαθήσῃ,⁶
 her to commit adultery; and whoever her who has been put away shall marry,
 μοιχεύεται.
 commits adultery.

33 Πάλιν ἠκούσατε, ὅτι ἐρρήθη⁷ τοῖς ἀρχαίοις, Οὐκ ἐπιορ-
 Again, ye have heard that it was said to the ancients, Thou shalt not
 κῆσαι, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου· 34 ἐγὼ
 forswear thyself, but thou shalt render to the Lord thine oaths. I
 δὲ λέγω ὑμῖν μὴ ὁμοσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
 but say to you not to swear at all, neither by the heaven, because [the] throne
 ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν
 it is of God; nor by the earth, because [the] footstool it is
 ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶν τοῦ
 of his feet: nor by Jerusalem, because [the] city it is of the
 μεγάλου βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι
 great King. Neither by thy head shalt thou swear, because
 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37 ὅεστω⁸
 thou art not able one hair white or black to make. Let be
 δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ
 but your word, Yea, yea, Nay, nay: but what [is] more than these from
 τοῦ πονηροῦ ἐστιν.
 evil is.

38 Ἠκούσατε ὅτι ἐρρήθη⁹, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 Ye have heard that it was said, Eye for eye, and
 ὀδόντα ἀντὶ ὀδόντος· 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 tooth for tooth; but I say to you not to resist
 πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα,¹⁰
 evil; but whoever thee shall strike on thy right cheek,
 στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κρι-
 turn to him also the other; and to him who would with thee go
 θῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
 to law and thy tunic take, yield to him also [thy] cloak;
 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.
 and whoever thee will compel to go a mile one, go with him two.
 42 τῷ αἰτοῦντί σε ῥιδῶν¹¹ καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-
 To him who asks of thee give; and him that wishes from thee to bor-
 σασθαι¹² μὴ ἀποστραφῇς.
 row thou shalt not turn away from.

thee: for it is profit-
 able for thee that one
 of thy members should
 perish, and not that
 thy whole body should
 be cast into hell.
 30 And if thy right
 hand offend thee, cut
 it off, and cast it from
 thee: for it is profit-
 able for thee that one
 of thy members should
 perish, and not that thy
 whole body should be
 cast into hell.

31 It hath been said,
 Whosoever shall put
 away his wife, let him
 give her a writing of
 divorcement: 32 but I
 say unto you, That
 whosoever shall put
 away his wife, saying
 for the cause of forni-
 cation, causeth her to
 commit adultery: and
 whosoever shall marry
 her that is divorced
 committeth adultery.

33 Again, ye have
 heard that it hath
 been said by them of
 old time, Thou shalt
 not forswear thyself,
 but shalt perform unto
 the Lord thine oaths:
 34 but I say unto you,
 Swear not at all; nei-
 ther by heaven; for it
 is God's throne: 35 nor
 by the earth; for it is
 his footstool: neither
 by Jerusalem; for it is
 the city of the great
 King. 36 Neither shalt
 thou swear by thy
 head, because thou
 canst not make one
 hair white or black.
 37 But let your commu-
 nication be, Yea, yea;
 Nay, nay: for what-
 soever is more than
 these cometh of evil.

38 Ye have heard
 that it hath been said,
 An eye for an eye, and
 a tooth for a tooth:
 39 but I say unto you,
 That ye resist not
 evil: but whoever
 shall smite thee on
 thy right cheek, turn
 to him the other also.
 40 And if any man will
 sue thee at the law,
 and take away thy
 coat, let him have thy
 cloak also. 41 And
 whoever shall com-
 pel thee to go a mile,
 go with him twain.
 42 Give to him that
 asketh thee, and from
 him that would bor-

¹ εἰς γέενναν ἀπέλθῃ into Gehenna go away LTrA. ² ἐρρήθη LTrAW. ³ ὅτι LTrA.
⁴ πᾶς ὁ ἀπολύων every one that puts away LTrA. ⁵ μοιχεύθῃαι LTrA. ⁶ ὁ δὲ ὅς L.
⁷ ἡγαθήσας has married L. ⁸ ποιῆσαι ἢ μέλαιναν LTrA. ⁹ ὅεσται shall be LA. ¹⁰ ῥαπίσει εἰς
 strikes upon LTrA. ¹¹ σιαγόνα σου LTrA; — σου (read the right cheek) T. ¹² δός LTrA.
 • δανίσασθαι T.

row of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

43 Ἡκούσατε ὅτι ἐρρέθη, Ἐὰν ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐξ ἐχθροῦ ὑμῶν καὶ διωκόντων ὑμᾶς. 45 ὅπως γένησθε ὡς οἱ υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἔάν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐάν ἀσπάσῃτε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν; 48 ἔσσεσθε ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ὅτι ἐν τῷ οὐρανῷ τέλειός ἐστιν.

VI. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

6 Προσεχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοὺ δὲ ποιῶντος ἐλεημοσύνην, μὴ γινώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὥστε οὐ γινώσκῃ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. 5 Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν

¹ ἐρρέθη LT AW. ² — εὐλογεῖτε . . . μισοῦντας ὑμᾶς LTTA. ³ τοῖς μισοῦσιν ὑμᾶς W. ⁴ — ἐπηρεάζοντων ὑμᾶς καὶ LTTA. ⁵ οὕτως SO LTTA. ⁶ ἔθνη καὶ heathen GLTTAW. ⁷ τὸ αὐτὸ, the same LTTAW. ⁸ ὡς as LTTA. ⁹ ὁ οὐράνιος the heavenly LTTA. ¹⁰ + δὲ but T[]. ¹¹ δικαιοσύνην righteousness GLTTAW. ¹² — τοῖς T. ¹³ ἡ σοὺ ἐλεημοσύνη ἡ T. ¹⁴ — αὐτὸς LTTA. ¹⁵ — ἐν τῷ φανερῷ LTTAW. ¹⁶ προσεύχησθε, οὐκ ἔσσεσθε ὡς ye pray, ye shall not be as LTTA.

πλατειῶν ἱστῶτες προσεύχεται, ὅπως ἂν¹ φανῶσιν τοῖς
streets standing to pray, so that they may appear
ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι² ἀπέχουσιν τὸν μισθὸν
to men. Verily I say to you, that they have, ²reward
αὐτῶν. Ὡς οὖν, ὅταν προσεύχη, εἰσελθε εἰς τὸ³ ταμιεῖόν σου,
¹their. But thou, when thou prayest, enter into thy chamber,
καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν
and having shut thy door, pray to thy Father who [is] in
τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
secret; and thy Father who sees in secret will
δώσει σοι ὅ⁴ ἐν τῷ φανερῷ⁵. 7 Προσευχόμενοι δὲ μὴ βαττολο-
render to thee openly. But when ye pray do not use vain
γίσσητε, ὥσπερ οἱ ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ
repetitions, as the heathens: for they think that in ²much ³speaking
αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς·
¹their they shall be heard. ²Not ³therefore ⁴be like to them:
οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς
for ¹knows ²your ³Father of what things ⁴need ⁵ye ⁶have before ye
αἰτῆσαι αὐτόν. 9 οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν
ask him. Thus therefore pray ye: Our Father
ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· 10 ἔλθέτω¹¹
who [art] in the heavens, sanctified be thy name; let come
ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ
thy kingdom; let be done thy will as in heaven, [so] also
ἐπὶ τῆς¹² γῆς· 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σή-
upon the earth; our bread the needed give us to-
μερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
day; and forgive us our debts, as also we
¹ἀφίμεν¹³ τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
forgive our debtors; And lead not us into
πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστὶν
temptation, but deliver us from evil. For thine is
ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
the kingdom and the power and the glory to the ages. Amen.
14 Ἐάν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
For if ye forgive men their offences,
ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· 15 ἐάν δὲ μὴ
¹will ²forgive ³also ⁴you ⁵your ⁶Father ⁷the ⁸heavenly. but if ⁹not
ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ
¹ye ²forgive men their offences, neither
πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
¹Father ²your ³will forgive your offences.
16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ
And when ye fast, be not as the hypocrites,
σκυθρωποὶ· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν,
downcast in countenance; they disfigure their faces,
ὥπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω
so that they may appear to men fasting. Verily I say
ὑμῖν, ὅτι¹ ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων
to you, that they have for their reward. But thou, fasting,
ἄλειψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὥπως
anoint thy head, and ²thy ³face ⁴wash, so that
μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί
thou mayest not appear to men fasting, but to ²Father

that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 that thou appear not unto men to fast, but unto thy Fa-

¹ — ἂν LTT¹AY. ² — ὅτι LTT¹A. ³ ταμιεῖόν TA. ⁴ — ἐν τῷ φανερῷ LTT¹A. ⁵ βαττολογίσσητε TA. ⁶ ἔλθτω T. ⁷ — τῆς LTT¹AW. ⁸ ἀφίκαμεν have forgiven LTT¹A. ⁹ — ὅτι σοῦ to end of verse GLTT¹AW. ¹⁰ — τὰ πασασιν αὐτῶν T. ¹¹ ὡς LTT¹A. ¹² ἐάντων L. ¹³ — ὅτι LTT¹A. ¹⁴ νηστ. τοῖς ἀνθρώ. L.

ther which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερίῳ.
secret will render to thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 for where is your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου θύνη καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορήσουσιν καὶ κλέπτουσιν. 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε θύνη οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ δι-
Treasure not up for yourselves treasures upon the earth, where
moth and rust
spoils and where thieves dig through and
steal: but treasure up for yourselves treasures in heaven,
where neither moth nor rust
spoils and where thieves do not
break through nor steal: 21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς
dig through nor steal: for where is treasure
b' ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τοῦ
your, there will be also heart your. The lamp of the
σώματος ἐστὶν ὁ ὀφθαλμός· ἐὰν ὁ ὀφθαλμός σου
body is the eye; if therefore thine eye
ἀπλοὺς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. 23 ἐὰν δὲ ὁ
single be, whole thy body light will be. But if
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
thine eye evil be, whole thy body dark will be.
εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;
If therefore the light that [is] in thee darkness is, the darkness how great

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day

24 Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα
No one is able two lords to serve; for either the one
μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιθέξει, καὶ
he will hate, and the other he will love; or [the] one he will hold to, and
τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμ-
mon. Ye are not able God to serve and mam-
μωνι. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν.
mon. Because of this I say to you, be not careful as to your life,
τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν,
what ye should eat and what ye should drink; nor as to your body
τί ἐνδύσηθε. οὐχὶ ἡ ψυχὴ πλεονέχει τῆς τροφῆς καὶ
what ye should put on. Not the life more is than the food and
τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινά τοῦ
the body than the raiment? Look at the birds of the
οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν
heaven, that they sow not, nor do they reap, nor do they gather
εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ
into granaries, and your Father the heavenly feeds them: not
ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι-
ye much are better than they? But which out of you by being
μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;
careful is able to add to his stature cubit one?
28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα
and about raiment why are ye careful? observe the lilies
τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νύθγει· 29 λέ-
of the field, how they grow: they labour not nor do they spin: I
γω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε-
say but to you that not even Solomon in all his glory was
βάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον
clothed as one of these. But if the grass of the field, to day

* κρυφαῖω LITTA. * — ἐν τῷ φανερίῳ GLITTAW. b σου thy LITTA. c — καὶ L. d + σου thy L.
• οὖν T. f ὁ ὀφθαλμός σου ἀπλοὺς LTA. g μαμωνᾶ GLITTAW. h ἢ or LIT; — καὶ T.
— τί πίητε T. i αὐξάνουσιν LITTA. j κοπιῶσιν LT; κοπιῶσιν TRA. k νύθουσιν LITTA.

ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως
 "which is and to-morrow into an oven is cast, God thus
 ἀμφιένυσιν, οὐ πολλῶ μάλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ
 array, [will he] not much rather you, O [ye] of little faith? "not
 οὖν μεριμνήσητε, λέγοντες, τί φάγωμεν· ἢ τί πίωμεν,
 "therefore "be careful, saying, What shall we eat? or what shall we drink?
 ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη "ἐπι-
 or with what shall we be clothed? For all these things the nations seek
 ζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε
 after. For knows your Father the heavenly that ye have need
 τούτων ἀπάντων· 33 ζητεῖτε δὲ πρῶτον ὁτὶν βασιλείαν τοῦ
 of "these "things "all. But seek ye "first the kingdom
 θεοῦ καὶ τὴν δικαιοσύνην· αὐτοῦ, καὶ ταῦτα πάντα προσ-
 of God and his righteousness, and "these "things "all shall
 τεθήσεται ὑμῖν. 34 μὴ οὖν "μεριμνήσητε" εἰς τὴν αὐριον·
 be added to you. "Not "therefore "be careful for the morrow:
 ἡ γὰρ αὐριον μεριμνήσει ἑαυτῆς· ἄρκετόν τῃ
 for the morrow shall be careful about the [things] of itself. Sufficient to the
 ἡμέρα ἡ κακία αὐτῆς.
 day [is] the evil of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε,
 Judge not, that ye be not judged: "with "what "for judgment ye judge,
 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται·
 ye shall be judged; and with what measure ye mete, it shall be measured again
 ὑμῖν. 3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 to you. But why lookest thou on the mote that [is] in the eye
 ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
 of thy brother, but the "in "thine ["own"] "eye "beam perceivest not?
 4 ἢ πῶς ἔρεῖς τῷ ἀδελφῷ σου, "Ἄφες ἐκβάλω τὸ
 Or how wilt thou say to thy brother, Suffer [that] I may cast out the
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ
 mote from "thine eye: and behold, the beam [is] in
 ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ
 thine ["own"] eye! hypocrite, cast out first the beam out of
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
 thine ["own"] eye, and then thou wilt see clearly to cast out the mote
 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
 out of the eye of thy brother.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν· μήδὲ βάλητε τοὺς
 Give not that which [is] holy to the dogs; nor cast
 μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε "κατα-
 "pearls "your before the swine, lest they should
 πατήσωσιν· αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες
 trample upon them with their feet, and, having turned
 ῥήξουσιν ὑμᾶς.
 they rend you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται·
 Ask, and it shall be given to you: seek, and ye shall find:
 κρούετε, καὶ ἀνοίγεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
 knock, and it shall be opened to you. For everyone that asks receives,
 καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται.
 and he that seeks finds, and to him that knocks it shall be opened.

is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where withal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

VII. Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or

" ἐπιζητοῦσιν LTTA. " τὴν δικαιοσύνην καὶ τὴν βασιλείαν L; — τοῦ θεοῦ (read its righteousness) LT[A]. " μεριμνήσετε E. " — τὰ (omit the [things] of) LTTA.W. " αὐτῆς A. " μετρηθήσεται it shall be measured CLTTA.W. " ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν LTTA. " καταπατήσουσιν they shall trample upon LTTA. " ἀνοίγεται it is opened LTT.

what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

9 ἢ τίς γίσταιν^α ἐξ ὑμῶν ἄνθρωπος, ὃν^β ἐάν^γ αἰτήσῃ^δ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐάν ἰχθὺν αἰτήσῃ^ε, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; to them that ask him?

12 Πάντα οὖν ὅσα^α ἐάν^β θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. law and the prophets.

13 Εἰσελθετε^α διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἐστὶ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι^β στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. Enter in through the narrow gate; for wide the gate and broad the way that leads to destruction, and many are they who enter through it: for narrow the gate and straitened the way that leads to life, and few are they who find it.

15 Προσέχετε· ἵδὲ^α ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἐσωθεν δὲ εἰσὶν λύκοι ἕρποτες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μὴ τι παγεῖς. By their fruits ye shall know them. συλλέγουσιν ἀπὸ ἀκανθῶν ἵσταφυλὴν^β ἢ ἀπὸ τριβύλων σῦκα; Do they gather from thorns a bunch of grapes, or from thistles figs? 17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοὺς ποιεῖ· τὸ δὲ So every^α tree^β good^γ fruits^δ good produces, but the corrupt tree^ε fruits^β bad^γ produces. 18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοὺς ποιεῖν. 19 πᾶν^α δένδρον μὴ πρὸν καρποῦς καλοὺς ποιεῖν. Every tree not producing fruit^β good^γ is cut down and into fire^δ is cast. 20 Ἄραγε^ε ἀπὸ^β τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. by their fruits ye shall know them.

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ the kingdom of the heavens, but he who does the will

γ — ἐστὶν LTR [A]. α — ἐάν LTT: A. β αἰτήσῃ shall ask LTT: A. δ ἢ καὶ ἰχθὺν αἰτήσῃ or also a fish shall ask LTT: A. ε ἐάν T. δ εἰσελθετε LTT: A. ε — ἡ πύλη L [T]. ζ τι how GTR. ς [ἡ πύλη] LT. η — δε but LT [T: A]. ι σταφυλὰς grapes LTT: A. κ ἐνεγκεῖν bear T. λ + [οὖν] now L. λ ἄρα γε LTT: A. μ ἐκ L.

πατρός μου τοῦ ἐν τῷ οὐρανῷ. 22 πολλοὶ ἐροῦσίν μοι ἐν
of my Father who [is] in [the] heavens. Many will say to me in
ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ·σῷ ὀνόματι ὁπροεφη-
that day, Lord, Lord, ^{not} through thy name? ^{did} we
τεύσαμεν,¹¹ καὶ τῷ·σῷ ὀνόματι δαίμονια ἐξεβάλομεν, καὶ
prophesy, and through thy name demons cast out, and
τῷ·σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ
through thy name works of power many perform? And
τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε
then will I confess to them, Never knew I you: depart ye
ἀπ' ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν.
from me, who work lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους,¹¹
Every one therefore whosoever hears my words these,
καὶ ποιῇ αὐτοὺς, ὁμοιωσῶ αὐτὸν¹¹ ἀνδρὶ φρονίμῳ, ὅστις ψκοδό-
and does them, I will liken him to a man prudent, who built
μυηεν τὴν οἰκίαν αὐτοῦ¹¹ ἐπὶ τὴν πέτραν· 25 καὶ κατέβη ἡ
his house upon the rock: and came down the
βροχὴ καὶ ἤλθον¹¹ οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἀνεμοὶ, καὶ
rain, and came the streams, and blew the winds, and
προσέπεσον¹¹ τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελιώτο· γὰρ
fell upon that house, and it fell not; for it had been founded
ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
upon the rock, and everyone who hears my words
τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,
these and does not do them, he shall be likened to a man foolish,
ὅστις ψκοδόμησεν τὴν οἰκίαν αὐτοῦ¹¹ ἐπὶ τὴν ἄμμον· 27 καὶ
who built his house upon the sand: and
κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
came down the rain, and came the streams, and blew the
ἀνεμοὶ, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν
winds, and beat upon that house, and it fell, and was
ἡ πῶσις αὐτῆς μεγάλη.
the fall of it great.

28 Καὶ ἐγένετο ὅτε συντελέσεν¹¹ ὁ Ἰησοῦς τοὺς λόγους
And it came to pass when he had finished Jesus words
τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν
these astonished were the crowds at his teaching: he was
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ
for teaching them as authority having, and not as the
γραμματεῖς.
scribes.

8 Καταβάντι δὲ αὐτῷ¹¹ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ
And when he came down he from the mountain, followed him
ὄχλοι πολλοί· 2 καὶ ἰδοὺ, λεπρὸς ἑλθὼν¹¹ προσεκύνη αὐτῷ,
crowds great. And behold, a leper having come did homage to him,
λέγων, Κύριε, ἐάν θέλῃς, δύνασαι με καθαρίσαι. 3 Καὶ
saying, Lord, if thou wilt thou art able me to cleanse. And
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς,¹¹ λέγων,
having stretched out [his] hand touched him Jesus, saying,
Θέλω, καθαρίσθητι. Καὶ εὐθέως¹¹ καθαρίσθη αὐτοῦ ἡ λέπρα.
I will, be thou cleansed. And immediately was cleansed his leprosy.

^a + τοῖς the LTTA. ^o ἐπροφητεύσαμεν LTTA. ^p [τούτους] LTr. ^q ὁμοιωθήσεται he shall be likened LTTA. ^r αὐτοῦ τὴν οἰκίαν LTTA. ^s ἤλθον Tr. ^t προσέπαισαν struck against L; προσέπεσαν TTA. ^v αὐτοῦ τὴν οἰκίαν LTTA. ^w ἐτέλεσεν LTTA. ^x + αὐτῶν (read their scribes) LTTA; + καὶ οἱ Φαρισαῖοι and the Pharisees L. ^y καὶ καταβάντος αὐτοῦ L; καταβάντος δὲ αὐτοῦ Tr. ^z προσελθὼν having come to [him] LTTAW. ^a — ὁ Ἰησοῦς (read he touched) LTTA. ^b καθαρίσθη Tr.

Father which is in heaven. 22 Many will say to me in that day. Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 for he taught them as one having authority, and not as the scribes.

VIII. When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And

ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτοῖς.¹
he touched her hand, and left her the fever; and she arose and ministered to them.

touched her hand, and the fever left her; and she arose, and ministered unto them.

16 Ὅψιας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἰθεράπευσεν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, Ἀὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.
And evening being come, they brought to him possessed with demons many, and he cast out the spirits by a word, and all who were sick he healed: So that might be fulfilled that which was spoken by Esaias the prophet, saying, Himself the infirmities of us took, and the diseases bore.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 καὶ προσελθὼν ἑἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσιν, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν. 21 Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπιτρέφόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
And seeing Jesus great crowds around him, he commanded to depart to the other side. And having come to [him] one scribe said to him, Teacher, I will follow thee whithersoever thou mayest go. And says to him Jesus, The foxes have holes, and the birds of the heaven nests, but the Son of man hath not where to lay his head. 21 And another of his disciples said to him, Lord, allow me first to go and bury my father. 22 But Jesus said to him, Follow me, and leave the dead to bury their own dead.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἔγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;
And having entered he into the ship, followed him the disciples of him. And lo, a tempest great arose in the sea, so that the ship was covered by the waves; but he was sleeping. And having come to [him] the disciples of him awoke him, saying, Lord, save us; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a calm great. 27 And the men marvelled, saying, What kind [of man] is this, that even the winds and the sea obey him?

23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

¹ αὐτῷ to him LITTAW. ² ὄχλον a crowd L. ³ αὐτοῦ (read the disciples) LITR. ⁴ — Ἰησοῦς (read he said) T. ⁵ λέγει says LITTAW. ⁶ — τὸ (read a ship) LITR. ⁷ — οἱ μαθηταὶ [LITR. ⁸ — οὐτοῦ GLITTAW. ⁹ — ἡμᾶς LITTAW. ¹⁰ — καὶ L. ¹¹ αὐτῷ υπακούουσιν LITTAW.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

IX. And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be for-

28 Καὶ ἔλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν
And when had come he to the other side to the country of the
Ῥεργεσηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
Gergesenes, met him two possessed by demons out of the
μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ
tombs coming, violent very, so that not was able any one
παρελθεῖν διὰ τῆς ὁδοῦ. ἐκείνης. 29 καὶ ἰδοὺ, ἐκραξαν λέγοντες,
to pass by that way. And lo, they cried out, saying,
Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸς
What to us and to thee, Jesus, Son of God? art thou come here before [the]
καιροῦ βασανίσαι ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη
time to torment us? Now there was far off from them a herd
χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν
of swine many feeding; And the demons besought
αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν
him, saying, If thou cast out us, allow us to go away
εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς, Ὑπάγετε.
into the herd of the swine. And he said to them, Go.
Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων.
And they having gone out went away into the herd of the swine:
καὶ ἰδοὺ, ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ
and behold, rushed all the herd of the swine down the
κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.
steep into the sea, and died in the waters.
33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν.
But those who fed [them] fled, and having gone away into the city
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.
related everything, and the [events] concerning those possessed by demons.
34 καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν Ἰησοῦ.
And behold, all the city went out to meet Jesus;
καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὥπως μεταβῇ ἀπὸ
and seeing him, they besought [him] that he would depart from
τῶν ὁρίων αὐτῶν.
their borders.

9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς
And having entered into the ship he passed over and came to
τὴν ἰδίαν πόλιν. 2 καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν
his own city. And behold, they brought to him a paralytic
ἐπὶ κλίνῃ βεβλημένον καὶ ἰδὼν ὃ Ἰησοῦς τὴν πίστιν αὐτῶν
on a bed lying; and seeing Jesus their faith
εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἡ ἀφίενται
said to the paralytic, Be of good courage, child; have been forgiven
ἡ σοὶ ἀμαρτία σου. 3 Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον
[thee] thy sins. And lo, some of the scribes said
ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 Καὶ ἰδὼν ὃ Ἰησοῦς τὰς
in themselves, This [man] blasphemes. And perceiving Jesus
ἐνθυμίας αὐτῶν, εἶπεν, Ὑμεῖς ἐνθυμείσθε πονηρὰ
their thoughts, said, Why ye think evil
ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,
in your hearts? For which is easier, to say,

¹ ἐλθόντος αὐτοῦ LTr. ^k Γεραθήνων L; Γαδαρηνῶν Gadarenes TTrA. ^l — Ἰησοῦ GLTTrA.
^m ἀποστείλον ἡμᾶς send us GLTTrA. ⁿ + [ὃ Ἰησοῦς] Jesus L. ^o ἀπῆλθαν LTr. ^p τοὺς
χοίρους the swine GLTTr. ^q — τῶν χοίρων GLTTr[A]. ^r ὑπάντησιν LTr. ^s τοῦ T.
^t ἵνα L. ^v — τὸ (read a ship) LTr[A]. ^w προσφέρουσιν they bring L. ^x ἀφίενται are
forgiven LTr. ^y σου αἱ ἀμαρτίαι LTrA. ^z εἶπαν LTr. ^a εἰδὼς knowing LTr. ^b ἵνατι GTW.
^c — ὑμεῖς LTrA.

^dἈφίωνται^h ^eσοιⁱ αἱ ἁμαρτίαι· ἢ εἰπεῖν, ^fἘγειραι^h καὶ
^aHave^h been^h forgiven^h theeⁱ [thy] sins, or to say, Arise and
περιπατεῖ; 6 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀν-
walk? But that ye may know that authority has the Son of
θρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παρα-
man on the earth to forgive sins: then he says to the para-
λυτικῷ, ^gἘγερθεῖς^h ἄρῳ σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν
lytic, Having arisen, take up thy bed, and go to
οἶκόν σου 7 Καὶ ἔγερθεῖς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ.
house thy. And having arisen he went away to his house.
8 ἰδόντες δὲ οἱ ὄχλοι ^hἐθαύμασαν^h, καὶ ἐδόξασαν τὸν θεόν,
And having seen the crowds wondered, and glorified God, which
τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
who gave authority such to men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον·
And ^{passing} Jesus thence saw a man sitting
ἐπὶ τὸ τελώνιον, ὁ μαθθαῖον· λεγόμενον, καὶ λέγει αὐτῷ, Ἀκο-
at the tax-office, Matthew called, and says to him, Fol-
λουθί μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο
low me. And having arisen he followed him. And it came to pass
ἁυτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, ἰδοὺ, πολλοὶ τελῶναι.
at his reclining [at table] in the house, that behold, many tax-gatherers
καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ
and sinners having come were reclining [at table] with Jesus and
τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι ἐῖπον·
his disciples. And having seen [it] the Pharisees said
τοῖς μαθηταῖς αὐτοῦ, ὁ διατί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
to his disciples, Why with the tax-gatherers and sin-
τωλῶν ἐσθίει ὁ διδάσκαλος ὡμῶν; 12 Ὁ δὲ Ἰησοῦς ἀκούσας
ners eats your teacher? But Jesus having heard
εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,
he said to them, Not need have they who are strong of a physician,
ἀλλ' οἱ κακῶς ἔχοντες. 13 Περὺβήντες δὲ μάθετε τί ἐστίν,
but they who are ill are. But having gone learn what is,
Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους,
Mercy I desire, and not sacrifice: not for I came to call righteous
ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.
[ones], but sinners to repentance.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες,
Then come near to him the disciples of John, saying,
"Διατί^{τι} ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν^{ἵνα} πολλά,^ἡ οἱ δὲ μαθη-
Why we and the Pharisees do fast much, but disci-
ταί σου οὐ νηστεύουσιν; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ
ples thy fast not? And said to them Jesus,
δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
Can the sons of the bridechamber mourn while with them
ἐστιν ὁ νυμφίος; ἔλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ
is the bridegroom? will come but days when will have been taken away
ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. 16 οὐδεὶς δὲ
from them the bridegroom, and then they will fast. But no one
ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·
puts a piece of cloth unfulfilled on an old garment:

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which

^a ἀφίενται are forgiven LTr. ^e σου (read thy sins) GLTTrAW. ^f ἔγειρε LTrAW. ^g ἔγειρε arisc LTr. ^h ἐφοβήθησαν were afraid LTrA. ⁱ Μαθητῶν LTrA. ^k ἠκολούθει τ. ἄνακει- μένου αὐτοῦ L. ^m — καὶ τ. ⁿ ἔλεγον LTr. ^o διὰ τί LTrA. ^p — Ἰησοῦς L[Tr]A. ^q — αὐτοῦ LTrA. ^r ἀλλὰ LTr. ^s Ἐλεος LTrA. ^t ἀλλὰ TrAW. ^v — εἰς μετάνοιαν GLTTrAW. ^w Δι- τί LTrA. ^x — πολλὰ LTr.

is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and wor-shipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 for she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good countenance; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24 he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith

αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον
take-away for its filling up from the garment, and a worse
σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς
rent takes place. Nor put they wine new into skins
παλαιούς· εἰ δὲ μῆγε ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται,
old, otherwise are burst the skins, and the wine is poured out,
καὶ οἱ ἀσκοὶ ὑπολοῦνται· ἅλλα βάλλουσιν οἶνον νέον εἰς
and the skins will be destroyed; but they put wine new into
ἀσκούς· καινοὺς, καὶ ἀμφοτέρω συντηροῦται.
skins new, and both are preserved together.

18 Γαῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων^b ἐλθὼνⁿ
These things as he is speaking to them, behold, a ruler having come
προσεκύνει αὐτῷ, λέγων, ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύ-
did homage to him, saying, My daughter just now has
τησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
died; but having come lay thy hand upon her, and
ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐκολούθησεν αὐτῷ
she shall live. And having arisen Jesus followed him,
καὶ οἱ μαθηταὶ αὐτοῦ.
and his disciples.

20 Καὶ ἰδοὺ, γυνή· αἱμορροοῦσα δώδεκα ἔτη, προσελ-
And behold, a woman having had a flux of blood twelve years, having
θοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.
come behind touched the border of his garment.

21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐάν μόνον ὤψωμαι τοῦ ἱματίου
For she said within herself, If only I shall touch garment
αὐτοῦ σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν
his I shall be cured. But Jesus having turned and having seen
αὐτήν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.
her he said, Be of good courage, daughter; thy faith hath cured thee.
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκεῖνης.
And was cured the woman from that hour.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντοῦ,
And having come Jesus into the house of the ruler,
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον,
and having seen the flute-players and the crowd making a tumult,

24 ἔλεγει αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον,
says to them, Withdraw, not for is dead the damsel,
ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη
but sleeps. And they laughed at him. But when had been put out
ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
the crowd, having entered he took hold of her hand, and arose
τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν
the damsel. And went out this report into all
γῆν ἐκείνην.
land that.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷⁿ
And passing on thence Jesus, followed him
δύο τυφλοί, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ
two blind [men], crying and saying, Have pity on us, Son
Δαβίδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ
of David. And having come into the house, came to him the

γ ἀπόλλυνται are destroyed LITR. * οἶνον νέον εἰς ἀσκούς βάλλουσιν L. * ἀμφοτέροι
GLTTRAW. b + εἰς (read a certain ruler) GLTR. c προσελθὼν having come to [him] L; εἰσελθὼν
having entered TAW. d — ὅτι T. e ἠκολούθει LITRA. f — Ἰησοῦς T. g στραφεὶς LITRA.
h ἔλεγεν said LITRA. i — αὐτῷ L[TR]. k υἱὸς Δαυεὶδ LITRA; υἱὲ Δαυὶδ GW. l προσῆλθον LTR.

τυφλοί, και λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεῦετε ὅτι δύναμαι
blind [men], and ²says ²to ¹them ¹Jesus, Believe ye that I am able
τοῦτο ποῦναι· Ἄγουσιν αὐτῷ, Naί, κύριε. 29 Τότε ἥψατο
this to do? They say to him, Yea, Lord. Then he touched
τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενή-
their eyes, saying, According to your faith be
θήτω ὑμῖν. 30 Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· και
it to you. And were opened their eyes; and
ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινω-
²strictly ²charged ⁴them ¹Jesus, saying, See ²no ²one ¹let
σκέτω. 31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ
know [it]. But they having gone out made ²known ¹him in all
γῇ ἐκείνῃ.
¹land ¹that.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ῥᾶν-
And as they were going out, behold, they brought to him a
θρῶπον κωφὸν δαιμονιζόμενον. 33 καὶ ἐκβληθέντος
man dumb, possessed by a demon. And ²having ⁴been ⁶cast ⁶out
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι,
¹the ²demon, ²spoke ⁷the ⁸dumb. And ²wondered ¹the ²crowds,
λέγοντες, ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῇ Ἰσραὴλ. 34 Οἱ δὲ
saying, Never was it seen thus in Israel. But the
Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
Pharisees said, By the prince of the demons he casts out
τὰ δαιμόνια.
the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,
And ²went ²about ¹Jesus ²the ²cities ²all ²and the villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγ-
teaching in their synagogues, and proclaiming the glad
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
tidings of the kingdom, and healing every disease and every
μαλακίαν ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους, ἐ-
bodily weakness among the people. And having seen the crowds, he
σπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι· καὶ
moved with compassion for them, because they were wearied and
ἐρριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει
cast away as sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θерισμὸς πολὺς, οἱ δὲ ἐργάται
to his disciples, The ²indeed ¹harvest [is] great, but the workmen
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θерισμοῦ, ὅπως
[are] few; supplicate therefore the Lord of the harvest, that
ἐκβάλῃ ἐργάτας εἰς τὸν θерισμὸν αὐτοῦ.
he may send out workmen into his harvest.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,
And having called to [him] ²twelve ¹disciples ¹his
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε
he gave to them authority over ¹spirits ²unclean, so as
ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
to cast out them, and to heal every disease and every
μάλακίαν.
bodily weakness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·
Now of the twelve apostles the names are these:

unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few: 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

X. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these; The

² ποῦναι τοῦτο L. ² ἠνεψύχθησαν LIT. A. ⁶ ἐνεβριμήθη LIT. A. P — ἄνθρωπον (read [one]) [T. A.]. ⁴ — ὅτι GLTT. A. W. ⁷ — ἐν τῷ λαῷ GLTT. A. W. ⁸ ἐσकुμένοι harassed GLTT. A. W. ¹ ἐρριμμένοι L; ἐριμμένοι TIT. A. ² ὥς Tr.

first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· ὁ Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδούς αὐτόν.

Iscariote, who also delivered up him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἰθύνων μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρείτων μὴ εἰσελθῃτε· 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7 πο-

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. 16 Behold, I send you forth

These twelve sent forth Jesus, having charged them, saying, Into [the] way of the Gentiles go not off, and into a city of [the] Samaritans enter not; but go rather to the sheep the lost of [the] house of Israel. 7 Go-
ing and proclaim, saying, Has drawn near the kingdom of the heavens. Sick heal, lepers cleanse, dead raise, demons cast out: gratuitously ye received, gratuitously impart. Provide not gold, nor silver, nor money in your belts, nor provision-bag for [the] way, nor two tunics, nor sandals, nor a staff: for worthy the workman of his food is. And into whatever city or village ye enter, inquire who in it worthy is, and there remain until ye go forth. But entering into the house, salute it: and if indeed be the house worthy, let come your peace upon it; but if it be not worthy, your peace
proceeds to you. 14 And whoever will not receive you, nor will hear your words, going forth of [that] house or city, shake off the dust of your feet. 15 Verily I say to you, More tolerable it shall be for [the] land of Sodom and of Gomorrah in day of judgment, than for that city. Lo,

† + καὶ and LT. * Ματθαῖος LTTA. † — Λεββαῖος ὁ ἐπικληθεὶς LT; — ὁ ἐπικληθεὶς Θαδδαῖος TA. * Καναθαῖος Cananæan LTTA. † + ὁ the EGLTAW. † Ἰσκαριώτ L. † Σαμαριτῶν T. † νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε GLTTAW. † ῥάβδους staves W. † — ἐστιν (read [is]) LTTA. † ἐλθάτω TTT. † ἂν LTTA. † +, ἐξω out LTTA. † + ἐκ (read from your feet) LTT. † Γομόρρας TTA.

ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε
I send forth you as sheep in [the] midst of wolves: be ye

οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραι.
therefore prudent as the serpents, and harmless as the doves.

17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς
But beware of men; for they will deliver you

εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν
to sanhedrims, and in their synagogues they will scourge

ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε
you: and before governors also and kings ye shall be brought

ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
on account of me, for a testimony to them and to the nations.

19 ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί
But when they deliver up you, be not careful how or what

λαλήσητε· ὁδοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή-
ye shall speak: for it shall be given you in that hour what ye shall

σετε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα
speak: for ye are they who speak, but the Spirit

τοῦ πατρὸς ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ
of your Father which speaks in you. But will deliver up

ἀδελφοὺς ἀδελφόν· εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπανα-
brother brother to death; and father child: and will

στήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.
rise up children against parents, and will put to death them,

22 καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὀνομάζειν
And ye will be hated by all on account of my name;

ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ
but he that endures to [the] end, he shall be saved. But when

διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς ἑτέραν· ἢ
they persecute you in this city, flee to another:

ἀμὴν· γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις
for verily I say to you, In no wise will ye have completed the cities

ἡ τοῦ Ἰσραὴλ ἕως ἡνίκα ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ
of Israel until he come the Son of man. Not

ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ
is a disciple above the teacher, nor a bondman above

τὸν κύριον αὐτοῦ. 25 ἄρκετὸν τῷ μαθητῇ ἵνα γέννηται ὡς
his lord. Sufficient for the disciple that he become as

ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν
his teacher, and the bondman as his lord. If the

οἰκοδεσπότην· Βεελζεβοῦλ ἑκάλεσαν, πόσῳ μᾶλλον
master of the house Beelzebub they called, how much more

τοὺς οἰκιακοὺς αὐτοῦ; 26 Μὴ οὖν φοβηθῆτε αὐτούς
those of his household? Not therefore ye should fear them;

οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται
for nothing is covered which shall not be uncovered,

καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ
and hidden which shall not be known. What I tell you in the

σκοτίᾳ εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε κη-
darkness speak in the light; and what in the ear ye hear pro-

ρῶζατε ἐπὶ τῶν δωματίων. 28 καὶ μὴ φοβηθῆτε ἀπὸ
claim upon the housetops. And ye should not fear because of

as sheep in the midst of wolves: be ye there-
fore wise as serpents,

and harmless as doves.
17 But beware of men;

for they will deliver
you up to the councils,

and they will scourge
you in their syna-
gogues; 18 and ye shall

be brought before go-
vernors and kings for
my sake, for a testi-
mony against them

and the Gentiles.
19 But when they de-
liver you up, take no

thought how or what
ye shall speak; for it
shall be given you in

that same hour what
ye shall speak. 20 For
it is not ye that speak,

but the Spirit of your
Father which speaketh
in you. 21 And the

brother shall deliver
up the brother to death,
and the father the

child: and the chil-
dren shall rise up a-
gainst their parents,

and cause them to be
put to death. 22 And
ye shall be hated of all

men for my name's
sake: but he that en-
dureth to the end shall

be saved. 23 But when
they persecute you in
this city, flee ye into

another: for verily I
say unto you, Ye shall
not have gone over the

cities of Israel, till the
Son of man be come.
24 The disciple is not

above his master, nor
the servant above his
lord. 25 It is enough

for the disciple that he
be as his master, and
the servant as his lord.

If they have called the
master of the house
Beelzebub, how much

more shall they call
them of his household?
26 Fear them not there-
fore: for there is no-
thing covered, that

shall not be revealed;
and hid, that shall not
be known. 27 What I

tell you in darkness,
that speak ye in light;
and what ye hear in

the ear, that preach
ye upon the housetops.
28 And fear not them

¹ παραδῶσιν they shall have delivered LTR. ² [δοθῇ· γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή·] L.

³ λαλήσητε ye should speak TRA. ⁴ τὴν ἐτέραν the next LTR. ⁵ + καὶ ἐν τῇ ἐτέρᾳ (καὶ ἐκ ταύτης γ) διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην and if in the next (and if from this) they persecute you, flee to another GLT.

⁶ — τοῦ LTR. ⁷ — ἂν TA. ⁸ τῷ οἰκοδεσπότη L. ⁹ ἐπέκα-
λεσαν they have surnamed GLTTRW. ¹⁰ τοῖς οἰκιακοῖς L. ¹¹ μὴ φοβηθῆτε fear ye not GLTTRW.

which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And who-soever shall give to drink unto one of these little ones a cup of cold

τῶν ἀποκτείνοντων" τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένον
those who kill the body, but the soul are not able
ἀποκτείνειν· φοβήθητε. δὲ μᾶλλον τὸν δυνάμενον· καὶ
to kill; but ye should fear rather him who is able both
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ. 29 οὐχὶ δύο στρουθία
soul and body to destroy in Gehenna. 29 Not two sparrows
ἄσσανριον πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν
for an assarion are sold? and one of them shall not fall to the
γῆν ἀνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
ground without your Father. 30 Of you even the hairs of the
κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. 31 μὴ οὖν φοβηθήτε· |
head all numbered are. 31 Not therefore ye should fear;
πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅς-
than many sparrows better are ye. 32 Every one therefore who-
τις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
ever shall confess me before men, I will confess
ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς
in him before my Father who [is] in [the] heavens.
33 ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
But whosoever shall deny me before men,
ἀρνήσομαι αὐτὸν ἐν ἐμοὶ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
I will deny him before my Father who [is] in
οὐρανοῖς. 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
[the] heavens. Think not that I came to place peace on
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον
the earth: I came not to place peace, but a sword. 35 I came
γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα-
for to set at variance a man against his father, and a daugh-
τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν-
ter against her mother, and a daughter-in-law against
θερᾶς αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκτικοὶ
in-law her. And enemies of the man [shall be] household
αὐτοῦ. 37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν
his. He that loves father or mother above me is not
μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
of me worthy; and he that loves son or daughter above me not
ἔστιν μου ἄξιος. 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
is of me worthy. And he that takes not his cross
καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος. 39 ὁ εὗρων,
and follows after me not is of me worthy. He that has found
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν
his life shall lose it; and he that has lost
ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρησει αὐτήν. 40 Ὁ δεχόμενος
life his on account of me shall find it. He that receives
ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀπο-
you me receives; and he that me receives receives him who sent
στεῖλαντά με. 41 Ὁ δεχόμενος προφήτην εἰς ὄνομα προ-
ma. He that receives a prophet in [the] name of a
φήτου μισθὸν προφήτου ἡλήψεται· καὶ ὁ δεχόμενος
prophet [the] reward of a prophet shall receive; and he that receives
δικαίον εἰς ὄνομα δικαίου μισθὸν δικαίου
a righteous [man] in [the] name of a righteous [man] the reward of a righteous
ἡλήψεται. 42 καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν
[man] shall receive. And whoever shall give to drink to one little ones

* ἀποκτείνοντων G; ἀποκτείνοντων LTTA. φοβείσθε fear ye TA. * [καὶ] L. * φοβείσθε fear ye LTTA. b + τοῖς the [Tr.] A. c δὲ LTTA. d γὰρ αὐτὸν LTTA. * + τοῖς the [Tr.] A. e ἡλήψεται LTTA. f ἂν LTTA.

τοῦτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,
 'of these a cup of cold [water] only in [the] name of a disciple,
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 verily I say to you, in nowise shall he lose his reward.

water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς
 And it came to pass when ²had finished ¹Jesus commanding
 δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
¹²twelve ²disciples ¹his, he departed thence to teach and
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
 to preach in their cities.

¹ XI. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
 Now John having heard in the prison the works of the
 χριστοῦ, πέμψας ²δύο τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ,
 Christ, having sent two of his disciples, said to him,
 Σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκρι-
 Art thou the coming [one], or another are we to look for? And ²answer-
 θείς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέilate Ἰωάννῃ
 ing ¹Jesus said to them, Having gone relate unto John
 ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν, ¹καὶ
 what ye hear and see: blind receive sight, and
 χωλοὶ περιπατοῦσιν· λεπροὶ καθαρίζονται, ¹καὶ ¹κωφοὶ
 lame walk; lepers are cleansed, and deaf
 ἀκούουσιν· ¹νεκροὶ ἐγείρονται, ¹καὶ ¹πτωχοὶ εὐαγγελίζονται·
 hear; dead are raised, and poor are evangelized.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 and said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

6 καὶ μακάριός ἐστιν, ὃς ¹ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.
 And blessed is, whoever shall not be offended in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς
 But as these were going ²began ¹Jesus to say to the
 ὄχλοις περὶ Ἰωάννου, τί ¹ἐξήλθετε εἰς τὴν ἔρημον
 crowds concerning John, What went ye out into the wilderness
 θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ
 to look at? a reed by [the] wind shaken? But
 τί ¹ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ¹ἡμφιεσ-
 what went ye out to see? a man in soft garments ar-

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the

μένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἰκοῖς
 raged? Behold, those who the soft [garments] wear in the houses
 τῶν βασιλέων εἰσίν· 9 ἀλλὰ τί ¹ἐξήλθετε ἰδεῖν; προ-
 of kings are. But what went ye out to see? a pro-
 φήτην; ¹ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου·
 phet? Yea, I say to you, and [one] more excellent than a prophet.
 10 ὁδοῦ γάρ ¹ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ
 For this is [he] concerning whom it has been written, Behold, I
 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς ¹κατα-
 send my messenger before thy face, who shall
 σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου· 11 Ἀμὴν λέγω ὑμῖν,
 prepare thy way before thee. Verily I say to you,
 οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου
 there has not risen among [those] born of women a greater than John
 τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
 the Baptist. But he that [is] less in the kingdom of the
 οὐρανῶν μείζων αὐτοῦ ἐστιν· 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου
 heavens greater than he is. But from the days of John the

² διὰ by (his disciples) LTT^{RA}. ¹ [καὶ] LTr. ² [καὶ] L. ¹ + καὶ and [L]TT^{RA}. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν ^{βιά-} the Baptist until now, the kingdom of the heavens is taken by ζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. 13 πάντες-γὰρ οἱ violence, and [the] violent seize it. For all the προφήται καὶ ὁ νόμος ἕως Ἰωάννου. ²προεφῆτευσαν. 14 καὶ prophets and the law ²until ³John ¹prophesied. And εἰ θέλετε δέξασθαι, αὐτός ἐστιν ⁴Ἠλίας ⁵ὁ μέλλων ἔρχεσθαι. if ye are willing to receive [it], he is Elias who is about to come. 15 ὁ ἔχων ὦτα ἰακόνειν, ἀκονέτω. 16 Τίτι δὲ ὁμοιώσω I like this generation? ⁶like ⁷it ⁸is to little children in [the] markets τὴν γενεὰν ταύτην; ὁμοία ἐστὶν ²παιδαρίοις ²ἐν ἀγοραῖς this generation? ⁴sitting, and calling ⁵to their companions, and καθήμενοις, ⁶καὶ προσφωνοῦσιν τοῖς ἐταίροις αὐτῶν, 17 καὶ λέγουσιν, ⁷Ἡδύσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἔθρηνησαμεν saying, We piped to you, and ye did not dance; we mourned ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων to you, and ye did not wail. For ⁸came ⁹John neither eating μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ υἱὸς nor drinking, and they say, A demon he has. ¹⁰Came ¹¹the ¹²Son τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ¹³of ¹⁴man eating and drinking, and they say, Behold, ἀνθρώπος φάγος καὶ οἶνοπότης, τελωνῶν φίλος καὶ a man a glutton and a wine bibber, of tax-gatherers a friend and ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. ¹⁵of sinners. And ¹⁶was ¹⁷justified ¹⁸wisdom by ¹⁹children ²⁰her.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο Then he began to reproach the cities in which had taken place αἱ πλείεσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ the most of his works of power, because they repented not. Woe σοί, ²¹Χοραζὶν· οὐαὶ σοί, ²²Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ to thee, Chorazin! woe to thee, Bethsaida! for if in, Tyre and Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, Sidon had taken place the works of power which have taken place in you, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω long ago in sackcloth and ashes they had repented. But I say ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως to you, For Tyre and Sidon more tolerable shall it be in day of judgment ἢ ὑμῖν. 23 Καὶ σύ, ²³Καπερναούμ, ²⁴ἡ ἕως ἰτοῦ οὐρανοῦ than for you. And thou, Capernaum, who to, the heaven ²⁵ὑψωθείσα, ²⁶ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδό- has been lifted up, to hades shalt be brought down: for if in Sod- μοις ²⁷ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ²⁸om had taken place the works of power which have taken place in thee, ὅξει μιν ἂν μέχρι τῆς σήμερον. 24 Πλὴν λέγω ὑμῖν, ὅτι it had remained until to-day. But I say to you, that γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως 1or [the] land of Sodom more tolerable shall it be in day of judgment ἢ σοί. than for thee.

¹ ἐπροφῆτευσαν LTTA. ² Ἠλίας T. ³ — ἀκονέιν T[Tr].A. ⁴ παιδίους GLTT:AW. ⁵ καθήμενοις ἐν ἀγορᾷ (market) L; καθήμενοις ἐν ταῖς ἀγοραῖς TTr.A. ⁶ ἀ προσφωνοῦντα τοῖς ἐταίροις who calling to the companions (ἐτέροις read calling to the others TTr) (+ [αὐτῶν] their A) λέγουσιν say LTTA. ⁷ — ὑμῖν LTTA. ⁸ ἔργων works TTr. ⁹ Χοραζὶν TTr.A. ¹⁰ Βηθσαϊδᾶ LTr. ¹¹ Καπερναοῦμ LTT:AW. ¹² μὴ LTTA, ἡ w. ¹³ — τοῦ LTTA. ¹⁴ ὑψώθησῃ. shalt thou be lifted up? LTTA; ὑψώθῃς w. ¹⁵ καταβιβήσῃ thou shalt descend LTr.A. ¹⁶ ἐγένεθσαν LTTA. ¹⁷ ἐν σοὶ γενόμεναι L. ¹⁸ ἔμεινεν LTTA.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομο-
 At that time · answering Jesus said, I
 λογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
 praise thee, O Father, Lord of the heaven and the earth, that
 ῥάπεκρυψας¹ ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
 thou didst hide these things from wise and prudent, and didst reveal
 αὐτὰ νηπίοις. 26 ναὶ, ὁ πατήρ, ὅτι οὕτως ἡγένετο εὐδοκία²
 them to babes. Yea, Father, for thus · it was well-pleasing
 ἔμπροσθέν σου. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου·
 before thee. All things to me were delivered by my Father.
 καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν
 And no one knows the Son except the Father; nor the
 πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός, καὶ ὃς ἐὰν
 Father any one does know except the Son, and he to whomsoever
 βούληται ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με, πάντες
 may will the Son to reveal [him]. Come to me, all
 οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
 ye that labour and are burdened, and I will give rest you.
 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι
 Take my yoke upon you, and learn from me, for
 ἡρεπὸς³ εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν
 meek I am and lowly in heart; and ye shall find rest
 ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον
 to your souls. For my yoke easy and burden

25 At that time Je-
 sus answered and said,
 I thank thee, O Fa-
 ther, Lord of heaven
 and earth, because
 thou hast hid these
 things from the wise
 and prudent, and hast
 revealed them unto
 babes. 26 Even so, Fa-
 ther: for so it seemed
 good in thy sight.
 27 All things are deli-
 vered unto me of my
 Father: and no man
 knoweth the Son, but
 the Father; neither
 knoweth any man the
 Father, save the Son,
 and he to whomsoever
 the Son will reveal
 him. 28 Come unto
 me, all ye that labour
 and are heavy laden,
 and I will give you
 rest. 29 Take my yoke
 upon you, and learn of
 me; for I am meek and
 lowly in heart: and ye
 shall find rest unto
 your souls. 30 For my
 yoke is easy, and my
 burden is light.

μου ἐλαφρόν ἐστιν.
 my light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν¹
 At that time went Jesus on the Sabbath
 διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινασαν, καὶ
 through the corn-fields; and his disciples were hungry, and
 ἤρξαντο τὶ λλεῖν στάχνας καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι
 began to pluck [the] ears and to eat. But the Pharisees
 ἰδόντες εἶπον² αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ
 having seen said to him, Behold, thy disciples are doing what
 οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ
 it is not lawful to do on sabbath. But he said to them, Not
 ἀνέγνωτε τί ἐποίησεν ὁ Δαβὶδ,³ ὅτε ἐπεινάσεν αὐτός· καὶ
 ye have read what did David, when he hungered himself and
 οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ
 those with him? How he entered into the house of God, and
 τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,⁴ τοὺς οὐκ ἔξον ἦν
 the loaves of the presentation he ate, which not lawful it was
 αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;
 for him to eat, nor for those with him, but for the priests only?
 5 Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς
 Or have ye not read in the law, that on the sabbaths the priests
 ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν;
 in the temple the sabbath profane, and guiltless are?
 6 λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ⁵ μείζων⁶ ἐστὶν ὧδε. 7 εἰ δὲ
 But I say to you, that the temple is greater is here. But if
 ἐγὼ οἶδα τί ἐστίν, ἡ ἐλεος⁷ θέλω καὶ οὐ θυσίαν, οὐκ ἂν
 ye had known what is, Mercy I desire and not sacrifice, not

XII. At that time
 Jesus went on the
 sabbath day through
 the corn; and his disci-
 ples were an hungred,
 and began to pluck the
 ears of corn, and to eat.
 2 But when the
 Pharisees saw it, they
 said unto him, Behold,
 thy disciples do that
 which is not lawful to
 do upon the sabbath day.
 3 But he said un-
 to them, Have ye not
 read what David did,
 when he was an hun-
 gred, and they that
 were with him; 4 how
 he entered into the
 house of God, and did
 eat the shewbread,
 which was not lawful
 for him to eat, neither
 for them which were
 with him, but only for
 the priests? 5 Or have
 ye not read in the law,
 how that on the sab-
 bath days the priests
 in the temple profane
 the sabbath, and are
 blameless? 6 But I say
 unto you, That in this
 place is one greater
 than the temple. 7 But
 if ye had known what
 this meant, I will
 have mercy, and not
 sacrifice, ye would not

ῥάπεκρυψας LTTra. ἡ εὐδοκία ἐγένετο LT. ἡ πραῦς LTTra. ἡ σαββάτοις L. εἶπεν LTTra.
 ὁ Δαυεὶδ LTTra; Δαβὶδ GW. — αὐτός GLTTraW. ἡ ἔφαγον LT. ὁ LTTra. ἡ μείζων
 LTTraW ἡ ἔλεος LTTra.

have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue: 10 and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew him self from thence: and great multitudes followed him, and he healed them all; 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgments to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

κατεδικάσατε τοὺς ἀναίτιους. 8 κύριος γὰρ ἐστὶν καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
ye had condemned the guiltless. For Lord is also of the sabbath the son of man.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. And having departed thence, he went into their synagogue. 10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἐξεστὶν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπίσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἔγερει; 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἐξεστὶν τοῖς σάββασιν καλῶς ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον ἡ τὴν χεῖρά σου. Καὶ ἐξέτεινεν, καὶ ἰαποκατεστάθη ὡς ἡ ἄλλη.
and behold, a man there was the hand having withered. And they asked him, saying, Is it lawful on the sabbaths to heal? that they might accuse him. But he said to them, What shall there be of you man, who shall have sheep one, and if it fall this on the sabbaths into a pit, will not lay hold of it and will raise [it] up? How much then is better a man than a sheep? So that it is lawful on the sabbaths well to do. Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored sound as the other.

14 Ὅι δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γινώσκων ἀνεχώρησεν ἐκεῖθεν, καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἰεράτευσεν αὐτοὺς πάντας. 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. 17 ὡς πῶς πληθύνῃ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 18 Ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν ῥεῦδ' ὀκνησεν ἡ ψυχὴ μου· ἵνα πνεῦμά μου ἐπιθῇ αὐτῷ, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 οὐκ ἐρίσει οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. 20 κἀλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν. 21 καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.
But the Pharisees a council held against him having gone out how him they might destroy. But Jesus having known withdrew thence, and followed him crowds great, and he healed them all, and strictly charged them that they should not publicly known him they should make. So that might be fulfilled that which was spoken by Esaias the prophet, saying, 18 Behold my servant whom I have chosen, my beloved in whom I have found delight my soul. I will put my Spirit upon him, and judgment to the nations he shall declare. He shall not strive nor cry out, nor shall hear any one in the streets his voice. A reed bruised he shall not break, and flax smoking he shall not quench, until he bring forth unto victory the judgment. And in his name [the] nations shall hope.

b — καὶ GLTTraW. c — ἦν τὴν LITra. d θεραπεύσαι; T. e — ἐστὶ TrA. f ἐγείρει h raises [it] up L. g σαββάτοις L. h σου τὴν χεῖρα LITra. i ἀποκατεστάθη LITraW. k ἐξελεθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ LITraW. l — ὄχλοι (read πολλοί many) LT[TrA]. m ἵνα that LITra. n ἠρέτισα Tr. o ἐν τῷ Tr; — εἰς LA. p ῥεῦδ' ὀκνησεν Tr. q — ἐν (read [on]) GLTTraW.

22 Τότε [†]προσηνέχθη[‡] αὐτῷ [‡]δαιμονιζόμενος, τυφλὸς
 Then was brought to him one possessed by a demon, blind
 καὶ κωφός[‡] καὶ ἰθεράπευσεν αὐτόν, ὥστε τὸν [‡]τυφλὸν καὶ[‡]
 and dumb, and he healed him, so that the blind and
 κωφὸν [‡]καὶ[‡] λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες
 dumb both spake and saw. And were amazed all
 οἱ ὄχλοι καὶ ἔλεγον, Μῆτι οὗτός ἐστιν ὁ υἱὸς [‡]Δαβίδ[‡];
 the crowds and said, This is the son of David?
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει
 But the Pharisees having heard said, This [man] casts not out
 τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων.
 the demons except by Beelzebub prince of the demons.
 25 Εἰδὼς δὲ [‡]ὁ [‡]Ἰησοῦς[‡] τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς,
 But knowing Jesus their thoughts he said to them,
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ
 Every kingdom divided against itself is brought to desolation, and
 πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
 every city or house divided against itself will not stand: 26 and
 26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμε-
 And if Satan Satan cast out, against himself he was
 ρίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ
 divided. How then will stand his kingdom? And if I by
 ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι
 by Beelzebub cast out the demons, your sons by whom
 ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ἕμῶν ἔσονται κριταί.[‡]
 do they cast out? on account of this they of you shall be judges.
 28 εἰ δὲ [‡]ἐγὼ ἐν πνεύματι θεοῦ[‡] ἐκβάλλω τὰ δαιμόνια, ἄρα
 But if I by [the] Spirit of God cast out the demons, then
 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἡ πῶς δύναται
 has come upon you the kingdom of God. Or how is able
 τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη
 anyone to enter into the house of the strong [man] and goods
 αὐτοῦ [‡]διαρπῆσαι,[‡] ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν;
 his to plunder, unless first he bind the strong [man]?
 καὶ τότε τὴν οἰκίαν αὐτοῦ [‡]διαρπάσει.[‡] 30 ὁ μὴ ὢν μετ' ἐμοῦ
 and then his house he will plunder. He who is not with me
 κατ' ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
 against me is; and he who gathers not with me scatters.
 31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία
 Because of this. I say to you, Every sin and blasphemy
 ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασ-
 shall be forgiven to men; but the concerning the Spirit blas-
 φημία οὐκ ἀφ' ῥησεται τοῖς ἀνθρώποις. 32 καὶ ὁς ἂν εἴπῃ
 phemy shall not be forgiven to men. And whoever speak
 λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·
 a word against the Son of man, it shall be forgiven him;
 ὁ δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφε-
 but whoever speaks against the Spirit the Holy, it shall not
 θήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλον-
 be forgiven him, neither in this age nor in the coming
 τι. 33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν
 [one]. Either make the tree good and fruit

[†] προσηνέγκαν they brought L. [‡] δαιμονιζόμενον τυφλὸν καὶ κωφόν L. [‡] — τυφλὸν καὶ
 LTTA. [‡] — καὶ LTTA. [‡] Δαυίδ GW; Δαυεὶδ LTTA. [‡] — ὁ Ἰησοῦς LTTA. [‡] κριταί
 ἐσονται ὑμῶν LTTA. [‡] ἐν πνεύματι θεοῦ ἐγὼ GLTTAW. [‡] ἀρπάσαι to seize upon LTTA.
 ἔσονται he will seize upon L; διαρπάσῃ he might plunder T. [‡] + [ὑμῖν] to you A.
 † — τοῖς ἀνθρώποις LTTA. [‡] ἐάν LTTAW. [‡] οὐ μὴ ἀφεθῇ in nowise shall it be forgiven L.

good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return

αὐτοῦ καλόν, ἢ ποιήσατε τὸ ξενδρον σαπρον καὶ τὸν καρπὸν
its good, or make the tree corrupt and fruit
αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ ξενδρον γινώσκειται.
its corrupt: for from the fruit the tree is known.
34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ
Offspring of vipers, how are ye able good things to speak, wicked
ἄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα
being? for out of the abundance of the heart the mouth
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
speaks. The good man out of the good treasure
ἐτῆς καρδίας^κ ἐκβάλλει^h τὰ^ι ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρω-
of the heart puts forth the good things; and the wicked man
πος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ
out of the wicked treasure puts forth wicked things. But I say
ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν δι' ἐάν^ι κηλήσουσιν^κ οἱ ἄνθρωποι,
to you, that every word idle whatsoever may speak men,
ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ
they shall render of it an account in day of judgment. By
γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου
for thy words thou shalt be justified, and by thy words
καταδικασθήσῃ.
thou shalt be condemned.

38 Τότε ἀπεκρίθησάν^ι τινες τῶν γραμματέων καὶ Φαρι-
Then answered, some of the scribes and Phari-
σαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
sees, saying, Teacher, we wish from thee a sign to see.
39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοι-
But he answering said to them, A generation wicked and adul-
χαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ,
terous a sign seeks for, and a sign shall not be given to it,
εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 Ὡς περ γὰρ ἦν Ἰωνᾶς
except the sign of Jonas the prophet. For even as was Jonas
ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
in the belly of the great fish three days and three nights, thus
ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
shall be the Son of man in the heart of the earth three
ἡμέρας καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευίται^κ ἀναστήσουσιν αὐ-
days and three nights. Men Ninevites shall stand up
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν·
in the judgment with this generation, and shall condemn it;
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον
for they repented at the proclamation of Jonas; and behold, more
Ἰωνᾶ ὧδε. 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
than Jonas here. A queen of [the] south shall rise up in the judgment
μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν
with this generation, and shall condemn it; for she came
ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Ὁσολομῶντος·^κ
from the ends of the earth to hear the wisdom of Solomon;
καὶ ἰδοὺ, πλεῖον Ὁσολομῶντος ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον
and behold, more than Solomon here. But when the unclean
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
spirit is gone out from the man, he goes through waterless
τόπων, ζητοῦν ἀνάπανσιν, καὶ οὐχ εὐρίσκει. 44 τότε λέγει,
places, seeking rest, and finds not [it]. Then he says,

^κ — τῆς καρδίας GLTTrAW. ^h — τὰ LTrW. ^ι — ἐάν (read which) LTrA. ^κ κηλήσουσιν shall speak TrA. ^ι + αὐτῷ him LTrA. ^μ — καὶ Φαρισαίων L. ^κ Νινευίται TrA. ^ο Ὁσολομῶντος GLTTrAW.

Ἔπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον
I will return to my house, whence I came out. And having come
εὗρίσκει σχολάζοντα, ἑσασαρωμένον καὶ κεκοσμημένον. 45 τότε
he finds [it] unoccupied, swept and adorned. Then
πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
he goes and takes with himself seven other spirits
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται
more wicked than himself and entering in they dwell there; and becomes
τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως
the last of that man worse than the first. Thus
ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
it shall be also to this generation the wicked.

46 Ἐπὶ δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ
But while yet he was speaking to the crowds, behold, [his] mother
καὶ οἱ ἀδελφοί· αὐτοῦ ἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λα-
and his brethren were standing without, seeking to him to
λῆσαι. 47 ἔπεν· δέ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί
speak. Then said one to him, Behold, thy mother and thy brethren
σου ἔξω ἑστήκεισαν, ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀπο-
thy without are standing, seeking to thee to speak. But he an-
κρίθεις ἔλεπεν τῷ· εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου;
swering said to him who spoke to him, Who is my mother?
καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα
and who are my brethren? And stretching out his hand
αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ ἔλεπεν, Ἰδοὺ, ἡ μήτηρ μου καὶ
his to his disciples he said, Behold, my mother and
οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ
my brethren. For whosoever shall do the will
πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ
of my Father who [is] in [the] heavens, he my brother and
ἀδελφή καὶ μήτηρ ἐστίν.
sister and mother is.

13 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ
And in that day having gone forth Jesus from
τῆς οἰκίας ἐκάθηντο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν
the house sat down by the sea. And were gathered together
πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-
to him crowds great, so that he into the ship having
βάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.
entered sat down, and all the crowd on the shore stood.
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ,
And he spoke to them many things in parables, saying, Behold,
ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν
went out the sower to sow. And as he sowed
ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἤλθεν τὰ πετεινὰ καὶ
some fell by the way, and came the birds and
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου
devoured them. And some fell upon the rocky places, where
οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ
they had not earth much, and immediately sprang up because of not
ἔχειν βάθος γῆς. 6 ἡλίον δὲ ἀνατείλαντος ἐκαυματίσθη,
having depth of earth; and [the] sun having risen they were scorched,

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

XIII. The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because

ἰ εἰς τὸν οἶκόν μου ἐπιστρέψω LTTA. ἰ + καὶ and [L]T. *— δὲ but LTTA. † [αὐτοῦ] L. * Verse 17 in [] T. * λέγοντι LTTA. * — αὐτοῦ (read [his] hand) T. † ποιῇ A. * — δὲ and LTTA. * ἐκ out of LT; — ἀπὸ (read ἐξελ. having gone out of) Tr. † τὸ (read a ship) LTTA. * ἤλθον LTr; ἐλθόντα having come A. † — καὶ A. † + τῆς L.

they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and I should heal them. 16 But blessed are your eyes, for they see: for ye ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and

καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ καὶ because of not having root were dried up. And some fell upon τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά. the thorns, and grew up the thorns and choked them. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, And some fell upon the ground the good, and yielded fruit, ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. 9 ὁ ἔχων one a hundred, another sixty, another thirty. He that has ὦτα ἀκούειν ἀκουέτω. ears to hear let him hear.

10 Καὶ προσελθόντες οἱ μαθηταὶ αὐτῷ, ἔειπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσιν. 14 καὶ ἀναπληροῦνται ἐν αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα, Ἀκοῦ ἀκούετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσίν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν καὶ ἰάσωμαι αὐτούς. 16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουν, καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 17 ἀμὴν· γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ὃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ὃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος· ὅτι ἡμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ ὅταν ἅ τις ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ

¹ ἐπνιξαν T.

² διὰ τί LTrA.

³ — αὐτοῖς T.

⁴ — γὰρ for T.

⁵ — ἀκούειν T[Tr]A.

⁶ — ἐπ' (read αὐτοῖς in them) GLTTrAW.

⁷ ἰάσωμαι I shall heal LTrA.

⁸ εἶδαν LTr; ἴδαν T.

⁹ + αὐτοῦ (read his disciples) L.

¹⁰ — ὦμων L[Tr]A.

¹¹ — ὦμων L[Tr]A.

¹² σπειράντος LTrA.

¹³ εἶπαν TTrA.

¹⁴ + [αὐτῶν] (read their ears) L.

¹⁵ ἀκούουσιν LTrA.

συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον
 understands, comes the wicked one and catches away that which was sown
 ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
 in his heart. This is he who by the way was sown.
 20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον
 And he who upon the rocky places was sown, this is he who the word
 ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ
 hears and immediately with joy receives it; no
 ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ
 has but root in himself, but temporary is; but having risen
 θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν-
 tribulation or persecution on account of the word, immediately he is
 δαλιζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν
 offended. And he who among the thorns was sown, this is
 ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος· τούτου
 he who the word hears, and the care of this life
 καὶ ἡ ἀπάτη τοῦ πλούτου· συμπνίγει τὸν λόγον, καὶ ἄκαρπος
 and the deceit of riches chokes the word, and unfruitful
 γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός
 it becomes. But he who on the ground the good was sown, this
 ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιόν· ὃς δὲ καρ-
 is he who the word hears and understands; who indeed brings
 ποφορεῖ, καὶ ποιεῖ· ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ
 forth fruit, and produces one a hundred, another sixty, another
 τριάκοντα.
 thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμιώ-
 Another parable put he before them, saying, has become
 θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ· σπείροντι καλὸν
 like the kingdom of the heavens to a man sowing good
 σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῇ καθεύδειν τοὺς ἀνθρώ-
 seed in his field; but while slept the men
 πῦς ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐσπείρεν· ζιζάνια ἀνὰ μέσον
 came his enemy and sowed darnel in [the] midst
 τοῦ σίτου, καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρος,
 of the wheat, and went away. And when sprouted the blade,
 καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελ-
 and fruit produced, then appeared also the darnel. Having come
 θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
 to [him] and the bondmen of the master of the house said to him, Sir,
 οὐχὶ καλὸν σπέρμα ἐξέσπεις ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
 not good seed didst thou sow in thy field? whence then
 ἔχει τὰ ζιζάνια; 28 Ὁ δὲ ἐφῆ αὐτοῖς, Ἐχθρὸς ἀνθρώπου
 has it the darnel? And he said to them, an enemy a man
 τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι· εἶπον αὐτῷ, Θέλεις οὖν
 this did. And the bondmen said to him, Wilt thou then
 ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἐφῆ, Οὐ·
 [that] having gone forth we should gather them? But he said, No;
 μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν
 lest gathering the darnel, ye should uproot with them the
 σῖτον. 30 ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ·
 wheat. Suffer to grow together both until the harvest;

understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he, which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in

† — τουτον (read of life, LITtr.

LITtr. ὁ LT. σπείροντι [who] sowed LITtr.

εξέσπεις Tr. d — τα GLITtr. AW.

σιν say to him LITtr.; λέγουσιν αὐτῷ T. ε φησιν says LITtr.

καλὴν γῆν LITtr.

επέσπειρεν sowed over LITtr.

† συνιόν

αὐτῷ λέγου-

αὐτῷ LITtr.

the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

καὶ ἐν τῷ¹ καιρῷ τοῦ² θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλ-
and in the time of the harvest I will say to the harvest men, Ga-
λέξατε³ πρῶτον τὰ ζιζάνια, καὶ δέσατε αὐτὰ εἰς⁴ δέσμας
ther first the darnel, and bind them into bundles
ποδός. τὸ κατακαῦσαι αὐτὰ τὸν δὲ σῖτον συναγάγετε⁵ εἰς τὴν
to burn them; but the wheat bring together into

ἀποθήκην μου.

my granary.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοια
Another parable put he before them, saying, Like
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λα-
is the kingdom of the heavens to a grain of mustard, which having
βὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. 32 ὁ μικρότερον
taken, a man sowed in his field; which less
μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὖξηθῇ
indeed is than all the seeds, but when it be grown,
μεῖζον τῶν λαχάνων ἐστίν. καὶ γίνεται δένδρον, ὥστε
greater than the herbs is, and becomes a tree, so that
ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν⁶ ἐν τοῖς
come the birds of the heaven and roost in the
κλάδοις αὐτοῦ.
branches of it.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοια ἐστὶν ἡ
Another parable spake he to them, Like is the
βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν
kingdom of the heavens to leaven, which having taken, a woman hid
εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
in of meal seahs three, until was leavened all.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς
These things all spake Jesus in parables to the
ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ⁷ ἐλάλει αὐτοῖς. 35 ὥπως
crowds, and without a parable not he spoke to them; so that
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου⁸, λέγοντος,
might be fulfilled that which was spoken by the prophet, saying,
Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα
I will open in parables my mouth: I will utter things hidden
ἀπὸ καταβολῆς κόσμου.⁹
from [the] foundation of [the] world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 the enemy that sowed them is the devil; the harvest is the end of

36 Τότε ἀφείξ τούς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν
Then having dismissed the crowds, went into the house
Ῥό Ἰησοῦς¹ καὶ προσῆλθον² αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες,
Jesus; and came to him his disciples, saying,
Ἐφράσον³ ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.
Expound to us the parable of the darnel of the field.
37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν
And he answering said to them, He who sows the good
σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου. 38 ὁ δὲ ἀγρός ἐστιν ὁ
seed is the Son of man; and the field is the
κόσμος. τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας.
world; and the good seed, these are the sons of the kingdom;
τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. 39 ὁ δὲ ἐχθρός
but the darnel are the sons of the evil [one]; and the enemy
ὁ σπείρας αὐτὰ ἐστίν⁴ ὁ διάβολος. ὁ δὲ θερισμός συν-
who sowed them is the devil; and the harvest [the] com-

¹ — τῷ GLTFAW. ² — εἰς (read [in]) [Tr.] A. ³ συναγάγετε LTr. ⁴ κατασκηνοῦν LTTA. ⁵ οὐδὲν nothing ITTA. ⁶ + Ἡσαίου Isaiah T. ⁷ — κόσμου LTTA. ⁸ — ὁ Ἰησοῦς (read he went) LTTA. ⁹ προσῆλθον LTr. ¹⁰ διασάφησον explain LTr. ¹¹ — αὐτοῖς LTTA. ¹² ἐστὶν ὁ σπείρας αὐτὰ L.

τέλεια τοῦ αἰῶνος ἔστιν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.
pletion of the age is, and the harvest men angels are.

40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατα-
As therefore is gathered the darnel, and in fire is con-
καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. τοῦτον.
sumed, thus it shall be in the completion of this age.

41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ,
shall send forth the Son of man his angels,

καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα
and they shall gather out of his kingdom all the offences

καὶ τοὺς ποιῶντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς
and those who practise lawlessness, and they shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
into the furnace of the fire: there shall be the weeping and the

βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς
gnashing of the teeth. Then the righteous shall shine forth as

ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα
the sun in the kingdom of their Father. He that has ears

ἀκούειν· ἀκούτω.
to hear let him hear.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
Again like is the kingdom of the heavens to treasure

κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρῳπος ἐκρυψεν,
hid in the field, which having found a man hid,

καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει
and for the joy of it goes and all things as many as he has

πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
he sells, and buys that field.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
Again like is the kingdom of the heavens to a man

ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· 46 βὸς εὐρὼν ἕνα
a merchant, seeking beautiful pearls; who having found one

πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα
very precious pearl, having gone away has sold all things as many as

εἶχεν, καὶ ἠγόρασεν αὐτόν.
he had, and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνῃ
Again like is the kingdom of the heavens to a drag net

βληθεῖσθ ἐἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
cast into the sea, and of every kind gathering

γούσθ· 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν
together; which when it was filled having drawn up on the

αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα,
shore, and having sat down they collected the good into vessels,

τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ
and the corrupt out they cast. Thus shall it be in the completion

τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς
of the age: shall go out the angels, and shall separate the

πονηροὺς ἐκ μέσου τῶν δικαίων, 50 καὶ βαλοῦσιν αὐτοὺς
wicked from [the] midst of the righteous, and shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
into the furnace of the fire: there shall be the weeping and the

βρυγμὸς τῶν ὀδόντων.
gnashing of the teeth.

the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

† — τοῦ (read of [the]) LITTA. * καίεται is burned GTRA. † — τοῦτον (read the age) LTTT[A].
‡ — ἀκούειν [L]T[Tr]A. * — πάλιν [L]TTRA. † πωλεῖ πάντα ὅσα ἔχει LTTTA. ‡ εὐρὼν δὲ GLTTTA.
c + αὐτὴν it L[A]. d καὶ ἐπὶ τὸν αἰγιαλόν L; ἐπὶ τὸν αἰγιαλόν [καὶ] A. e ἄγγη TTRA.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 and his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

XIV. At that time Herod the tetrarch heard of the fame of Jesus, 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death,

51 λέγει αὐτοῖς ὁ Ἰησοῦς, ὅτι ὑμεῖς συνήκατε ταῦτα πάντα; αὐτοὶ αὐτῷ, Ναί, κύριε. 52 Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ καινὰ καὶ παλαιὰ.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. 54 καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεισθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; αἱ δὲ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, 2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδησεν αὐτὸν καὶ ἐθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. 4 Ἐλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστιν σοι ἔχειν αὐτήν. 5 Καὶ θέλων αὐτὸν ἀποκτείνειν,

§ — λέγει αὐτοῖς ὁ Ἰησοῦς LTTA. h — κύριε LTTA. i λέγει says L. k ἐν τῇ βασιλείᾳ in the kingdom L; τῇ βασιλείᾳ to the kingdom OTTA. l ἐκπλήττεισθαι LTTA. m οὐχ LTTA. n Ἰωσήφ Joseph LTTA. o + ἰδίᾳ own T. p αὐτοῦ (read [his]) LTTA. q τετράρχης T. r — αὐτὸν T. s ἐν τῇ (— τῇ T) φυλακῇ ἀπέθετο in the prison put [him] aside LTTA. t — Φιλίππου [T]A. v ὁ (— ὁ T) Ἰωάννης αὐτῷ LT.

ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.
he feared the multitude, because as a prophet him they held.

6 *γενεσίων. δὲ ἀγομένω^ν τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ
But a birthday being celebrated of Herod, danced the daughter

τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῇ Ἡρώδῃ. 7 ὅθεν
of Herodias in the midst, and pleased Herod; Whereupon

μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἔαν^ν αἰτήσεται. 8 Ἡ δὲ
with oath he promised to her to give whatever she should ask. But she

προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὦδε
being urged on by her mother, Give me, she says, here

ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ
upon a dish the head of John the Baptist. And

ᾤλου^ν τὴν βασιλεύς· διὰ δὲ^ν τοὺς ὅρκους καὶ τοὺς
was grieved the king; but on account of the oaths and those who

συνανακειμένους ἐκέλευσεν δοθῆναι. 10 καὶ πέμψας
reclined with [him at table] he commanded [it] to be given. And having sent

ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη
he beheaded John in the prison. And was brought

ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῇ κορασίῳ· καὶ ἦν
his head on a dish, and was given to the damsel, and she

εγκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
brought [it] to her mother. And having come his disciples

ἔραν τὸ βῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν
took the body, and buried it; and having come told

τῷ Ἰησοῦ. 13 καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν
[it] to Jesus. And having heard Jesus withdrew thence

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.
by ship to a desert place apart.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἐπεὶ
And having heard [of it] the crowds followed him on foot

ἀπὸ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολλὴν
from the cities. And having gone out Jesus saw great

ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, καὶ ἐθεράπευσεν
a crowd, and was moved with compassion towards them, and healed

τοὺς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ γενωμένης ἡ προσῆλθον^ν
their infirm. And evening having come came

αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος,
to him his disciples, saying, Desert is the place,

καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον^ν τοὺς ὄχλους, ἵνα
and the time already is gone by: dismiss the crowds, that

ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.
having gone into the villages they may buy for themselves meat.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρειάν ἔχουσιν ἀπελθεῖν·
But Jesus said to them, No need they have to go away:

δοτε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν
give to them ye to eat. But they say to him, We have not

ὥδε ἐι μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπεν, Φέρετέ
here except five loaves and two fishes. And he said, Bring

μοι αὐτούς ὧδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνα-
to me them here. And having commanded the crowds to re-

κλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους
cline on the grass, and having taken the five loaves and the

he feared the multi-
tude, because they
counted him as a pro-
phet.

6 But when
Herod's birthday was
kept, the daughter of
Herodias danced be-
fore them, and pleased
Herod.

7 Whereupon he
promise with an oath
to give her whatsoever
she would ask.

8 And she, being before in-
structed of her mother,
said, Give me here

John Baptist's head
in a charger.

9 And the
king was sorry: never-
theless for the oath's
sake, and them which
sat with him at meat,

he commanded it to be
given her.

10 And he
sent, and beheaded
John in the prison.

11 And his head was
brought in a charger,
and given to the dam-
sel: and she brought
it to her mother.

12 And his disciples
came, and took up the
body, and buried it, and
went and told Jesus.

13 When Jesus
heard of it, he departed
thence by ship into a
desert place apart.

And when the people
had heard thereof, they
followed him on foot
out of the cities.

14 And Jesus went forth, and
saw a great multitude,
and was moved with
compassion toward
them, and he healed
their sick.

15 And when it was evening,
his disciples came to
him, saying, This is a
desert place, and the
time is now past; send
the multitude away,
that they may go into
the villages, and buy
themselves victuals.

16 But Jesus said unto
them, They need not
depart; give ye them
to eat.

17 And they
say unto him, We
have here but five
loaves, and two fishes.

18 He said, Bring them
hither to me.

19 And he commanded the
multitude to sit down
on the grass, and took
the five loaves, and the

two fishes, and
looked up to heaven,
and blessed them, and
broke the loaves, and
gave them to the
disciples.

20 And the disciples
gave them to the
multitude, and they
all ate, and were
filled.

21 And they took
up the fragments, and
filled twelve baskets,
that they might not
lose anything of them.

22 And when Jesus
saw that they had
done this, he said
unto them, I tell you,
no man can do these
things here, unless he
be of God.

23 And he said
unto them, I will
send you twelve
apostles, whom I have
chosen, that they may
go with me, and they
may be sent forth
into every city and
village, and they may
preach the gospel, and
they may have power
to heal sicknesses, and
to cast out devils.

24 And he gave
them power, and
authority over all
devils, and they went
out.

25 And when Jesus
had sent them
away, he went up
into a mountain, and
prayed, and he said
unto his Father, Lord,
thou wilt not
cast away these
people, for thou
knowest their heart,
and thou knowest
that they will not
believe.

26 And thou
saidst, O Father,
forgive them, for
they know not what
they do. And thou
saidst, O Father,
do not take away
these people from
me, for I have
compassion upon
them, for they are
like sheep without
a shepherd.

27 And thou
saidst, O Father,
I will send them
into every city and
village, and they
may preach the
gospel, and they
may have power
to heal sicknesses,
and to cast out
devils.

28 And I will
send them forth
into every city and
village, and they
may preach the
gospel, and they
may have power
to heal sicknesses,
and to cast out
devils.

29 And I will
send them forth
into every city and
village, and they
may preach the
gospel, and they
may have power
to heal sicknesses,
and to cast out
devils.

30 And I will
send them forth
into every city and
village, and they
may preach the
gospel, and they
may have power
to heal sicknesses,
and to cast out
devils.

31 And I will
send them forth
into every city and
village, and they
may preach the
gospel, and they
may have power
to heal sicknesses,
and to cast out
devils.

32 And I will
send them forth
into every city and
village, and they
may preach the
gospel, and they
may have power
to heal sicknesses,
and to cast out
devils.

* γενεσίοις δὲ γενομένοις LTTA. * ἂν LTTA. * λυπηθείς being grieved LTTA. * — δὲ but LTTA. * — τὸν LTTA. * πτώμα corpse LTTA. * αὐτόν him TTTA. * ἀκούσας δὲ LTTA.

* πεσὶ τοῦ T. * — ὁ Ἰησοῦς (read he saw) LTTA. * αὐτοῖς GLTTA. * — προσῆλθον LTTA. * — αὐτοῦ (read the disciples) LTTA. * παρήλθεν ἤδη T. * + οὖν therefore T[A].

* — Ἰησοῦς (read he said) T. * ὦδε αὐτούς LTTA. * οὗ χόρτου LTTA. * — καὶ GLTTA. * W.

two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν·¹ καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. 21 οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ ἑνὸς χιλίου, χωρὶς γυναικῶν καὶ παιδίων.²

22 Καὶ εὐθέως³ ἠνάγκασεν⁴ τὸν Ἰησοῦς⁵ τοὺς μαθητάς· αὐτοῦ⁶

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, C

ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως ὅθι ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψι-⁷ ας δὲ γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ᾗδ' ἔμεσον τῆς θαλάσσης ἦν, βασιανίζομενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτός ἦλθεν⁸ πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἐστίν· καὶ ἀπὸ τοῦ φόβου ἔκραζαν. 27 εὐθέως⁹ δὲ ἐλάλησεν αὐ-¹⁰ τοῖς ὁ Ἰησοῦς, λέγων, Θαρσύνετε, ἐγώ εἰμι, μὴ φοβεῖσθε. 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σύ εἶ, κέλευσόν με ἔλθαι πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ ἀταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπά-¹¹ τησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρχάμενος καταπον-¹² τίσθαι ἔκραζεν, λέγων, Κύριε, σῶσόν με. 31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει

1. ἠεὐλόγησεν LTrA.

2. παιδίων καὶ γυναικῶν L.

3. — εὐθέως T.

4. — ὁ Ἰησοῦς (read

he compelled) GLTTrAW.

5. — αὐτοῦ (read the disciples) GTTrAW.

6. — τὸ (read a

ship) Tr.

7. σταδίων πολλοὺς ἀπὸ τῆς γῆς ἀπέειχεν many stadia from the land was distant

Tr.

8. ἦλθεν LTrA.

9. — ὁ Ἰησοῦς (read he went) GLTTrAW.

10. τὴν θάλασσαν

LTrA.

11. οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν L; ἰδόντες δὲ αὐτὸν T.

12. τῆς θαλάσσης LTrA.

13. εὐθὺς LTrA.

14. ὁ Ἰησοῦς αὐτοῖς L, — ὁ Ἰησοῦς T; αὐτοῖς [ὁ Ἰησοῦς] L.

15. ὁ Πέτρος

εἶπεν αὐτῷ L.

16. ἐλθεῖν πρὸς σε LTrA.

17. — ὁ LTrA.

18. καὶ ἦλθεν and he went T.

19. — ἰσχυρὸν T.

αὐτῷ, Ὁλιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἑμβάντων^κ
to him, O [thou] of little faith, why didst thou doubt? And "having entered
αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος· 33 οἱ δὲ ἐν τῷ^λ
"they into the ship "ceased the "wind. And those in the
πλοίῳ^μ ἐλθόντες^ν προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς^ξ
ship having come worshipped him, saying, Truly
θεοῦ υἱὸς εἶ.
"of God "Son thou art!

thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 Καὶ διαπερῖσαντες ἦλθον^ρ εἰς^σ τὴν γῆν^ο Γεννησαρέτ.^π
And having passed over they came to the land of Gennesaret.
35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέ-
And having recognized him the men of that place sent
στείλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ^ρ
to all that country round, and brought to him
πάντας τοὺς κακῶς ἔχοντας· 36 καὶ παρεκάλουν αὐτὸν ἵνα^ρ
all those who were ill; and besought him that
μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ^ρ
only they might touch the border of his garment; and
ὅσοι ἤψαντο διεσώθησαν.
as many as touched were cured.

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ^α ἀπὸ Ἱεροσολύμων^β
Then come to Jesus the "from Jerusalem
"γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 Διὰ τί^γ οἱ μαθηταί^δ
"scribes "and "Pharisees, saying, Why "disciples
σου παραβαίνουν σου τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ^ε
"thy "transgress the tradition of the elders? "not
γὰρ νίπτονται τὰς χεῖρας· αὐτῶν^ζ ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ^η
"for "they "wash their hands "when bread they eat. But he
ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί^θ καὶ ὑμεῖς παραβαίνετε τὴν^ι
answering said to them, Why "also ye "transgress the
ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 Ὁ γὰρ^κ
commandment of God on account of your tradition? For
θεὸς ἔνετείλατο, λέγων, Τίμα τὸν πατέρα σου καὶ τὴν^λ
God commanded, saying, Honour thy father and
μητέρα· καὶ ὁ καταλογὼν πατέρα ἢ μητέρα, θανάτῳ τε-
mother; and, He who speaks evil of father or mother, by death let
λευτάτω. 5 Ὑμεῖς δὲ λέγετε, Ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ^ρ
him die. But ye say, Whoever shall say to father or
μητρὶ, Δῶρον, δὲ ἂν ἐξ ἐμοῦ ὠφεληθῇς, καὶ^σ
mother, [It is] a gift whatever by me thou mightest be profited—: and
οὐ μὴ τιμήσῃ^τ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ·^θ
in no wise honour his father or his mother:
6 καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παρά-
and ye made void the commandment of God on account of
δοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς προεφῆτησεν^ι περὶ ὑμῶν^κ
diction "your. Hypocrites! well prophesied concerning you
Ἡσαίας, λέγων, 8 Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι^λ
Esaias, saying, Draws near to me this people with "mouth
αὐτῶν, καὶ τοῖς χειλεσὶν με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω^ρ
"their, and with the lips "me "it "honours; but their heart far
heart is far from me.

XV. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

¹ ἀναβάντων having gone up LTTA. ^κ — ἐλθόντες T[A]. ^ρ ἐπὶ TT. ^ο + εἰς (read at Gennesaret) TTr. ^π Γεννησαρέθ LW. ^α — οἱ LTT. ^β Φαρισαῖοι καὶ γραμματεῖς TTr. ^γ διὰ τί LTTA. ^δ — αὐτῶν (read the hands) T[Tr]. ^ε εἶπεν said LTr. ^ζ — σου (read [thy]) LTTA. ^η — καὶ LTT[A]. ^θ τιμήσει will he honour LTTA. ^ι — ἡ τὴν μητέρα αὐτοῦ T[A]. ^κ τὸν λόγον the word LTr; τὸν νόμον the law TA. ^λ ἐπροφήτευσεν LTTA. ^μ — Ἐγγίξει μοι GLTTA. ^ν — τῷ στόματι αὐτῶν καὶ GLTTA.

9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. the man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 these are the things which defile a man: but to eat with unwashen hands defileth not a man.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ ἔλεγον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκάνδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. 14 ἄφετε αὐτούς· ὁδοῖοί εἰσιν τυφλοῖ· τυφλῶν τυφλὸς δὲ τυφλὸν αὐτοῦ· ἂν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. 16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 οὐκ ἔτι νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, ἀκαίῃα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτα ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους ἀρεῖς οὐ κοινοῖ τὸν ἄνθρωπον. hands eating defiles not the man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disci-

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξεληούσα ἐκράυασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσ-

* — αὐτοῦ (read the disciples) LTA. ^f λέγουσιν say LTTA. ^g τυφλοὶ εἰσιν ὁδοῖοι LTR. ^h — ταύτην (read the parable) LTT[A]. ⁱ — Ἰησοῦς (read he said) LTTA. ^k οὐ not LTT. ^l ἐκράζεν LTR; ἐκράξεν T. ^m — αὐτῷ LTTA. ⁿ υἱὲ Δαυὶδ uW; υἱὸς Δαυεὶδ LTTA.

ελθόντες οἱ μαθηταὶ αὐτοῦ ᾠρώτων¹ αὐτόν, λέγοντες,
 come to [him] his disciples asked him, saying,
 Ἀπόλυσον αὐτήν, ὅτι κράζει ὑπισθεν ἡμῶν· 24 Ὁ δὲ ἀποκρι-
 Dismiss her, for she crieth after us. But he answer-
 θείς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολλόμενα
 ing said, I was not sent except to the sheep the lost
 οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ,
 of [the] house of Israel. But she having come did homage to him,
 λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθείς εἶπεν, Οὐκ
 saying, Lord, help me! But he answering said, Ἐνὶ
 ῥῆσιν καλὸν² λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βάλεῖν
 it is good to take the bread of the children, and to cast [it]
 τοῖς κυνάρσι. 27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια
 to the little dogs. But she said, Yea, Lord: for even the little dogs
 ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
 eat of the crumbs which fall from the table
 τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθείς ὁ Ἰησοῦς εἶπεν αὐτῇ,
 of their masters. Then answering Jesus said to her,
 Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.
 O woman, great [is] thy faith: be it to thee as thou desirest.
 Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεῖνης.
 And was healed her daughter from that hour.

29 Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-
 And having departed thence Jesus came towards the sea
 σαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο
 of Galilee; and having gone up into the mountain he was sitting
 ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ'
 there. And came to him crowds great, having with
 ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολ-
 them lame, blind, dumb, maimed, and others many,
 λούς, καὶ ῥέριψαν³ αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ·
 and they cast down them at the feet of Jesus,
 καὶ ἰεράπευσεν αὐτούς· 31 ὥστε τοὺς ὄχλους θαυμάσαι,
 and he healed them; so that the crowds wondered,
 βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περι-
 seeing dumb speaking, maimed sound, lame walk-
 πατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν⁴ τὸν θεόν
 ing, and blind seeing; and they glorified the God
 Ἰσραὴλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς
 of Israel. But Jesus having called to [him] disciples
 αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη
 this said, I am moved with compassion towards the crowd, because already
 ἡμέρας⁵ τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγω-
 days three they continue with me, and have not what they may
 σιν· καὶ ἀπολῦσαι αὐτοὺς νήστευς οὐ θέλω, μήποτε ἐκλυθῶσιν
 eat; and to send away them fasting I am not willing, lest they faint
 ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ· αὐτοῦ, Πόθεν
 in the way. And say to him his disciples, Whence
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;
 to us in a desert loaves so many as to satisfy a crowd so great?
 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ
 And says to them Jesus, How many loaves have ye? And they
 εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 Καὶ ἐκέλευσεν τοῖς
 said, Seven, and a few small fishes. And he commanded the

ples came and be-
 sought him, saying,
 Send her away; for she
 crieth after us. 24 But
 he answered and said,
 I am not sent but unto
 the lost sheep of the
 house of Israel. 25 Then
 came she and worshiped
 him, saying, Lord,
 help me. 26 But he
 answered and said, It
 is not meet to take the
 children's bread, and
 to cast it to dogs.
 27 And she said, Truth,
 Lord: yet the dogs eat
 of the crumbs which
 fall from their mas-
 ters' table. 28 Then
 Jesus answered and
 said unto her, O wo-
 man, great is thy faith:
 be it unto thee even as
 thou wilt. And her
 daughter was made
 whole from that very
 hour.

29 And Jesus depart-
 ed from thence, and
 came nigh unto the sea
 of Galilee; and went
 up into a mountain,
 and sat down there.
 30 And great multi-
 tudes came unto him,
 having with them those
 that were lame, blind,
 dumb, maimed, and
 many others, and cast
 them down at Jesus'
 feet; and he healed
 them: 31 inasmuch that
 the multitude wonder-
 ed, when they saw the
 dumb to speak, the
 maimed to be whole,
 the lame to walk, and
 the blind to see: and
 they glorified the God
 of Israel. 32 Then
 Jesus called his disci-
 ples unto him, and said,
 I have compassion on
 the multitude, because
 they continue with me
 now three days, and
 have nothing to eat:
 and I will not send
 them away fasting,
 lest they faint in the
 way. 33 And his disci-
 ples say unto him,
 Whence should we
 have so much bread as
 to fill so great a multi-
 tude? 34 And Jesus
 saith unto them, How
 many loaves have ye?
 And they said, Seven,
 and a few little fishes.
 35 And he commanded
 the multitude to sit

¹ ᾠρώτων LTTA. ² ῥῆσιν it is allowed LTA. ³ ῥέριψαν T. ⁴ αὐτοῦ of him LTTA. ⁵ τὸν ὄχλον the crowd TA. ⁶ + καὶ and LTTA. ⁷ ἐδόξαζον T. ⁸ ἡμέραι GLTTAW. ⁹ — αὐτοῦ (read the disciples) [L] [T] A. ¹⁰ παραγγείλας τῷ ὄχλῳ having commanded the crowd LTTA.

down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

XVI. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, *It will be fair weather; for the sky is red.* 3 And in the morning, *It will be foul weather to day: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, *It is because we have taken no bread.* 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of

ὄχλοις¹ ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 ²καὶ λαβὼν³ τοὺς ἑπτὰ
crowds to recline on the ground; and having taken the seven
ἄρτους καὶ τοὺς ἰχθύας,⁴ εὐχαριστήσας ἔκλασεν καὶ ⁵ἔδωκεν⁶
loaves and the fishes, having given thanks he broke and gave
τοῖς μαθηταῖς· αὐτοῦ, οἱ δὲ μαθηταὶ ⁷τῷ ὄχλῳ· 37 Καὶ
to his disciples, and the disciples to the crowd. And
ἔφαγον πάντες, καὶ ἔχορτάσθησαν καὶ ἔηραν τὸ περισ-
⁸ate ⁹all, and were satisfied; and they took up that which was over
σεῦον τῶν κλασμάτων¹⁰ ἑπτὰ σφυρίδας πλήρεις. 38 οἱ δὲ
and above of the fragments seven baskets full; and they who
ἐσθίουσιν ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ
ate were four thousand men, besides women and
παιδίων· 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη¹¹ εἰς τὸ
children. And having dismissed the crowds he entered into the
πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια ¹²Μαγδαλά·

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι
And having come to [him] the Pharisees and Sadducees
πειράζοντες ¹ἐπηρώτησαν² αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ
tempting [him] asked him a sign out of the heaven
ἐπιδείξαι αὐτοῖς· 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ³Ὁψίας
to shew them. But he answering said to them, Evening
γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός· 3 καὶ
having come ye say, Fine weather; for 'is 'red 'the 'heaven. And
πρωτὶ, Σήμερον χειμῶν· πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός·
at morning, To-day a storm; for 'is 'red 'lowering 'the 'heaven.
⁴Ὑποκριταί· τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
Hypocrites! the 'indeed 'face 'of 'the 'heaven ye know [how]
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; 4 γενεὰ
to discern, but the signs of the times ye cannot! A generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθή-
wicked and adulterous a sign seeks, and a sign shall not be
σεται αὐτῇ· εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου· 5 Καὶ
given to it, except the sign of Jones the prophet. And
καταλιπὼν αὐτοὺς ἀπῆλθεν.

leaving them he went away.
5 Καὶ ἔλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο
And 'having 'come 'his 'disciples to the other side they forgot
ἄρτους λαβεῖν· 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσ-
⁷loaves 'to 'take. And Jesus said to them, See and be-
έχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων· 7 Οἱ δὲ
ware of the leaven of the Pharisees and Sadducees. And they
διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλά-
reasoned among themselves, saying, Because loaves 'not 'we
βομεν· 8 Γνωθὲς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ⁹Τί δια-
¹⁰took. And having known [this] Jesus said to them, Why rea-
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
son ye among yourselves, O [ye] of little faith, because loaves 'not
ῤέλαβετε; 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς ¹¹πέντε
¹²ye 'took? Do ye not yet perceive, nor remember the five

¹ ἔλαβεν he took LTT. ² + καὶ and LT. ³ ἐίδουν TTR. ⁴ — αὐτοῦ (read the disciples) [L]T[TR]. ⁵ τοῖς ὄχλοις to the crowds TTR. ⁶ τὸ περισσεύον τῶν κλασμάτων ἦραν LTT. ⁷ παιδίων καὶ γυναικῶν T. ⁸ ἀνέβη he went up GTRW. ⁹ Μαγδαλάν agadan LTT. ¹⁰ ἐπηρώτων T. ¹¹ Ὁψίας . . . to end of verse 3 [TA]. ¹² — ὑποκριταὶ LTT; + καὶ and L. ¹³ — τοῦ προφήτου LTT. ¹⁴ — αὐτοῦ (read the disciples) LTT. ¹⁵ — αὐτοῖς, OLTT. ¹⁶ ἔχετε ye have L.

ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε,
 loaves of the five thousand, and how many hand-baskets ye took [up]?
 10 οὐδὲ τοὺς ἐπτά ἄρτους τῶν τετρακισχιλίων, καὶ πόσας
 nor the seven loaves of the four thousand, and how many
 ἡσπυρίδας¹ ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ
 baskets ye took [up]? How perceive ye not that not concerning
 ἄρτον² εἶπον ὑμῖν ἡ προσέχειν³ ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 bread I spoke to you to beware of the leaven of the Pharisees
 καὶ Σαδδουκαίων; 12 Τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν
 and Sadducees? Then they understood that he said not to beware
 ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἡ ἀλλ' ἀπὸ τῆς διδασχῆς τῶν
 of the leaven of bread, but of the teaching of the
 Φαρισαίων καὶ Σαδδουκαίων.
 Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς
 And¹ having² come³ Jesus into the parts of Caesarea.
 Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα⁴ με⁵
 Philippi he questioned his disciples, saying, Whom⁶ me⁷
 λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ
 do⁸ others⁹ pronounce¹⁰ men¹¹ to¹² be¹³ the¹⁴ Son¹⁵ of¹⁶ man? And they
 εἶπον, Ὅι μὲν Ἰωάννην τὸν βαπτιστὴν ἡ ἄλλοι¹⁷ δὲ ἡ Ἠλίαν¹⁸
 said, Some John the Baptist; and others Elias;
 ἔτεροι δὲ Ἰερεμίαν, ἡ ἕνα τῶν προφητῶν. 15 Λέγει αὐτοῖς,¹⁹
 others Jeremias, or one of the prophets. He says to them,
 Ὑμεῖς δὲ τίνα με²⁰ λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ²¹ Σί-
 But ye whom²² me²³ do²⁴ ye²⁵ pronounce to be? And answering Si-
 μων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ
 mon Peter said, Thou art the Christ, the Son of God the
 ζῶντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος
 living. And answering Jesus said to him, Blessed
 εἶ, Σίμων²⁶ Βάρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπέκαλυψέν
 art thou, Simon Bar-Jonah, for flesh and blood revealed [it] not
 σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Κἀγὼ δὲ
 to thee, but my Father who [is] in the heavens. And I also
 σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδο-
 to thee say, That thou art Peter, and on this rock I will
 μῆσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν
 build my assembly, and gates of hades shall not prevail against
 αὐτῆς. 19 Καὶ²⁷ δώσω σοὶ τὰς κλείς²⁸ τῆς βασιλείας τῶν
 it. And I will give to thee the keys of the kingdom of the
 οὐρανῶν καὶ ὃ ἂν²⁹ δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον
 heavens: and whatever thou mayest bind on the earth, shall be bound
 ἐν τοῖς οὐρανοῖς καὶ ὃ ἂν³⁰ λύσῃς ἐπὶ τῆς γῆς, ἔσται
 in the heavens; and whatever thou mayest loose on the earth, shall be
 λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε³¹ κδιεστείλατο³² τοῖς μαθη-
 loosed in the heavens. Then charged he³³ dis-
 ταῖς αὐτοῦ³⁴ ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν³⁵ Ἰησοῦς³⁶
 ciples³⁷ his that to none they should say that he is Jesus
 ὁ χριστός.
 the Christ.

the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

¹ ἡσπυρίδας L. ² ἄρτων loaves LTTAW. ³ ; (the question ends at you) προσέχετε δὲ but beware LTTA. ⁴ τῶν ἄρτων of the loaves LTTA; τῶν Φαρισαίων καὶ Σαδδουκαίων of the Pharisees and Sadducees T. ⁵ ἀλλὰ TTTAW. ⁶ — με [L] TTTA. ⁷ εἶπαν LTT. ⁸ οἱ L. ⁹ ἡλείαν T. ¹⁰ + [ὁ Ἰησοῦς] Jesus (says) L. ¹¹ καὶ ἀποκριθεὶς W. ¹² ἀποκριθεὶς δὲ LTTA. ¹³ Βαριωνᾶ LTA. ¹⁴ — τοῖς (read [the]) LTT. ¹⁵ — καὶ T[A]. ¹⁶ κλείδας LTTA. ¹⁷ ἂν LTTA. ¹⁸ ἂν T. ¹⁹ ἐπετίμησεν he earnestly charged L. ²⁰ — αὐτοῦ (read the disciples) LTTA. ²¹ — Ἰησοῦς GLTTAW.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς
From that time began Jesus to shew to disciples
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ
his that it is necessary for him to go away to Jerusalem, and
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
many things to suffer from the elders and chief priests and
γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι.
scribes, and to be killed, and the third day to be raised.
22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἑπιτιμᾶν
And having taken to him Peter began to rebuke
αὐτῷ, λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
him, saying, [God be] favourable to thee, Lord: in no wise shall be to thee
τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου,
this. But he having turned said to Peter, Get behind me,
σατανᾶ, σκάνδαλον ἔμῳ εἶ· ὅτι οὐ φρονεῖς τὰ
Satan: an offence to me thou art, for thy thoughts are not of the things
τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν
of God, but the things of men. Then Jesus said
τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθῃν, ἀπαρ-
to his disciples, If any one desires after me to come, let
νησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-
him deny himself, and let him take up his cross, and let
λουθεῖτω μοι. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
him follow me. For whoever may desire his life to save,
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν
shall lose it; but whoever may lose his life on account of
ἐμοῦ, εὕρήσει αὐτήν. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰ ἂν
me, shall find it. For what is profited a man, if
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ
the world whole he gain, and his soul lose? or
τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλ-
what will give a man [as] an exchange for his soul? For is
λει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
about the Son of man to come in the glory of Father
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ
of this with his angels; and then he will render to each
κατὰ τὴν πράξιν αὐτοῦ. 28 Ἀμὴν λέγω ὑμῖν, εἰσὶν
according to his doing. Verily I say to you, There are
τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου
some of those here standing who in no wise shall taste of death
ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
until they have seen the Son of man coming in
βασιλείᾳ αὐτοῦ.
his kingdom.

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον
And after days six takes with him Jesus Peter
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει
and James and John his brother, and brings up
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη
them into a mountain high apart. And he was transfigured
ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
before them, and shone his face as the sun,

ἡ — ὁ Ε[ΤΡ]Α. ο εἰς Ἱεροσόλυμα ἀπελθεῖν ΛΙΤΡΑ. Ρ — ἤρξατο Α. ἡ αὐτῷ ἐπιτιμᾶν λέγων Λ; λέγει αὐτῷ ἐπιτιμᾶν says to him rebuking [him] Α. εἰ ἐμοῦ ΛΙΤΡΑ. εἰ ἂν ΛΙΤΡΑ. ὠφεληθήσεται shall be profited ΛΙΤΡΑ. † ὅτι that ΛΤ. τῶν ὧδε ἐστώτων ΟΛΙΤΡΑ; ὧδε ἐστώτες W.

τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. 3 καὶ ἰδοὺ, ὡφ-
and his garments became white as the light; and behold, 'ap-
θησαν αὐτοῖς Ὡμοσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλῶντες.¹
peared 'to them 'Moses 'and 'Elias 'with 'him 'talking.
4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστίν
And answering Peter said to Jesus, Lord, good .it is
ἡμᾶς ὥδε εἶναι· εἰ θέλεις, βποιήσωμεν ὅδε τρεῖς σκηνάς,
for us here to be. If thou wilt, let us make here three tabernacles:
σοὶ μίαν, καὶ Ὡμοσῇ μίαν, καὶ ἑμίαν Ἡλίας.² 5 Ἐπὶ αὐτοῦ
for thee one, and for Moses one, and one for Elias. While yet he
λαλοῦντος, ἰδοὺ, νεφέλη ἐφωτεινῇ ἐπεσκίασεν αὐτούς· καὶ
was speaking, behold, a cloud overshadowed them: and
ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου
lo, a voice out of the cloud, saying, This is my Son
ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.³ 6 καὶ αὐτοῦ ἀκούετε.⁴ 6 Καὶ
the beloved, in whom I have found delight: 'him 'hear 'ye. And
ἀκούσαντες οἱ μαθηταὶ ἐπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ
hearing [it] the 'disciples fell upon their face, and
ἐφοβήθησαν σφόδρα. 7 καὶ ἰπροσελθὼν ὁ Ἰησοῦς ἥψατο
were terrified greatly. And having come to [them] Jesus touched
αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες
them, and said, Rise up, and be not terrified. 'Having 'lifted up
δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν
'and their eyes 'no 'one 'they 'saw except Jesus
μόνον.
alone.

9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο
And as 'were descending 'they from the mountain 'charged
αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἴπητε τὸ ὄραμα, ἕως οὗ ὁ
'them 'Jesus, saying, To no one tell the vision, until the
υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.⁵ 10 Καὶ ἐπη-
Son of man from among [the] dead be risen. And 'ask-
ρώτησαν αὐτὸν οἱ μαθηταί· αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμ-
ed 'him 'his 'disciples, saying, Why then 'the 'scribes
ματεῖς λέγουσιν ὅτι Ὡμῆς δεῖ εἰσελθεῖν πρῶτον; 11 Ὁ δὲ
'say that Elias must come first? And
'Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ὡμῆς μὲν ἔρχεται
Jesus answering said to them, Elias indeed comes
πρῶτον καὶ ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν ὅτι
first and shall restore all things. But I say to you that
'Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίη-
Elias already is come, and they knew not him, but did
σαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
to him whatever they desired. Thus also the Son of man
μέλλει πάσχειν ὑπ' αὐτῶν. 13 Τότε συνήκαν οἱ μαθηταὶ ὅτι
is about to suffer from them. Then understood the disciples that
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
concerning John the Baptist he spoke to them.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσήλθεν
And 'having 'come 'they to the crowd 'came

was white as the light.
3 And, behold, there
appeared unto them
Moses and Elias talk-
ing with him. 4 Then
answered Peter, and
said unto Jesus, Lord,
it is good for us to be
here: if thou wilt, let
us make here three
tabernacles; one for
thee, and one for Mo-
ses, and one for Elias.
5 While he yet spake,
behold, a bright cloud
overshadowed them:
and behold a voice out
of the cloud, which
said, This is my be-
loved Son, in whom I
am well pleased; hear
ye him. 6 And when
the disciples heard it,
they fell on their face,
and were sore afraid.
7 And Jesus came and
touched them, and
said, Arise, and be not
afraid. 8 And when
they had lifted up
their eyes, they saw no
man, save Jesus only.

9 And as they came
down from the moun-
tain, Jesus charged
them, saying, Tell the
vision to no man, until
the Son of man be
risen again from the
dead. 10 And his dis-
ciples asked him, say-
ing, Why then say the
scribes that Elias must
first come? 11 And Je-
sus answered and said
unto them, Elias truly
shall first come, and
restore all things.
12 But I say unto you,
That Elias is come al-
ready, and they knew
him not, but have done
unto him whatsoever
they listed. Likewise
shall also the Son of
man suffer of them.
13 Then the disciples
understood that he
spoke unto them of
John the Baptist.

14 And when they
were come to the mul-
titude, there came to

¹ ὡφθη LITTA. ² Ὡμοσῆς LITTA. ³ Ἡλίας T. ⁴ συλλαλῶντες (συνλαλ. T) μετ' αὐτοῦ LITTA. ⁵ ποιήσω I will make LTA. ⁶ Μωυσεὶ LITTA; Μωυσῇ W. ⁷ Ἡλίας (Ἡλίας T) μίαν LITTA. ⁸ φωτὸς of light G. ⁹ εὐδόκησα LITTA. ¹⁰ ἀκούετε αὐτοῦ LITTA. ¹¹ ἐπεσαν LITTA. ¹² προσήλθεν came to LITTA. ¹³ καὶ ἀψάμενος and touching LT; καὶ ἥψατο Tr. ¹⁴ — καὶ LT. ¹⁵ ἐκ GLITTA. ¹⁶ ἐγερθῇ be raised LITTA. ¹⁷ — αὐτοῦ (read the disciples) LITTA. ¹⁸ Ὡμῆς T. ¹⁹ — Ἰησοῦς (read he said) LITTA. ²⁰ — αὐτοῖς LITTA. ²¹ Ἡλίας T. ²² — πρῶτον LITTA. ²³ ἀλλὰ TTA. ²⁴ — αὐτῶν LITTA.

him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Pe-

αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, 15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιαζεται καὶ κακῶς πάσχει· πολλὰκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Ἀποκριθείς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἰερατεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκεῖνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, ὦ ἀδελφοί, ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν; 20 Ὁ δὲ Ἰησοῦς εἶπεν, αὐτοῖς, Διὰ τὴν ἄπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἔρεϊτε τῷ ὄρει τοῦτον, ὅτι μεταβήθῃ ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Ὡς ἂν ἀναστρεφόμενοι ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἡγερθήσεται. Καὶ ἰληπθήσαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ ταῖς δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; 25 λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν προέφησεν αὐτόν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ

* αὐτόν GLTT:AW.

b — Ἰησοῦς LTT:Α.

ἐνθεν LTT:Α.

δ ἀναστήσεται he shall rise again L.

δ ἐισελθόντα entering LT;

† κακῶς ἔχει is ill LTr.

c λέγει he says LTT:Α.

f — verse 21 TTT:Α].

† Καπερναοὺμ LTT:AW.

κ εἶπαν LTT:Α.

* μεθ' ὑμῶν ἔσομαι LTT:Α.

d ὀλιγοπιστίαν little faith LTT:Α.

δ συστρεφόμενοι were abiding together LTT:Α.

† — τὰ τ.

δ ἐλθόντα having come TTr.

τῶν ἀλλοτρίων; 26 Ἄγει αὐτῷ ὁ Πέτρος, Ἄπο τῶν ἀλλοτρίων. Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἐλευθεροὶ εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάτῃα πρῶτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὗρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσφ' αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξεται ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 6 ὅστις οὖν ἐὰν σκανδαλίσῃ ἑνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἔλθῃν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ· ἐκείνῳ δ' οὗ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πόδας σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ εἶναι εἰσελθεῖν εἰς τὴν ζωὴν ἥ ἁλωδὸν ἢ κυλλόν, ἢ ὅτι οὗ χεῖρας ἢ δύο πόδας ἔχοντα βληθῇνα εἰς τὸ πῦρ τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ εἶναι μονόφθαλμον εἰς τὴν ζωὴν ἢ ἁλωδὸν ἢ κυλλόν.

ter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

XVIII. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather

ἢ εἰπόντος δέ and having said LTTA. ο — ὁ Πέτρος LTTA. P Ἀρα γε TRA. 9 σκανδαλίζωμεν T. ἢ — τὴν (read [the]) LTTAW. 8 ἡμέρα day L. ἢ — ὁ Ἰησοῦς TTRA. ἢ ταπεινώσει LTTAW. ἢ ἂν LTR. ἢ ἐν παιδίον τοιοῦτον (— τ) LTTA. ἢ περὶ about LTTA; εἰς το A. 2 — ἐστὶν (read [it is]) LTRA. 5 — ἐκείνῳ (read to the man) LTTA. 6 αὐτὸν ἵτ (and cast [it]) LTTA. 7 κυλλὸν ἢ ἁλωδὸν LTR

than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν to enter, [rather] than two eyes having to be cast into the γένναν τοῦ πυρός. 10 Ὁρατε μὴ καταφρονήσητε ἐνὸς τῶν Gehenna of the fire. So ye despise not one of these little ones, for I say to you, that their angels in [the] μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς¹ διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου who [is] in [the] heavens. For is come the Son of man to save that which has been lost. What think ye? If there should be τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν, to any man a hundred sheep, and be gone astray one of them, οὐχὶ ἄφεις² τὰ ἑξεννηκονταεννέα³ ἐπὶ τὰ ὄρη [does he] not, having left the ninety-nine on the mountains, πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται having gone seek that which is gone astray? and if it should be εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον that he find it, verily I say to you, that he rejoices over it more ἢ ἐπὶ τοῖς ἑξεννηκονταεννέα⁴ τοῖς μὴ πεπλανημένοις. 14 οὐ than over the ninety-nine which have not gone astray. So τως οὐκ ἔστιν θέλημα ἐμπροσθεν τοῦ πατρὸς ὑμῶν⁵ τοῦ it is not [tho] will before ²Father ¹your who [is] ἐν οὐρανοῖς, ἵνα ἀπόληται⁶ ἐξ ἑξ⁷ τῶν μικρῶν τούτων. in [the] heavens, that should perish one of these little ones.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in

15 Ἐὰν δὲ ἀμαρτήσῃ¹ εἰς σε² ὁ ἀδελφός σου, ὑπάγε³ καὶ⁴ ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, reprove him between thee and him alone. If thee he will hear, ἐκέδησας τὸν ἀδελφόν σου. 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε thou hast gained thy brother. But if he will not hear, take μετὰ σοῦ⁵ ἔτι ἓνα ἢ δύο⁶, ἵνα ἐπὶ στόματος δύο μαρτύρων with thee besides one or two, that upon [the] mouth of two witnesses ἢ τριῶν σταθῇ πᾶν ῥῆμα. 17 ἐὰν δὲ παρακούσῃ αὐτῶν, or of three may stand every word. But if he fail to listen to them, Ρεῖπε⁷ τῇ ἐκκλησίᾳ⁸· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, tell [it] to the assembly. And if also the assembly he fail to listen to, ἔστω σοι ὡς περὶ ὁ ἐθνικός καὶ ὁ τελώνης. 18 Ἀμὴν λέγω let him be to thee as the heathen and the taxgatherer. Verily I say ὑμῖν, ὅσα ἂν⁹ δῆσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ¹⁰ to you, Whatsoever ye shall bind on the earth, shall be bound in the οὐρανῷ· καὶ ὅσα ἂν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα heaven; and whatsoever ye shall loose on the earth, shall be loosed ἐν τῷ¹¹ οὐρανῷ. 19 Πάλιν¹² λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν in the heaven. Again I say to you, that if two of you συμφωνήσωσιν¹³ ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐδ' ἐὰν may agree on the earth concerning any matter whatever αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ they shall ask, it shall be done to them from my Father who [is]

^d ἐν τῷ οὐρανῷ in the heaven [L]A.

^e — verse 11 LIT[^a].

^f ἀφήσει (read will

he not leave) LTr.

^g ἐνενηκοντα ἐννέα LITr; ἐνενηκονταεννέα W.

^h + καὶ and LTr.

ⁱ μου my LTr.

^k ἐν LITr.

^l — εἰς σε LIT[^a].

^m — καὶ GLITrA.

ⁿ — μετὰ

σοῦ L; μετὰ σεαυτοῦ with thyself T.

^o + μετὰ σοῦ L.

^p εἰπὸν T.

^q ἂν LTrA.

^r — τῷ LITrA.

^s ἀμὴν verily L; πάλιν ἀμὴν TrA.

^t συμφωνήσωσιν ἐξ ὑμῶν of you shall agree TTrA.

συμφωνήσουσιν ἐξ ὑμῶν of you shall agree TTrA.

ἐν οὐρανοῖς. 20 ὁ γὰρ εἰσὶν δύο ἢ τρεῖς συνηγμένοι εἰς
in [the] heavens. For where are two or three gathered together unto
τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
my name there am I in [the] midst of them.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, "Κύριε, ποσάκις
Then having come to him Peter said, Lord, how often
ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως
shall sin against me my brother and I forgive him? until
ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,
seven times? Says to him Jesus, I say not to thee until seven times,
ἄλλ' ἕως ἐβδομηκοντάκις ἐπτά. 23 Διὰ τοῦτο ὁμοιωθή
but until seventy times seven. Because of this has become like
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἡθέλησεν
the kingdom of the heavens to a man a king, who would
συνᾷσάλογον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ
take account with his bondmen. And having begun he

συναιρεῖν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων
to reckon, there was brought to him one debtor of ten thousand
ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐ-
talents. But not having he [wherewith] to pay, com-

κέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶξαι, καὶ τὴν γυναῖκα
manded him his lord to be sold, and wife
αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα ἔειχεν, καὶ ἀποδο-
his and the children, and all as much as he had, and payment to

θῆναι. 26 πσών. οὖν ὁ δούλος προσεκύνη αὐτῷ,
be made. Having fallen down therefore the bondman did homage to him,
λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι
saying, Lord, have patience with me, and all to thee

ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου
I will pay. And having been moved with compassion the lord bondman
ἐκέλευεν αὐτὸν ἀπελθεῖν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.
of that released him, and the loan forgave him.

28 Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὑρεν ἕνα τῶν συνδούλων
But having gone out that bondman found one fellow bondmen
αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν
of his, who owed him a hundred denarii, and having seized him

ἐπνίγεν, λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις. 29 πε-
he throttled [him], saying, Pay me what thou owest. Having fallen
σὼν οὖν ὁ σύνδουλος αὐτοῦ ἐπὶ τοὺς πόδας αὐτοῦ παρε-
down therefore his fellow bondman at his feet be-

κάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
sought him, saying, Have patience with me, and all
ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ᾔθελεν, ἀπελθὼν ἔβαλεν
I will pay thee. But he would not, but having gone he cast

αὐτὸν εἰς φυλακὴν, ἕως ὅτε ἀποδῷ τὸ ὀφειλόμενον.
him into prison, until he should pay that which was owing.

31 ἰδόντες ῥὲ οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα
Having seen but his fellow bondmen what things had taken place,
ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν
were grieved greatly, and having gone narrated to their lord

heaven. 20 For where
two or three are gathered
together in my
name, there am I in
the midst of them.

21 Then came Peter
to him, and said, Lord,
how oft shall my brother
sin against me,
and I forgive him? till
seven times? 22 Jesus
saith unto him, I say
not unto thee, Until
seven times; but,
Until seventy times
seven. 23 Therefore is
the kingdom of hea-
ven likened unto a
certain king, which
would take account of
his servants. 24 And
when he had begun
to reckon, one was
brought unto him,
which owed him ten
thousand talents. 25
But forasmuch as he
had not to pay, his
lord commanded him
to be sold, and his
wife, and children, and
all that he had, and
payment to be made.
26 The servant there-
fore fell down, and wor-
shipped him, saying,
Lord, have patience
with me, and I will
pay thee all. 27 Then
the lord of that ser-
vant was moved with
compassion, and loosed
him, and forgave him
the debt. 28 But the
same servant went out,
and found one of his
fellow servants, which
owed him an hundred
pence: and he laid hands
on him, and took him by
the throat, saying, Pay
me that thou owest.
29 And his fellowser-
vant fell down at his
feet, and besought
him, saying, Have
patience with me, and
I will pay thee all.
30 And he would not:
but went and cast him
into prison, till he
should pay the debt.
31 So when his fellow-
servants saw what was
done, they were very
sorry, and came and
told unto their lord all

ὁ Πέτρος εἶπεν αὐτῷ LTTA. ὁ ἀλλὰ LTTA. ὁ προσήχθη was conducted LTTA. ὁ εἰς αὐτῷ T.
7 — αὐτοῦ (read [his] lord) TTA. — αὐτοῦ (read [his] wife) T[A]. ὁ ἔχει he has LTTA.
8 — ἐκεῖνος (read that bondman) T. — Κύριε LTTA. ὁ ἐμέ Tr. ὁ ἀποδώσω σοι ([σοι] A)
LTTA. — ἐκεῖνον (read of the bondman) L. — ἐκεῖνος (read the bondman) L.
9 — μοι LTTA. — εἰ τι if anything LTTA. — εἰς τοὺς πόδας αὐτοῦ GLTTA. — ἐμέ LTTA.
10 — πάντα [L]TTA. ὁ ἀλλὰ EG. — οὐ LTTA. ὁ οὖν (therefore) αὐτοῦ οἱ σύν-
δουλοι L; οὖν οἱ σύνδουλοι αὐτοῦ TTA. ὁ γινόμενα were taking place T. ὁ αὐτῶν LTTA.

that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ all that had taken place. Then ³having ⁴called ⁵to [him] ⁶him κύριος·αὐτοῦ λέγει αὐτῷ, Ἰδοὺλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ¹his ²lord says to him, ²Bondman ¹wicked, all ²debt ἐκέλευν ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ·ἔδει καὶ ¹that I forgave thee, since thou besoughtest me; did it not behove ²also σὲ ἐλεῆσαι τὸν·σύνδουλόν·σου, ὥς ³καὶ ἐγὼ ⁴σε ἠλέησα; ¹thee to have pitied thy fellow bondman, as also I thee had pitied? 34 καὶ ὀργισθεὶς ὁ·κύριος·αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασαν- ¹his lord delivered up him to the tormen- σταῖς, ἕως·ὅ·²ὅ·³ἀποδοῦ πᾶν τὸ ὀφειλόμενον ⁴αὐτῷ ⁵35 Οὕτως ¹to, until he should pay all that was owing to him. Thus καὶ ὁ·πατήρ·μου ὁ ²ἐπουράνιος ³ποιήσει ὑμῖν ἔαν·μὴ ἀφῆτε ⁴also my Father the heavenly will do to you unless ye forgive ἕκαστος τῷ·ἀδελφῷ·αὐτοῦ ἀπὸ τῶν·καρδιῶν·ὑμῶν ²τὰ παρα- ¹each his brother from your hearts ²of- πτώματα·αὐτῶν·³ἃ fences ¹their.

XIX. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ·Ἰησοῦς τοὺς λόγους And it came to pass when ²had ³finished ⁴Jesus ⁵words τούτους, μετῆρ·⁶ἀπὸ·τῆς ⁷Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια ⁴these, he withdrew from Galilee, and came to the borders τῆς·Ἰουδαίας πέραν τοῦ·Ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ ¹of Judæa beyond the Jordan: and ²followed ³him ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ¹crowds ²great, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

3 Καὶ προσῆλθον αὐτῷ ²οἱ ³Φαρισαῖοι πειράζοντες αὐτόν, And ²came ⁴to ⁵him ⁶the ⁷Pharisees tempting him, καὶ λέγοντες ⁸αὐτῷ, ⁹Ἐλῆξεστιν ¹⁰ἄνθρωπος ¹¹ἀπολῦσαι τὴν and saying to him, Is it lawful for a man to put away γυναῖκα·αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 Ὁ·δὲ ἀποκριθεὶς εἶπεν ¹his wife for every cause? But he answering said ²αὐτοῖς, ³Οὐκ·ἀνέγνωτε ὅτι ὁ ⁴ποιήσας ⁵ἀπ' ⁶ἀρ- to them, Have ye not read that he who ⁷made [thom] from [the] begin- χῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5 καὶ εἶπεν, ⁶Ἐνεκεν ⁷ἰνῆ male and female made them, and said, On account of τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ ⁸this ⁹shall ¹⁰leave ¹¹a ¹²man ¹³father and ¹⁴mother; and ¹⁵προσκολληθήσεται ¹⁶τῇ·γυναικὶ·αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς ¹shall be joined to his wife, and ²shall ³be ⁴the ⁵two ⁶for σὰρκα μίαν; 6 ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὁ ⁷flesh ⁸one? So that no longer are they two, but ⁹flesh ¹⁰one. What οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ·χωρίζετω. 7 Λέγουσιν therefore God united together, ⁸man ⁹let ¹⁰not separate. They say αὐτῷ, Τί οὖν ¹¹Μωσῆς ¹²ἐνετείλατο δοῦναι βιβλίον ἀπο- to him, Why then ¹³Moses ¹⁴did command to give a bill of di- στασίον, καὶ ἀπολῦσαι ¹⁵αὐτήν; 8 Λέγει αὐτοῖς, Ὅτι ¹⁶Μωσῆς ¹⁷let ¹⁸not separate. They say voice, and to put away her? He says to them, Moses ¹⁹πρὸς τὴν·σκληροκαρδιαν·ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι in view of your hard-heartedness allowed you to put away τὰς·γυναῖκας·ὑμῶν ἀπ' ²⁰ἀρχῆς δὲ οὐ·γέγονεν οὕτως. ²¹your wives; from [the] beginning however it was not thus.

¹ καὶ γὰρ LTTra.

² — οὐ L.

³ — αὐτῷ LTrA.

⁴ οὐράνιος LTr; [ἐπ]ουράνιος A.

⁵ — τὰ παραπτώματα αὐτῶν GLTTra.

⁶ — τῆς E.

⁷ — οἱ LTrA.

⁸ — αὐτῷ LTTra.

⁹ — ἀνδρὶ (read one's wife) LTA.

¹⁰ — αὐτοῖς LTTra.

¹¹ κτίσας created Tr.

¹² Ἐνεκα

LTTra. ¹³ κολληθήσεται LTTraW.

¹⁴ Μωσῆς LTTraW.

¹⁵ — αὐτὴν LTr.

9 λέγω·δὲ ὑμῖν, ἵδι¹ ὅς·ἂν ἀπολύσῃ τὴν·γυναῖκα·αὐτοῦ
 And I say to you, that whoever shall put away his wife
 *εἰ² ἢ ἐπὶ πορνείᾳ,³ καὶ γαμήσῃ ἄλλην, μοιχᾶται·⁴ καὶ
 if not for fornication, and shall marry another, commits adultery; and
 ὁ ἀπολελυμένην γαμήσας μοιχᾶται.⁵ 10 Λέγουσιν
 he who has [that is] put away marries commits adultery. Say
 αὐτῷ οἱ·μαθηταί·⁶ αὐτοῦ,⁷ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
 to him his disciples, If thus is the case of the man
 που μετὰ τῆς γυναίκος, οὐ·συμφέρι γαμήσαι. 11 Ὁ·δὲ εἶπεν
 with the wife, it is not profitable to marry. But he said
 αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν·λόγον·⁸ τοῦτον,⁹ ἀλλ'¹⁰
 to them, Not all receive this word, but [those]
 οἷς δέδοται. 12 εἰσὶν·γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας
 to whom it has been given; for there are eunuchs who from [the] womb
 μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες
 of [their] mother were born thus, and there are eunuchs who
 εἰνouchίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες
 were made eunuchs by men, and there are eunuchs who
 εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
 made themselves of themselves for the sake of the kingdom of the heavens.
 ὁ δυνάμενος χωρεῖν χωρεῖτω.
 He who is able to receive [it] let him receive [it].

13 Τότε προσηνέχθη¹ αὐτῷ παῖδια, ἵνα τὰς χεῖρας
 Then were brought to him little children, that [his] hands
 ἐπιθῇ αὐτοῖς, καὶ προσεύχεται· οἱ·δὲ μαθηταὶ ἐπετίμησαν
 he might lay on them, and might pray; but the disciples rebuked
 αὐτοὺς· 14 ὁ·δὲ Ἰησοῦς εἶπεν·² Ἀφετε τὰ παῖδια, καὶ μὴ
 them. But Jesus said, Suffer the little children, and not
 κωλύετε αὐτὰ ἐλθεῖν πρὸς με·³ τῶν·γὰρ·τοιούτων ἐστὶν ἡ
 'do forbid them to come to me; for of such is the
 βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθείς αὐτοῖς τὰς χεῖρας⁴
 kingdom of the heavens. And having laid upon them [his] hands
 ἐπορεύθη ἐκεῖθεν.
 he departed thence.

16 Καὶ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ,¹ Διδάσκαλε
 And behold, one having come to [him] said to him, Teacher
 *ἀγαθέ,² τί ἀγαθὸν ποιήσω ἵνα *ἔχω³ τὴν ζωὴν αἰώνιον;
 'good, what good [thing] shall I do that I may have life eternal;
 17 Ὁ·δὲ εἶπεν·αὐτῷ,⁴ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός
 And he said to him, Why me callest thou good? no one [is] good
 εἰ·μὴ εἷς, ὁ θεός·⁵ εἰ·δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,⁶
 except one, God. But if thou desirest to enter into life,
 *τήρησον⁷ τὰς ἐντολάς. 18 Ἀλέγει αὐτῷ,⁸ Ποίας; Ὁ·δὲ Ἰη-
 keep the commandments. He says to him, Which? And Je-
 σοῦς εἶπεν, Τό, οὐ·φονεύσεις· οὐ·μοιχεύσεις·
 sus said, Thou shalt not commit murder; Thou shalt not commit adultery;
 οὐ·κλέψεις· οὐ·ψευδομαρτυρήσεις· 19 τίμα τὸν πατέρα
 Thou shalt not steal; Thou shalt not bear false witness; Honour father
 σου⁹ καὶ τὴν·μητέρα· καὶ ἀγαπήσεις τὸν·πλησίον·σου ὡς
 thy and mother; and Thou shalt love thy neighbour as

9 And I say unto you, Who-soever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and who-so marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

¹ — ὅτι LTrA. ² — εἰ GLTTrAW. ³ παρεκτὸς λόγου πορνείας except for cause of fornication L. ⁴ — καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται T[Tr]. ⁵ — αὐτοῦ (read the disciples) T[A]. ⁶ [τοῦτον] L. ⁷ προσηνέχθησαν LTrA. ⁸ + αὐτοῖς to them T. ⁹ ἐμέ T. ¹⁰ τὰς χεῖρας αὐτοῖς LTrA. ¹¹ αὐτῷ εἶπεν LTrA. ¹² — ἀγαθέ LTrA. ¹³ σὺ LTrA. ¹⁴ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός Why askest thou me concerning the good? One is good (+ ὁ θεός God w) GLTTrAW. ¹⁵ εἰς τὴν ζωὴν εἰσελθεῖν LTrAW. ¹⁶ τήρει LTrA. ¹⁷ ἐφ' αὐτῷ he said to him L; — λέγει αὐτῷ T. ¹⁸ + φησὶν he says T. ¹⁹ — σου GLTTrAW.

πατήρός μου. 24 Καὶ ἀκούσαντες^α οἱ δέκα ἡγανάκτησαν
my Father. And having heard [this] the ten were indignant
περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος^β
about the two brothers. But Jesus having called ^{to} [him]
αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύου-
[them] said, Ye know that the rulers of the nations exercise lordship
σιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ
over them, and the great ones exercise authority over them. Not
οὕτως^γ δὲ^δ ἔσται^ε ἐν ὑμῖν· ἀλλ' ὅς· ἑάν^ς θέλῃ^η ἐν
thus however shall it be among you; but whoever would among
ὑμῖν^ς μέγας γενέσθαι, ἔστω^ς ὑμῶν διάκονος· 27 καὶ ὅς· ἑάν^ς
you great become, let him be your servant; and whosoever
θέλῃ^η ἐν ὑμῖν εἶναι πρῶτος, ἔστω^ς ὑμῶν δοῦλος· 28 ὥστε^ρ
would among you be first, let him be your bondman; even as
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆ-
the Son of man came not to be served, but to serve,
σαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
and to give his life a ransom for many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ^α Ἱεριχώ^ω ἠκολούθησεν^β
And as^α were^β going^γ out^δ they from Jericho followed
αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι^γ
[him] a crowd great. And behold, two blind [men] sitting
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἐκράξαν,
beside the way, having heard that Jesus is passing by cried out,
λέγοντες, Ὁ^α Ελέησον ἡμᾶς, κύριε, υἱὸς^β Δαβὶδ· 31 Ὁ δὲ ὄχλος^γ
saying, Have pity on us, Lord, Son of David. But the crowd
ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον ἐκρα-
rebuked them that they should be silent. But they the more cried
ζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς^β Δαβὶδ· 32 Καὶ^γ
out, saying, Have pity on us, Lord, Son of David. And
στάς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπεν, Τί θέλετε^δ
having stopped, Jesus called them, and said, What do ye desire
ποιῶν ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἁνοιχθῶσιν^ε
I should do to you? They say to him, Lord, that may^α be^β opened
ἡμῶν οἱ ὀφθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο^γ
our eyes. And moved with compassion Jesus touched
τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ^δ
their eyes; and immediately received sight their
ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.
eyes, and they followed him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθ-
And when they drew near to Jerusalem and came to Beth-
φαγὴ πρὸς^α τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ^β Ἰησοῦς ἀπέστειλεν^γ
phage towards the mount of Olives, then Jesus sent
δύο μαθητάς, 2 λέγων αὐτοῖς, Ὅποιεῦθε^δ εἰς τὴν κώμην τὴν
two disciples, saying to them, Go into the village, that
ῥάπεναντι^ε ὑμῶν, καὶ ἑυθέως^ς εὑρήσετε ὄνον δεδεμένον, καὶ^ζ
opposite you, and immediately ye will find an ass tied, and
πῶλον μετ' αὐτῆς· λύσαντες^η ἀγάγετέ^θ μοι. 3 καὶ ἐάν^ς
a colt with her; having loosed [them] bring [them] to me. And if
them unto me. 3 And

Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 and whosoever will be chief among you, let him be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And

^α ἀκούσαντες δὲ τὰ. ^β — δὲ GLTTA. ^γ ἐστὶν is it LTR. ^δ ἂν LTR. ^ε ὑμῶν of you A.
^ς ἔσται he shall be LTTA. ^γ ἂν LTTA. ^ζ ἔσται he shall be LTTA. ^α Ἱεριχώ T. ^β Κύριε,
ἐλέησον ἡμᾶς LTR; — κύριε T. ^γ υἱὸς LT. ^δ Δαβὶδ GW; Δαυεὶδ LTTA. ^ε ἐκράξαν LTTA.
^ς Κύριε, ἐλέησον ἡμᾶς LTTA. ^ζ + [ἵνα] that LA. ^η ἀνοιγῶσιν LTTA. ^θ οἱ ὀφθαλμοὶ
ἡμῶν LTTA. ^ι ὀφθαλμῶν LTTA. ^κ — αὐτῶν οἱ ὀφθαλμοὶ LTTA. ^λ εἰς, to LTTA.
^μ — ὁ T. ^ν Πορεύεσθε LTTA. ^ξ κατέναντι LTTA. ^ο εὐθέως T. ^π ἄγετέ LTTA.

If any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 and brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, 13 and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the won-

τις ὑμῖν εἶπῃ τι, ἐρεῖτε, "Οτι ὁ κύριος αὐτῶν χρεῖαν any one to you say anything, ye shall say, The Lord of them need ἔχει. εὐθέως δὲ ἀποστέλει αὐτούς. 4 Τοῦτο δὲ ὅλον γέ- 'has. And immediately he will send them. But this all came γονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, to pass that might be fulfilled that which was spoken by the prophet, λέγοντος, 5 Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου saying, Say to the daughter of Sion, Behold, thy king ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκώς ἐπὶ ὄνον καὶ πῶλον comes to thee, meek and mounted on an ass and a colt [the] υἱὸν ὑποζυγίου. 6 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαν- foal of a beast of burden. And having gone the disciples, and having τες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν done as ordered them Jesus, they brought the ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια ass and the colt, and put upon them garments αὐτῶν, καὶ ἀπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος their, and he sat on them. And the greater part [of the] ὄχλος ἔστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπ- crowd strewed their garments on the way, and others were cutting τον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώνον ἐν τῇ down branches from the trees and were strewing [them] on the ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες way. And the crowds those going before and those following ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβίδ· ἐυλόγημένος were crying out, saying, Hosanna to the Son of David; blessed ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Ὡσαννὰ ἐν τοῖς [be] he who comes in [the] name of [the] Lord. Hosanna in the ὑψίστοις. 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη highest. And as he entered into Jerusalem was moved πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος; 11 Οἱ δὲ ὄχλοι 'all the city, saying, Who is this? And the crowds ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Να- said, This is Jesus the prophet, he who [is] from Na- ζαρεθ τῆς Γαλιλαίας. zareth of Galilee.

12 Καὶ εἰσῆλθεν εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ cast out all those selling and buying in the ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ temple, and the tables of the money changers he overthrew, and τὰς καθέδρας τῶν πωλούντων τὰς περιστράς. 13 καὶ λέγει the seats of those selling the doves. And he says αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθή- to them, It has been written, My house, a house of prayer shall be σετα· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστών. 14 Καὶ called; but ye it have made a den of robbers. And προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευ- came to him blind and lame in the temple, and he healed σεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς them. But seeing the chief priests and the scribes

• εὐθὺς Ttr. • ἀποστέλλει he sends G. • — ὅλον LTTra. • — καὶ A. • + ἐπὶ on LTTra. • συνέταξεν did direct LTTra. • ἐπ' LTTra. • — αὐτῶν [L]TTra. • ἀπεκάθισαν they set [him] E. • ἐστρώσαν strewed T. • + αὐτὸν him LTTra. • Δαυὶδ GW; Δαυεὶδ LTTra. • ὁ προφήτης Ἰησοῦς LTTra. • Ναζαρεθ ELTTra. • — ὁ LTTra. • — τοῦ θεοῦ LTr. • ποιεῖτε make LTTra.

τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας ἑκράζοντας ἐν τῷ
the wonders which he wrought, and the children crying in the
ἱερῷ. καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβίδ,¹ ἠγανάκτησαν,
temple, and saying, Hosanna to the Son of David, they were indignant,
16 καὶ ἔειπον² αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰη-
and said to him, Hearst thou what these say? And Je-
σοὺς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόμα-
sus says to them, Yea; never did ye read, Out of [the] mouth
τος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ
of babes and sucklings thou hast perfected praise? And
καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ
having left them he went out of the city to Bethany, and
ἡγλίσθη ἐκεῖ.
passed the night there.

18 Πρωτὰς³ δὲ ὁ ἐπανάγων⁴ εἰς τὴν πόλιν ἐπείνασεν,
Now early in the morning coming back into the city he hungered,
19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ
and seeing⁵ fig-tree one by the way, he came to it, and
οὐδὲν εὔρεν ἐν αὐτῇ ἐμὴ φύλλα μόνον· καὶ λέγει αὐτῇ,
nothing found on it except leaves only. And he says to it,
Ἢ Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη
Never more of thee fruit let there be for ever. And dried up
παραχρῆμα ἡ συκὴ. 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,
immediately the fig-tree. And seeing [it] the disciples wondered,
λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; 21 Ἀποκριθεὶς
saying, How immediately is dried up the fig-tree! Answering
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν,
and Jesus said to them, Verily, I say to you, If ye have faith,
καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
and do not doubt, not only the [miracle] of the fig-tree shall ye do,
ἀλλὰ καὶ τῷ ὄρει τοῦτ' εἴπητε, Ἐρθητι καὶ βλήσας,
but even if to this mountain ye should say, Be thou taken away and be thou cast
εἰς τὴν θάλασσαν, γενήσεται. 22 καὶ πάντα ὅσα ἂν⁶
into the sea, it shall come to pass. And all things whatsoever
αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες, ἴληψθεσθε.⁷
ye may ask in prayer, believing, ye shall receive.

23 Καὶ ἐλθόντι αὐτῷ⁸ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ
And on his coming into the temple there came up to him, [when]
διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγον-
teaching, the chief priests and the elders of the people, say-
τες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν
ing, By what authority these things doest thou? and who to thee gave
ἐξουσίαν ταύτην; 24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
this authority? And answering Jesus said to them,
Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ
Will ask you I also thing one, which if ye tell me, I also
ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 25 τὸ βάπτισμα
to you will say by what authority these things I do. The baptism
Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;
of John, whence was it? from heaven, or from men?
Οἱ δὲ διελογίζοντο παρ' αὐτοῖς, λέγοντες, Ἐὰν εἴπω-
And they reasoned with themselves, saying, If we should
μεν, Ἐξ οὐρανοῦ, ἱρεῖ ἡμῖν, Διατί⁹ οὐκ ἐπιστεύσατε
say, From heaven, he will say to us, Why then did ye not believe

derful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then be-

¹ + τοὺς (read who were) LTTra.

² Δαυὶδ GW; Δαυεὶδ LTTra.

³ εἶπαν LTTra.

⁴ Πρωτῇ TTr.

⁵ ἐπαναγαγὼν LTA.

⁶ + Οὐ LT[A].

⁷ εἰάν Tr.

⁸ ἴληψθεσθε LTTra.

⁹ ἐλθόντος αὐτοῦ LTT. — δεῖ and L.

¹⁰ + τὸ that LTTra.

¹¹ ἐν among LTr. ¹² εἰὰ τί LTTra.

Heve him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto

αὐτῷ; 26 ἂν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ἄλλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.¹ 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδμεν. Ἐφῆ αυτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος^a ἔχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου.^d 29 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμελήθει ἀπῆλθεν. 30 Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε καὶ οὐκ ἀπῆλθεν. 31 Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος.¹ Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος^a τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ ἐπέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμυσεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 ἄλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησεν αὐτοῖς ὅσα ταῖς πρώταις.

¹ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην LTTA. ^a εἶπαν T. ^a + τις (read a certain man) L. ^b δύο τέκνα L. ^c — καὶ T. ^d — μου (read the vineyard) TTA. ^e — δὲ but [L]T. ^f προσελθὼν δὲ LTTA. ^g ἐτέρῳ other GTAW. ^h — αὐτῷ LTTA. ⁱ οὐδὲ ὕστερος he who afterwards [obeyed] LTr. ^k Ἰωάννης πρὸς ὑμᾶς LTTA. ^l οὐδὲ (read did neither repent) LTr; οὐ[δὲ] A. ^m — τις GLTTAW. ⁿ ἐξέδοτο TA.

have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 and the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

μενοις, ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταυροί μου καὶ ἐκκλητοί. Behold, my dinner I prepared, my oxen and the fattened beasts are killed, and all things [are] ready; come to the wedding feast. But they being negligent of [it] went away, one to the farm, another to his merchandise. And the rest, having laid hold of his bondmen, insulted and killed [them]. 7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. 8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν. 9 Πορεύεσθε οὖν ἐπὶ τὰς διэкδόδους τῶν ὁδῶν, καὶ ὅσους βῶν εὑρήτε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντα ὅσους εἶρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. 12 Καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ εἶπεν, ὁ βασιλεὺς τοῖς διακόνοις, Δέσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ

* ἡτοίμακα I have prepared LITtr.

* δς LITtr.

† δς LITtr.

* ἐπὶ LITtr.

α δὲ βασιλεὺς ἀκούσας L; ὁ δὲ βασιλεὺς TTrA; καὶ ἀκούσας ὁ βασιλ. W.

b ἐάν LITtr. W.

c νυμφῶν bridechamber T.

d ὁ βασιλεὺς εἶπεν LITtr.

e — ἄρατε αὐτὸν καὶ LITtr.

f + αὐτὸν him LITtr.

g λέγοντας LITtr.

διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις
 teachest, and there is care to thee about no one, for³not¹thou²lookest
 εἰς πρόσωπον ἀνθρώπων 17 ¹εἰπέ¹¹ οὖν ἡμῖν, τί σοι
 on [the] appearance of men; tell therefore us, what²thou
 δοκεῖ; ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; 18 Γνούς. δὲ
 'thinkest? Is it lawful to give tribute to Cæsar or not? But²knowing
 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-
¹Jesus their wickedness said, Why me do ye tempt, hypo-
 κριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ
 crites? Shew me the coin of the tribute. And they
 προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς¹, Τίνος
 presented to him a denarius. And he says to them, Whose [is]
 ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή; 21 Λέγουσιν αὐτῷ, ¹¹Καίσαρος.
 this image and the inscription? They say to him, Cæsar's.
 Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι,
 Then he says to them, Render then the things of Cæsar to Cæsar,
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν
 and the things of God to God. And having heard they wondered;
 καὶ ἀφέντες αὐτὸν ἠπάληθον.¹¹
 and leaving him went away.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, ¹¹μοί¹¹
 On that day came to him Sadducees, who¹¹
 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν, 24 λέ-
 say there is not a resurrection, and they questioned him, say-
 γοντες, Διδάσκαλε, ¹¹Μωσῆς¹¹ εἶπεν, Ἐάν τις ἀποθάνῃ μὴ
 ing, Teacher, Moses said, If any one should die not
 ἔχων τέκνα, ¹¹οἱ ἐπιγαμβρεύσει δ' ἀδελφός αὐτοῦ τὴν γυναῖκα
 having children, shall¹¹marry his¹¹brother wife
 αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ
 his, and shall raise up seed to his brother. Now there were
 παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος ¹¹ῤαμίησας¹¹ ἐτελεύτη-
 with us seven brothers; and the first having married died,
 σεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν ¹¹τὴν γυναῖκα αὐτοῦ τῷ
 and not having seed left his wife
 ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,
 to his brother. In like manner also the second, and the third,
 ἔως τῶν ἑπτὰ. 27 Ὑστερον δὲ πάντων ἀπέθανεν ¹¹καὶ ἡ γυνή.
 unto the seven. And last of all died also the woman.
 28 ἐν τῇ ¹¹οὖν ἀναστάσει¹¹ τίνος τῶν ἑπτὰ ἔσται γυνή;
 In² the¹ therefore resurrection of which of the seven shall she be wife?
 πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 for all had her. And answering Jesus said
 αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν
 to them, Ye err, not knowing the scriptures, nor the power
 τοῦ θεοῦ. 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
 of God. For in the resurrection neither do they marry nor
¹¹ἐκγαμίζονται, ¹¹ἀλλ' ὡς ἄγγελοι τοῦ ¹¹θεοῦ¹¹ ἐν ¹¹οὐρανῷ¹¹
 as given in marriage, but as angels of God in heaven
 εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε
 they are. But concerning the resurrection of the dead, have ye not read
 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 32 Ἐγὼ εἰμι
 that which was spoken to you by God, saying, I am

thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of

¹ εἰπόν τ.² ὁ Ἰησοῦς Jesus (says) LT.³ — αὐτῷ T[A].¹¹ ἀπῆλθον LTTra.¹¹ — οἱ (read saying) LTTra.¹¹ Μωϋσῆς LTTAW.¹¹ οὐρανῷ T.¹¹ γήμας LTTra.¹¹ — καὶ T[Tr]A.¹¹ ἀναστάσει οὖν LTTra.¹¹ γαμίζονται LTTra.¹¹ — τοῦ LTTra.¹¹ — θεοῦ LT:[A].¹¹ + τῷ the LTTra.

Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But, when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was a lawyer*, asked him a *question*, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more *questions*.

XXIII. Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe,

ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς ἡ νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσισοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐρίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτόν, καὶ λέγων, ὁ κύριός σου, ἡ ἐντολὴ ἡ μεγάλη ἐν τῷ νόμῳ; 36 Διδάσκαλε, ποία ἐντολὴ ἡ μεγάλη ἐν τῷ νόμῳ; 37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶν ἡ πρώτη καὶ ἡ μεγάλη ἐντολὴ. 39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὁ λόγος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαβίδ. 43 λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι ἐκύριον αὐτὸν καλεῖ; λέγων, 44 εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιόν τῶν ποδῶν σου. 45 εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; 46 καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 3 πάντα οὖν ὅσα ἂν εἴπω-

* — ὁ θεός (read he is not) T. γ — θεός LIT[Α]. ζ — καὶ λέγων LITR. α ὁ δὲ Ἰησοῦς ἐφῇ αὐτῷ α; ὁ δὲ ἐφῇ αὐτῷ LITR; ἐφῇ αὐτῷ Ἰησοῦς ω. β [τῇ] Α. γ ἡ μεγάλη καὶ πρώτη LITR. δ — δὲ ἀντ' T. ε κρέμαται καὶ οἱ προφῆται LITR. f Δαυὶδ GW; Δαυεὶδ LITR. g καλεῖ αὐτὸν κύριον LITR; καλεῖ κύριον αὐτόν T. h — ὁ (read [the]) LITR. i ὑποκάτω under (thy feet) LITR. k ἀποκριθῆναι αὐτῷ LITR. l Μωσέως LITR. m ἐάν T. W.

σιν ὑμῖν ¹τηρεῖν, ²οτηρεῖτε καὶ ποιεῖτε· ³κατὰ δὲ τὰ ἔργα αὐτῶν
tell you to keep, keep and do. But after their works
μὴ ποιεῖτε λέγουσιν· γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν ⁴ῥάβρ·
do not; for they say and do not. ⁵They bind for

φορτία βάρεια ⁶καὶ δυσβάστακτα, ⁷καὶ ἐπιτιθέασιν ἐπὶ τοῖς
burdens heavy and hard to bear, and lay [them] on the
ὤμων τῶν ἀνθρώπων· ⁸τῷ δὲ δακτύλῳ αὐτῶν ⁹οὐ θέλουσιν
shoulders of men, but with their own finger they will not

κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ
move them. And all their works they do to

θεαθῆναι· τοῖς ἀνθρώποις· ¹⁰πλατύνουσιν ¹¹δὲ τὰ φυλακτήρια
be seen by men. ¹²They make broad and ¹³phylacteries

αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα ¹⁴τῶν ἱματίων αὐτῶν·
their, and enlarge the borders of their garments,

6 φιλοῦσιν ¹⁵τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς
love and the first place in the suppers, and the

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ τοὺς ἀσπασμοὺς ἐν
first seats in the synagogues, and the salutations in

ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ¹⁶ῥάββι, ῥάββι·
the market-places, and to be called by men Rabbi, Rabbi.

8 ὑμεῖς δὲ μὴ κληθῆτε ¹⁷ῥάββι· ¹⁸εἷς γὰρ ἐστὶν ὑμῶν ὁ ¹⁹καθηγητής,
But ye be not called Rabbi; for one is your leader,

²⁰ὃ χριστός· ²¹πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. 9 καὶ πατέρα μὴ
the Christ, and all ye brethren are. And father not

καλεῖσθε ὑμῶν ²²ἐπὶ τῆς γῆς· ²³εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν,
call your [any one] on the earth; for one is your father,

²⁴ὃς ἐν τοῖς οὐρανοῖς. 10 μὴ δὲ κληθῆτε καθηγηταί· ²⁵εἷς γὰρ
who [is] in the heavens. Neither be called leaders; for one

ὑμῶν ἐστὶν ὁ καθηγητής, ²⁶ὃ χριστός. 11 ὁ δὲ μέζων ὑμῶν
your is leader, the Christ. But the greater of you

ἔσται ὑμῶν διάκονος. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθή-
shall be your servant. And whosoever will exalt himself shall be

σεται· ²⁷ὁ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
humbled; and whosoever will humble himself shall be exalted.

13 (14) ²⁸Οὐαὶ· ²⁹ὁ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
But woe to you, scribes and Pharisees, hypocrites,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χρῶν, καὶ προφάσει μακρῇ
for ye devour the houses of widows, and as a pretext at great length

προσευχόμενοι· διὰ τοῦτο λήψετε περισσώτερον κρίμα.
praying. Because of this ye shall receive more abundant judgment.

14 (13) ³⁰Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
Woe to you, scribes and Pharisees, hypocrites, for

κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·
yeshut up the kingdom of the heavens before men;

ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε
for ye do not enter, nor even those who are entering do ye suffer

εἰσελθεῖν. 15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
to enter. Woe to you, scribes and Pharisees, hypocrites,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα
for ye go about the sea and the dry [land] to make one

that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for yeshut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

^a — τηρεῖν LTTA. ^o ποιήσατε καὶ τηρεῖτε LTTA. ^p δὲ but LTTA. ^q — καὶ δυσβάστακτα TTJA. ^r αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν but they themselves with their finger LTTA. ^s γὰρ for LTTA. ^t — τῶν ἱματίων αὐτῶν LTTA. ^v δὲ LTTA. ^w ῥάββι LTr; ῥάββει T; ῥάββι [ῥάββι] A. ^x ῥάββει T. ^y διδάσκαλος teacher LTTAW. ^z — ὁ χριστός GLTTAW. ^a ὑμῶν ὁ πατὴρ LTTA. ^b ὁ οὐράνιος the heavenly LTTA. ^c ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς LTTA. ^d Verse 13 placed after 14 E; — verse 13 LTTA. ^e — δὲ but E. ^f + δὲ but (woe) GLTTA.

elyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all

προσέλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γε-
proselyte, and when he has become [so], ye make him a son of Ge-
έννης διπλοτέρων ὑμῶν. 16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ
henna twofold more than yourselves. Woe to you, "guides 'blind, who
λέγοντες, "Ὅς-ἂν ὁμόσῃ ἐν τῇ ναῷ, οὐδέν ἐστιν· ὃς-δ' ἂν
say, Whoever shall swear by the temple, nothing it is; but whoever
ὁμόσῃ ἐν τῇ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 Μωροὶ καὶ τυφλοὶ
shall swear by the gold of the temple, is a debtor! Fools and 'blind,
ἕτις-γὰρ ἡμεῖζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων
for which greater is, the gold, or the temple which sanctifies
τὸν χρυσόν; 18 καί, "Ὅς-ἂν ὁμόσῃ ἐν τῇ θυσιαστηρίῳ,
the gold? And, Whoever shall swear by the altar,
οὐδέν ἐστιν· ὃς-δ' ἂν ὁμόσῃ ἐν τῇ δώρῳ τῇ ἐπάνω αὐτοῦ,
nothing it is; but whoever shall swear by the gift that [is] upon it,
ὀφείλει. 19 Μωροὶ καὶ τυφλοὶ, τί γὰρ μεῖζον, τὸ δῶρον,
is a debtor. Fools and blind, for which [is] greater, the gift,
ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμόσας
or the altar which sanctifies the gift? He that therefore swears
ἐν τῇ θυσιαστηρίῳ ὁμνυεῖ ἐν αὐτῇ καὶ ἐν πᾶσιν τοῖς ἐπάνω
by the altar swears by it and by all things that [are] upon
αὐτοῦ. 21 καὶ ὁ ὁμόσας ἐν τῇ ναῷ ὁμνυεῖ ἐν αὐτῇ καὶ ἐν
it. And he that swears by the temple swears by it and by
τῇ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμόσας ἐν τῇ οὐρανῷ
him who dwells in it. And he that swears by the heaven
ὁμνυεῖ ἐν τῇ θρόνῳ τοῦ θεοῦ καὶ ἐν τῇ καθήμενῳ ἐπάνω
swears by the throne of God and by him who sits upon
αὐτοῦ. 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
it. Woe to you, scribes and Pharisees, hypocrites, for
ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἀνηθον καὶ τὸ κύμινον, καὶ
ye pay tithes of the mint and the anise and the cummin, and
ἀφῆκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν
ye have left aside the weightier [matters] of the law, judgment, and
ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ
mercy and faith: these it behoved [you] to do, and those not
ῥάφειναι. 24 ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα,
to be leaving aside. "Guides 'blind, who filter out the gnat,
τὴν δὲ κάμηλον καταπίνοντες. 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ
but the camel swallow. Woe to you, scribes and
Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου
Pharisees, hypocrites, for ye cleanse the outside of the cup
καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ῥέξιν ἀρπαγῆς καὶ
and of the dish, but within they are full of plunders and
ἀκρασίας. 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς
incontinence. "Pharisee 'blind, cleanse first the inside
τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς
of the cup and of the dish, that may become also the outside
αὐτῶν καθάρην. 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
of them clean. Woe to you, scribes and Pharisees,
ὑποκριταί, ὅτι ὡπαρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες
hypocrites, for ye are like sepulchres whitened, which
ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων
appear beautiful, but within are full of bones

ἕτις L. ἡ μεῖζον L. ἁγιάσας sanctified LTTA. ἂν LTTA. 1 — μωροὶ καὶ [L] TTA.
κατοικῆσαντι dwell in OTAW. 2 τὸ ἔλεος LTTA. 3 + δὲ but GLTAW. 4 ἀφῆναι
to leave aside LTTA. 5 — οἱ (read filtering out... swallowing) LTTA. 6 — ἔξ LTTA.
ἀδικίας unrighteousness QW. 7 — καὶ τῆς παροψίδος TA. 8 αὐτοῦ of it LTTA.
9 ὁμοιάζετε LTTA.

ν κρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν
 of [the] dead and of all uncleanness. Thus also ye outwardly
 μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ²μεστοὶ ἔστε¹
 indeed appear to men righteous, but within ²full ¹are¹
 ὑποκρίσεως καὶ ἀνομίας. 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φα-
 of hypocrisy and lawlessness. Woe to you, scribes and Pha-
 ρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν,
 risses, hypocrites, for ye build the sepulchres of the prophets,
 καὶ κοσμεῖτε τὰ μνήμεια τῶν δικαίων, 30 Οὐαὶ λέγετε, Εἰ ἦμεν¹
 and adorn the tombs of the righteous, and ye say, If we had been
 ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν¹ ²κοινωνοὶ¹
 in the days of our fathers we would not have been partakers¹
 αὐτῶν¹ ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε
 with them in the blood of the prophets. So that ye bear witness
 ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφήτας·
 to yourselves, that sons ye are of those who murdered the prophets;
 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις,
 and ye, fill ye up the measure of your fathers. Serpents,
 γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γε-
 offspring of vipers, how shall ye escape from the judgment of Ge-
 ἐννης; 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-
 henna? Because of this, behold, I send to you pro-
 φήτας καὶ σοφοὺς καὶ γραμματεῖς· ²καὶ¹ ἐξ αὐτῶν ἀπο-
 phets and wise [men] and scribes; and [some] of them ye will
 κτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς
 kill and crucify, and [some] of them ye will scourge in
 συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
 your synagogues, and will persecute from city to city;
 35 ὥπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ²ἐκχυνόμενον¹
 so that should come upon you all [the] ²blood ¹righteous poured out
 ἐπὶ τῆς γῆς, ἀπὸ τοῦ¹ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ
 upon the earth from the blood of Abel the righteous, to the
 αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ
 blood of Zacharias son of Barachias, whom ye murdered between the
 ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ²ἡξεῖ¹
 temple and the altar. Verily I say to you, ²shall ¹come
²ταῦτα πάντα¹ ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ,
²these ¹things ²all upon this generation. Jerusalem,
 Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
 Jerusalem, who killest the prophets and stonest
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσάκις ἠθέλησα ἐπισυν-
 those who have been sent to her, how often would I have gath-
 ἀγαγεῖν τὰ τέκνα σου, διὰ τὸν τρόπον ²ἐπισυνάγει, ὅρnis¹ τὰ
 ered together thy children, in the way ²gathers ¹together ²a ¹hen
 νοσσία· ²ἑαυτῆς¹ ὑπὸ τὰς πτέρυγας^h, καὶ οὐκ ἠθελήσατε;
 her brood under [her] wings, and ye would not!
 38 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ¹ἔρημος¹, 39 λέγω γὰρ
 Behold, is left to you your house desolate; for I say
 ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλόγη-
 you, In no wise me shall ye see henceforth until ye say, Bless-
 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
 ed [is] he who comes in [the] name of [the] Lord.

uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, 31 Wherefore ye bear witnesses unto yourselves, that ye are the children of them which killed the prophets, 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

¹ ἔστε μεστοὶ LTTra.

² ἦμεθα GLTTraW.

³ αὐτῶν κοινωνοὶ LTTra.

⁴ — καὶ LTTra.

⁵ ἐκχυνόμενον LTTra.

⁶ — τοῦ w.

⁷ + ὅτι that G[A]W.

⁸ πάντα ταῦτα LTTra.

⁹ ἐπισυνάγει LTTra, ¹⁰ αὐτῆς T[Tr]AW; — ἑαυτῆς (read [her]) L.

¹¹ — ἐρημος L.

¹² h + [αὐτῆς] her (wings) L.

XXIV. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔπορεύετο ἀπὸ τοῦ ἱεροῦ, καὶ And going forth Jesus went away from the temple, and προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξαι αὐτῷ τὰς οἰκοδομὰς ^{came to [him]} his disciples to point out to him the buildings τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον these things? Verily I say to you, not at all shall be left here stone upon stone ὃς οὐ μὴ καταλυθήσεται. 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ which shall not be thrown down And as was sitting he upon the ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέ- mount of Olives came to him the disciples apart, say- γοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ing, Tell us, when these things shall be? and what [is] the sign τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; 4 Καὶ of thy coming and of the completion of the age? 4 And ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς answering Jesus said to them, Take heed, lest any one you πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέ- misled. For many will come in my name, γοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν. saying, I am the Christ; and many they will mislead. 6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε, But ye shall be about to hear of wars and rumours of wars. See, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω be not disturbed; for it is necessary all [these] things to take place, but not yet ἐστὶν τὸ τέλος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ is the end. For shall rise up nation against nation and βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ kingdom against kingdom; and there shall be famines and pestilences καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχὴ ὧδὶ and earthquakes in [different] places. But all these [are] a beginning of νων. 9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν throes. Then will they deliver up you to tribulation, and will kill ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ you; and ye will be hated by all the nations on account of τοῦ ὀνόματός μου. 10 καὶ τότε σκανδαλισθήσονται πολλοί, καὶ my name. And then will be offended many, and ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ one another they will deliver up and will hate one another; and πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολ- many false prophets will arise, and will mislead λους· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγῇσεται many; and because shall have been multiplied lawlessness, will grow cold ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομένει εἰς τέλος, the love of the many; but he who endures to [the] end οὗτος σωθήσεται. 14 καὶ κρυχθήσεται τοῦτο τὸ εὐαγγέλιον he shall be saved. And there shall be proclaimed these glad tidings τῆς βασιλείας ἐν ὅλῃ τῇ οἰκομένῃ, εἰς μαρτύριον πᾶσιν τοῖς of the kingdom in all the habitable earth, for a testimony to all the ἐθνεσιν· καὶ τότε ἥξει τὸ τέλος. 15 Ὅταν οὖν ἴδῃτε τὸ nations; and then shall come the end. When therefore ye shall see the βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ- abomination of desolation, which was spoken of by Daniel the pro-

^k ἀπὸ (ἐκ out of L) τοῦ ἱεροῦ ἐπορεύετο LTTA. ^l ἀποκριθεὶς answering (he said) LTTA.
^m ταῦτα πάντα LTTA. ⁿ — μὴ GLTT:AW. ^o + [αὐτοῦ] of him L. ^p — τῆς LTTA.
^q — πάντα LTT[A]. ^r Ἐπ' T. ^s — καὶ λοιμοὶ LTTA. ^t — τῶν B.

φήτου, ἵστὸς¹¹ ἐν τόπῳ ἁγίῳ· ὁ ἀγαπῶν¹² αὐτὸν ἵστω¹³ αὐτόν· 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ¹⁴ τὰ ὄρη· 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνετω¹⁵ ἄραι¹⁶ τι¹⁷ ἐκ τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεφάτω¹⁸ ὀπίσω ἄραι¹⁹ τὰ ἱμάτια²⁰ αὐτοῦ· 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐ-
 χούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· 20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φεγὴ²¹ ὑμῶν χειμῶνος, μηδὲ ἐν²² σαββάτῳ· 21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ²³ ἔγινεν²⁴ ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ²⁵ μὴ γένηται· 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι· ἐκείναι, οὐκ²⁶ ἂν ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς²⁷ κολοβωθήσονται αἱ ἡμέραι· ἐκείναι· 23 Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ ὧδε, μὴ πιστεύσητε· 24 Ἐγερ²⁸ θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε²⁹ πλανῇσαι³⁰, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς· 25 Ἰδοὺ, προεῖρηκα ὑμῖν· 26 ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε· 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται³¹ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 28 ὅπου ἔγῃ³² ἔσται ἡ καταβάσις τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται· 30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε³³ κό-

(whoso readeth, let him understand :) 16 then let them which be in Judea flee into the mountains : 17 let him which is on the housetop not come down to take any thing out of his house : 18 neither let him which is in the field return back to take his clothes : 19 And woe unto them that are with child, and to them that give suck in those days ! 20 But pray ye that your flight be not in the winter, neither on the sabbath day : 21 for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; inasmuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : 30 and then shall appear the sign of the Son of man in heaven : and then shall

¹¹ ἵστὸς EG. ¹² ἀγαπῶν¹³ ; does he understand ? Tr. ¹⁴ εἰς Ltr. ¹⁵ καταβάτω LTr.
¹⁶ τὰ the things GLTTAW. ¹⁷ τὸ ἱμάτιον garment LTr. ¹⁸ ἐν GLTTAW. ¹⁹ οὐκ²⁰ ἐγένετο T. ²¹ πιστεύετε L. ²² πλανηθῇσαι T ; πλανᾶσθαι (read so that will be misled) Tr.
²³ — καὶ LTTAW. ²⁴ — γὰρ for LTTA. ²⁵ ἐκ out of T. ²⁶ — τότε LTTA. ²⁷ — τότε T.

all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 so likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field, the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the good-man of the house had

φονται πᾶσαι αἱ φυλαὶ τῆς γῆς. καὶ ὄψονται τὸν υἱὸν τοῦ
 wait all the tribes of the land, and they shall see the Son
 ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυν-
 of man, coming on the clouds of heaven with
 νάμεως καὶ δόξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους
 power and glory great. And he shall send angels
 αὐτοῦ μετὰ σάλπιγγος ᾠωνῆς¹ μεγάλης, καὶ ἐπισυνάξουσιν
 his with of a trumpet sound great, and they shall gather together
 τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων. ἀπ' ἄκρων
 his elect from the four winds, from [the] extremities
 οὐρανῶν ἕως ἡ ἀκρῶν αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς
 of [the] heavens to [the] extremities of them. But from the fig-tree
 μάθετε τὴν παραβολὴν ὅταν ἡ ὁ κλάδος αὐτῆς γένηται
 learn the parable: When already its branch is become
 ἀπαλός, καὶ τὰ φύλλα ἔκφυη,² γινώσκετε ὅτι ἐγγὺς τὸ
 tender, and the leaves it puts forth, ye know that near [is] the
 θέρος. 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ὅτι πάντα ταῦτα,³
 summer. Thus also ye, when ye see all these things,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύρας. 34 ἀμὴν λέγω ὑμῖν,⁴
 know that near it is, at [the] doors. Verily I say to you,
 οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα
 In no wise will have passed away this generation until all these things
 γένηται. 35 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,⁵
 shall have taken place. The heaven and the earth shall pass away,
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας
 but my words in no wise shall pass away. But concerning day
 ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγελοὶ τῶν
 that and the hour no one knows, not even the angels of the
 οὐρανῶν, ἐμὴ ὁ πατήρ μου μόνος. 37 Ὡς περὶ δὲ αἱ ἡμέραι
 heavens, but my Father only. But as the days
 τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώ-
 of Noe, so shall be also the coming of the Son of
 ποῦ. 38 Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ
 man. As for they were in the days which [were] before
 τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμῶντες καὶ
 the flood, eating and drinking, marrying and
 ἐγαμίζοντες, ἄχρι ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
 giving in marriage, until the day when entered Noe into the ark,
 39 καὶ οὐκ ἔγνωσαν, ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἔρεν
 and they knew not till came the flood and took away
 ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 all; thus shall be also the coming of the Son of man.
 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραλαμβάνεται,
 Then two will be in the field, the one is taken,
 καὶ ὁ εἷς ἀφίεται. 41 δύο ἀλήθουσιν ἐν τῷ μύλῳ ἡ μία
 and the one is left; two [women] grinding at the mill, one
 παραλαμβάνεται, καὶ μία ἀφίεται. 42 Γρηγορεῖτε οὖν, ὅτι
 is taken, and one is left. Watch therefore, for
 οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκείνο δὲ
 ye know not in what hour your Lord comes. But this

¹ — φωνῆς (read a great trumpet) τ. ² + τῶν the ττ. ³ ἐκφυῆ are put forth LTrA.
⁴ ταῦτα πάντα ττ. p + ὅτι that LTr. ⁵ παρελεύσεται GLIT. A. ⁶ — τῆς GLIT. A.
⁷ + οὐδὲ ὁ υἱὸς nor the son LT. ⁸ — μου (read the Father) GLIT. [A]. ⁹ γὰρ for (as) LTr.
¹⁰ — καὶ LTrA. ¹¹ ὥς as LTr; ὥς so Tr. ¹² + ἐκεῖναις (read those days) LTr.
¹³ — ταῖς πρὸ (read of the flood) A. ¹⁴ γαμίζοντες L; γαμίζοντες τ. ¹⁵ — καὶ LTrA.
¹⁶ ἔσονται δύο LT. ¹⁷ — ὁ LTrA. ¹⁸ μύλῳ LTr. A. ¹⁹ ἡμέρας day LTrA.

γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῇ
know, that if 'had 'known 'the 'master 'of 'the 'house in what watch
ὁ κλέπτης ἔρχεται, ἐρηγόρησεν· ἂν, καὶ οὐκ ἂν· εἴασεν ἔδιο-
the thief comes, he would have watched, and not have suffered 'to 'be
ρουγῆναι¹ τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
² 'dug 'through 'his 'house. Wherefore also 'ye 'be
ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε³ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
ready, for in what hour ye think not the Son ' of man comes.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δειῦλος καὶ φρόνιμος, ὃν κατέ-
Who then is the faithful 'bondman and prudent, whom 'has
στήσεν ὁ κύριος· αὐτοῦ⁴ ἐπὶ τῆς⁵ θεραπείας⁶ αὐτοῦ, τοῦ διδόναι⁷
⁸ 'set 'his 'lord over his household, to give
αὐτοῖς τὴν τροφήν ἐν καιρῷ· 46 μακάριος ὁ δούλος ἐκεῖνος, ὃν,
to them the food in season? Blessed that bondman, whom
ἐλθὼν ὁ κύριος αὐτοῦ εὕρησεν⁹ ποιοῦντα οὕτως. 47 Ἀμὴν
¹⁰ 'having 'come 'his 'lord will find doing thus. Verily

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
I say to you, that over all his property he will set
αὐτόν. 48 Ἐάν δὲ εἴπῃ ὁ κακὸς δούλος ἡ κεῖνος¹¹ ἐν τῇ
him. But if 'should 'say 'evil 'bondman 'that in
καρδίᾳ αὐτοῦ, Χρονίζει¹² ὁ κύριός μου¹³ πέλθῃν, 49 καὶ ἄρξῃται.
his heart, 'Delays 'my 'lord to come, and should begin

τύπτειν τοὺς συνδούλους¹⁴, ἐσθίειν¹⁵ δὲ καὶ πίνειν¹⁶ μετὰ τῶν
to beat [his] fellow-bondmen, and to eat and to drink with the
μεθόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
drunken, 'will 'come 'the 'lord 'of that 'bondman in a day

ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 51 καὶ
in which he does not expect, and in an hour which he knows not, and
διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
will cut in 'two 'him, and his portion with the hypocrites

θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
will appoint: there will be the weeping and the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα
Then 'will 'be 'made 'like 'the 'kingdom 'of 'the 'heavens [to] ten
παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν¹⁷ ἐξῆλθον
virgins, who having taken their lamps went forth
εἰς¹⁸ ἀπάντησιν¹⁹ τοῦ νυμφίου. 2 πέντε δὲ ᾤσαν ἐξ αὐτῶν²⁰
to meet the bridegroom. And five 'were 'of 'them

φρόνιμοι, καὶ αἱ²¹ πέντε μωραῖ.²² 3 αἵτινες²³ μωραῖ, λα-
prudent, and five foolish. They who [were] foolish, hav-
βοῦσαι τὰς λαμπάδας²⁴ ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν
ing taken their lamps, did not take with themselves

ἐλαιον· 4 αἱ δὲ φρόνιμοι ἔλαβον ἐλαιον ἐν τοῖς ἀγγείοις²⁵
oil; but the prudent took oil in 've sels
αὐτῶν²⁶ μετὰ τῶν λαμπάδων²⁷ αὐτῶν. 5 χρονίζοντες δὲ τοῦ
²⁸ 'their 'with their lamps. But 'tarrying 'the

νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ
²⁹ 'bridegroom, they 'became 'drowsy 'all and slept. But in [the] middle

νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρ-
of [the] night 'a 'cry 'there 'was, Behold, the bridegroom comes, go

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say unto you, That he shall make him ruler over all his goods. 49 and shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50 the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

XXV. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh;

β διορυχθῆναι LTr. ὁ δοκεῖτε ὥρα LITra. 1 — αὐτοῦ (read [his]) LTT A. κ οἰκετίας LITra. 1 δούνα GLTTA. 2 οὕτως ποιοῦντα LTTA. 3 — ἐκεῖνος (read the evil bondman) T. 4 μὲν ὁ κύριος LITra. 5 — ἐλθεῖν LITra. 6 + αὐτοῦ his (fellow bondmen) LTTA W. 7 ἐσθίει should eat GLTTA W. 8 πίνῃ should drink GLTTA W. 9 αὐτῶν LITra; αὐτῶν TW. 10 ἀπάντησιν LITra. 11 ἐξ αὐτῶν ἦσαν LITra. 12 μωραῖ foolish LITra. 13 — αἱ EGLTTA W. 14 φρόνιμοι prudent LITra. 15 αἱ δὲ but the L; αἱ γὰρ for those who Tr; αἱ γὰρ for the TA. 16 αὐτῶν GW; αὐτῶν LITra; — ἑαυτῶν T. 17 — αὐτῶν (read the vessels) LITra. 18 αὐτῶν LT; αὐτῶν Tra. 19 — ἔρχεται LITra.

go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, and to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five

χρεσθε εἰς ἀπάντησιν αὐτοῦ. 7 Τότε ἡγήροθησαν πᾶσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 αἱ δὲ those virgins, and trimmed their lamps. And the μωραὶ ταῖς φρονίμοις ἔειπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, foolish to the prudent said, Give us of your oil, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ for our lamps are going out. But answered the φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἄρκεσθαι ἡμῖν καὶ ὑμῖν prudent, saying, [No,] lest not it may suffice for us and you: πορεύεσθε. 10 δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε but go rather to those who sell, and buy ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ for yourselves. But as went away they to buy, came the νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ bridegroom, and those ready went in with him to the wedding feast, and was shut the door. And afterwards come also the λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοιξὺν ἡμῖν. 12 Ὁ δὲ other virgins, saying, Lord, Lord, open to us. But he ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρη- answering said, Verily I say to you, I do not know you. Watch γορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἣν therefore, for ye do not know the day nor the hour in ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους For [it is] as [if] a man leaving the country called his own δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. 15 καὶ bondmen, and delivered to them his property. And ὃς μὲν ἔδωκεν πέντε τάλαντα, ὃς δὲ δύο, ὃς δὲ ἓν, to one he gave five talents, and to another two, and to another one, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθὺς. to each according to his respective ability; and left the country immediately. 16 πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν περιεγύρατο And having gone he who the five talents received trafficked ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17 ὥσαύτως with them, and made other five talents. In like manner καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο. also he who [received] the two gained also he other two. 18 ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ But he who the one received having gone away dug in the earth, and ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον bid the money of his lord. And after a time πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει long comes the lord of those bondmen, and takes μετ' αὐτῶν λόγον. 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, lents received, brought to [him] other five talents, saying,

f — αὐτοῦ (read [him]) TA. g εαυτῶν LTTA. h εἶπαν TTA. i οὐ μὴ not at all LTRA. k — δὲ but GLTTAW. l — καὶ L[Tr]. m — ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται GLTTA. n ἀπεδήμησεν. εὐθὺς πορευθεὶς left the country. Immediately having gone t. o — δὲ and [L] T[Tr]. p ἡργάσατο TA. q ἐκέρδησεν gained LTr. r — τάλαντα LTr[A]. s — καὶ [L] T. t — καὶ αὐτὸς LTT[A]. u + τάλαντον talent L. v γῆν [the] earth TTA. x ἐκρύψεν LTTA. y πολὺν χρόνον LTTA. z λόγον μετ' αὐτῶν LTTA.

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε
 Lord, five talents to me thou didst deliver: behold, other five
 "τάλαντα" ἐκέρδησα ἔπ' αὐτοῖς.^a 21 "Ἐφη.^c δὲ" αὐτῷ ὁ κύριος
 talents have I gained besides them. And ^asaid ^cto ^bhim ^dlord

αὐτοῦ, Εὖ,· δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς
 'his, Well! bondman good and faithful, over a few things thou wast
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 faithful, over many things thee will I set: enter into the joy,

τοῦ κυρίου σου. 22 Προσελθὼν.^d ἔξῃ" καὶ ὁ τὰ δύο τάλαντα
 of thy lord. And having c me to [him] ^aalso ^bhe who the two ta-

λαντα "λαβὼν" εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·
 lents received said, Lord, two talents to me thou didst deliver;
 ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἔπ' αὐτοῖς.^b 23 "Ἐφη
 behold, other two talents have I gained besides them. ^aSaid

αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ
^ato ^bhim ^chis ^dLord, Well! bondman good and faithful, over

ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε
 a few things thou wast faithful, over many things thee will I set: enter

εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ
 into the joy of thy Lord. And having come to [him] ^aalso ^bhe who

τὸ ἐν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς
 the one talent had received said, Lord, I knew thee that ^ahard

εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων
 'thou ^aart ^ba ^cman, reaping where thou didst not sow, and gathering

ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα
 whence thou didst not scatter, and being afraid, having gone away I hid

τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. 26 "Ἀπο-
 thy talent in the earth; behold, thou hast thine own. ^aAn-

κριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, "Πονηρὲ δοῦλε" καὶ
 answering ^aand ^bhis ^cLord ^dsaid to him, Wicked ^ebondman ^fand

ὁ κνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν
^gstolthful, thou knewest that I reap where I sowed not, and gather whence

οὐ διεσκόρπισα; 27 ἔδει σε^h βαλεῖν τὸ ἀργύριόν μου
 I scattered not; it behoved ^atherefore ^bthee to put ^cmy money

τοῖς ἑταίροις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην· ἀντὶ τὸ ἐμὸν σὺν
 to the money changers, and coming I should have received mine own with

τόκῳ. 28 ἄρατε οὖν ἀπ' αὐτοῦ τὰ τάλαντα, καὶ δότε τῷ
 interest. Take therefore from him the talent, and give [it] to him who

ἔχοντι τὰ δέκα τάλαντα. 29 Τῷ γὰρ ἔχοντι παντὶ δοθή-
 has the ten talents. For ^awho ^bhas ^cto ^devery ^eone shall

σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μη-ἔχοντος, καὶ
 be given, and [he] shall be in abundance; but from ^abut him who has not, even

ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 30 Καὶ τὸν ἀχρεῖον δοῦλον
 that which he has shall be taken from him. And the useless bondman

ἐκβάλλετε^e εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 cast ye out into the darkness the outer: there shall be the weeping

καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 and the gnashing of the teeth.

31 "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,
 But when ^acomes ^bthe ^cSon ^dof ^eman in ^fhis glory,

καὶ πάντες οἱ ἅγιοι^g ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
 and all the holy angels with him, then will he sit upon [the]

talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

^a [τάλαντα] Tr. ^b — ἐπ' αὐτοῖς LTr. ^c — δὲ and GLTTrAW. ^d — δὲ and T. ^e — λα-
 βὼν (reud [received]) LTrA. ^f Δοῦλε πονηρὲ L. ^g σε οὖν TTrA. ^h τὰ ἀργύριά T.
ⁱ τραπέζιταις T. ^k τοῦ δὲ but of him WHO LTrA. ^l ἐκβάλετε GLTTrAW. ^m — ἅγιοι
 GLTTrA.

throne of his glory: 32 and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you,

θρόνου δόξης αὐτοῦ, 32 καὶ ἔσονται ἀπ' αὐτοῦ θρόνον of his glory, and shall be gathered before him πάντα τὰ ἔθνη, καὶ ἁφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ all the nations, and he will separate them from one another, as the ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει shepherd separates the sheep from the goats; and he will set τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. the sheep on 'right 'hand 'his, but the goats on [his] left. 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ Then 'will 'say 'the 'king to those on 'right 'hand 'his, Come, the εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην blessed of my Father, inherit the 'prepared ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπείνασα γάρ, 'for 'you 'kingdom from [the] foundation of [the] world. For I hungered, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος and ye gave me to eat; I thirsted, and ye gave 'me 'to 'drink 'me; a stranger ἦμην, καὶ συνηγάγετέ με· 36 γυμνός, καὶ περιεβάλετέ με ἡσθέ- I was, and ye took 'in 'me; naked, and ye clothed me; I was νησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ῥῆλθετε" πρὸς sick, and ye visited me; in prison I was, and ye came to με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, me. Then will answer him the righteous, 'saying, Lord, πότε σὲ εἶδομεν" πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ when 'thee 'saw 'we hungering, and fed [thee]? or thirsting, and ἐποτίσαμεν; 38 πότε δὲ σε εἶδομεν ξένον, καὶ συνηγάγομεν; gave [thee] to drink? and when 'thee 'saw 'we a stranger, and took [thee] in? ἢ γυμνόν, καὶ περιεβάλομεν; 39 πότε δὲ σε εἶδομεν ἄσθενῆ, or naked, and clothed [thee]? And when 'thee 'saw 'we sick, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40 καὶ ἀποκριθεὶς ὁ or in prison, and came to thee? And answering the βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε king will say to them, Verily I say to you, Inasmuch as ye did [it] ἐνὶ τούτων τῶν ἀδελφῶν μου" τῶν ἐλαχίστων, ἔμοι ἐποίη- to one of these my brethren the least, to me ye σατε. 41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' did [it]. Then will he say also to those on [the] left, Go from ἐμοῦ, οἱ" κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμα- me, the cursed, into the fire the eternal, which has been σμένον τῷ διαβόλῃ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπείνασα γάρ, prepared for the devil and his angels. For I hungered, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· and ye gave not to me to eat; I thirsted, and ye gave 'not 'to 'drink 'me; 43 ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβά- a stranger I was, and ye took 'not 'in 'me; naked, and ye did not λετέ με· ἄσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. clothe me; sick, and in prison, and ye did not visit me. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, Then 'will 'answer 'him 'also 'they, saying, Lord, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ when 'thee 'saw 'we hungering; or thirsting, or a stranger, or naked, or ἄσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; 45 Τότε ἀπο- sick, or in prison, and did not minister to thee? Then will κριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποι- he answer them, saying, Verily I say to you, Inasmuch as ye did not

ἔσονται ἀπ' αὐτοῦ LITTA. ὁ ἀφοριεῖ T. ῥῆλθετε LITTA. εἶδομεν T. ἄσθενούντα LITTA. ἐν τῶν ἀδελφῶν μου] L. — οἱ T. — αὐτῷ GLTITAAW.

λέγων, Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου,

saying, "Drink of it For this is my blood, that of the new covenant, which for many is poured out for remission of sins. 29 λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ'

remission of sins. But I say to you, that not at all will I drink henceforth of this fruit of the vine, until

ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ

that when it I drink with you new in the kingdom of my Father. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν

And having sung a hymn they went out to the mount of Olives. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα-

of Olives. Then says to them Jesus, All ye will be lisθήσεσθε ἐν ἡμέρᾳ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ,

offended in me during this night. For it has been written, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα

I will smite the shepherd, and will be scattered abroad the sheep of the flock; 32 μετὰ δὲ τὸ ἐξεγερθῆναί με προᾶξω ὑμᾶς

but after my being raised I will go before you into Galilee. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,

And answering Peter said to him, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε

If even all will be offended in thee, I never σκανδαλισθήσομαι. 34 Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι,

will be offended. Said to him Jesus, Verily I say to thee, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς

that during this night, before [the] cock crows, thrice ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με

thou wilt deny me. Says to him Peter, Even if it were needful for me σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ

with thee to die, in nowise thee will I deny. Likewise also πάντες οἱ μαθηταὶ εἶπον.

all the disciples said. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον

Then comes with them Jesus to a place called Ἰεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως ὅτε

Gethsemane, and he says to the disciples, Sit here, until ἀπελθὼν προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν

having gone away I shall pray yonder. And having taken with [him] Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ

Peter and the two sons of Zebedee, he began to be sorrowful and ἀδμονεῖν. 38 τότε λέγει αὐτοῖς, Περὶ λυπὸς ἐστὶν ἡ ψυχή μου

deeply depressed. Then he says to them, Very sorrowful is my soul ἕως θανάτου· μένετε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ

even to death; remain here and watch with me. And ἠπροελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος,

having gone forward a little he fell upon his face praying, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν παρελθέτω

ing, and saying, my Father, if possible it is let pass ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς

from me this cup; nevertheless not as I will, but as

ye all of it: 28 for this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

¹ — τὸ LTTA. ² — καὶ νῆς T[A]. ³ — ἐκχυννόμενον LTTA. ⁴ — ὅτι LTTA. ⁵ γενή-
ματος LTTA W. ⁶ διασκορπισθήσονται LTTA. ⁷ — καὶ GLTTA W. ⁸ b + δε and
(likewise) w. ⁹ Γεθσημανεὶ LTTA W; Γεθσημανεὶ T. ¹⁰ d + αὐτοῦ of him L. ¹¹ e + ἀν L.
¹² ἐκεῖ προσεύξωμαι LTTA. ¹³ + ὁ Ἰησοῦς Jesus (says) w. ¹⁴ προσελθὼν having come
towards [them] TTR. ¹⁵ — μου my T[Tr]. ¹⁶ παρελθᾶτω LTTA.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

σύν. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὗρίσκει αὐτοὺς θοῦν. And he comes to the disciples and finds them sleeping, and says to Peter, Thus were ye not able one hour to watch with me? 41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, τὰς ye enter not into temptation: the indeed spirit [is] ready, ἡ δὲ σὰρξ ἀσθενής. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσ- but the flesh weak. Again a second time having gone away he ἠύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον" prayed, saying, my Father, if cannot this cup παρελθεῖν ἀπ' ἐμοῦ ἢν' αὐτὸ πῖω, γεννηθήτω τὸ θέλημα from me unless I drink, be done will σου. 43 Καὶ ἔλθων εὗρίσκει αὐτοὺς πάλιν καθεύδοντας, thy. And having come he finds them again sleeping, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρμένοι. 44 Καὶ ἀφείξ for were their eyes heavy. And leaving αὐτοὺς, ὁ ἀπελθὼν πάλιν προσήϊξεν ἑκ τρίτου, τὸν αὐτὸν them, having gone away again he prayed a third time, the same λόγον εἰπὼν. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, thing saying. Then he comes to his disciples καὶ λέγει αὐτοῖς, Καθεύδετε ἄρ' ἵπνον καὶ ἀναπαύσθε and says to them, Sleep on now and take your rest; ἰδοὺ, ἡγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο- lo, has drawn near the hour, and the Son of man is delivered to τοι εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε, ἄγωμεν ἰδοὺ, up, into [the] hands of sinners. Rise up, let us go; behold, ἡγγικεν ὁ παραδιδούς με. has drawn near he who is delivering up me.

47 Καὶ ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα And yet as he is speaking behold, Judas, one of the twelve, ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων, came, and with him a crowd great with swords and staves, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ from the chief priests and elders of the people. And he who παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὁν ἂν was delivering up him gave them a sign, saying, Whomsoever φιλήσω, αὐτὸς ἐστίν· κρατήσατε αὐτόν. 49 Καὶ εὐθέως I shall kiss, he it is: seize him. And immediately προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν having come up to Jesus he said, Hail, Rabbi, and ardently kissed αὐτόν. 50 ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ him. But Jesus said to him, Friend, for what [purpose] πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ art thou come? Then having come to [him] they laid hands on τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδοὺ, εἷς τῶν Jesus, and seized him. And behold, one of those μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαι- with Jesus, having stretched out [his] hand drew sword ραν αὐτοῦ, καὶ πατάξας τὸν δεῦλον τοῦ ἀρχιερέως ἀφείλεν his, and smiting the bondman of the high priest took off.

1 — τὸ ποτήριον LTTra.

m — ἀπ' ἐμοῦ [L]TTra.

n πάλιν εὗρεν αὐτοὺς again he

found them LTTra.

o πάλιν ἀπελθὼν LTTra.

p — ἐκ τρίτου [L]A.

q τὸ πάλιν

again T.

r — αὐτοῦ (read the disciples) LTTra.

s — τὸ [T]A.

t εἰς τ.α.

* ὁ ἀββεὶ T.

w ὁ GLITraW.

αὐτοῦ τὸ ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπρόστρεψόν
his ear. Then "says "to "him "Jesus, Return
σου τὴν μάχαιραν^a εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λα-
thy sword to its place; for all who
βόντες μάχαιραν ἐν ἡμαξίῳ^b ἀπολοῦνται. 53 ἢ δο-
take [the] sword by [the] sword shall perish. Or think-
κεῖς ὅτι οὐ δύναμαι ἄρτι^c παρακαλέσαι τὸν πατέρα μου,
est thou that I am not able now to call upon my Father,
καὶ παραστήσει μοι ἄ^a πλείους^b ἢ^c δώδεκα^d λεγεῶνας^e ἀγ-
and he will furnish to me more than twelve legions of
γέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
angels? How then should be fulfilled the scriptures that thus
δεῖ γενέσθαι;
it must be?

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ
In that hour said Jesus to the crowds, As against
λῃστήν ἐξῆλθετε^a μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;
a robber are ye come out with swords and staves to take me;
καθ' ἡμέραν ἑπὶ ὑμᾶς^b ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ,^c
Daily with you I sat teaching in the temple,
καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-
and ye did not seize me. But this all is come to pass that may
ρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ^d πάντες
befulfilled the scriptures of the prophets. Then the disciples all
ἀφέντες αὐτὸν ἐφυγον.
forsaking him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊ-
But they who had seized Jesus led [him] away to Cai-
άφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
aphas the high priest, where the scribes and the elders
συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρό-
were gathered together. And Peter followed him from afar
θεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως^a καὶ εἰσελθὼν ἔσω ἐκάθηντο
even to the court of the high priest; and having entered within he sat
μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς^b καὶ οἱ
with the officers to see the end. And the chief priests and the
πρεσβύτεροι^c καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν
elders and the "sanhedrim "whole sought false evidence
κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν,^d 60 καὶ οὐχ
against Jesus, so that him they might put to death, and "not
εἶρον.^e καὶ πολλῶν ψευδομαρτύρων προσελθόντων^f οὐχ
"found [any]: even many false witnesses having come forward "not
εἶρον.^g 61 Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες^h
"they "found [any]. But at last having come forward two false witnesses
εἶπεν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ,
said, This [man] said, I am able to destroy the temple of God,
καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.ⁱ 62 Καὶ ἀναστὰς
and in three days to build it. And having stood up
ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὗτοί σου
the high priest said to him, Nothing answerest thou? What "these "thee

52 Then said Jesus un-
to him, Put up again-
thy sword into his
place: for all they that
take the sword shall
perish with the sword.
53 Thinkest thou that
I cannot now pray to
my Father, and he
shall presently give
me more than twelve
legions of angels?
54 But how then shall
the scriptures be ful-
filled, that thus it must
be?

55 In that same hour
said Jesus to the mul-
titudes, Are ye come
out as against a thief
with swords and staves
for to take me? I sat
daily with you teach-
ing in the temple, and
ye laid no hold on me.
56 But all this was
done, that the scrip-
tures of the prophets
might be fulfilled.
Then all the disciples
forsook him, and fled.

57 And they that had
laid hold on Jesus led
him away to Caiaphas
the high priest, where
the scribes and the
elders were assembled.
58 But Peter followed
him afar off unto the
high priest's palace,
and went in, and sat
with the servants, to
see the end. 59 Now
the chief priests, and
elders, and all the
council, sought false
witness against Jesus,
to put him to death;
60 but found none:
yea, though many false
witnesses came, yet
found they none. At
the last came two false
witnesses, 61 and said,
This fellow said, I am
able to destroy the
temple of God, and to
build it in three days.
62 And the high priest
arose, and said unto
him, Answerest thou
nothing? what is it
which these witness
against thee? 63 But

^a τὴν μάχαιράν σου LITTA. ^γ μαχαίρῃ LITTA. ^z — ἄρτι TT. ¹ + ἄρτι now TT.
^b πλείω LITTA. ^c — ἢ (read [than]) [L] TTA. ^d λεγιῶνων T. ^e ἐξῆλθατε LITTA. ^f — πρὸς
ὑμᾶς T[Tr]A. ^g ἐκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων L; ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων TT:A.
^h + αὐτοῦ of him [L]. ⁱ — ἀπὸ T. ^k — καὶ οἱ πρεσβύτεροι LITTA. ^l αὐτὸν
θανατώσουσιν LITTA; θανατώσωσιν αὐτόν W. ^m — καὶ GBTTr. ⁿ προσελθόντων
ψευδομαρτύρων LITTA. ^o — οὐχ εἶρον G[L] TTA. ^p — ψευδομάρτυρες TTA. ^q αὐτὸν
οἰκοδομῆσαι T; — αὐτόν TTA.

27 Πρωίας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ
And morning being come, ¹²counsel ¹¹took ¹all ²the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ,
¹chief ²priests ³and ⁴the ⁵elders ⁶of ⁷the ⁸people against
ὥστε θανατῶσαι αὐτόν· 2 καὶ ὄψαντες αὐτὸν ἀπήγα-
so that they might put to death him; and having bound him they led
γον καὶ παρέδωκαν αὐτόν· ^κΠοντίῳ ¹Πιλάτῳ τῷ
away [him] and delivered up him to Pontius Pilate the
ἡγεμόνι.
governor.

3 Τότε ἰδὼν Ἰούδας ὁ ^οπαραδιδούς αὐτόν ὅτι κατ-
Then ^αhaving ^βseen ^γJudas ^δwho ^εdelivered ^ςup ^ζhim that he was
εκρίθη, μεταμεληθεὶς ^αἀπέστρεψεν τὰ τριάκοντα ἀργύ-
condemned, having regretted [it] returned the thirty pieces of
ρια τοῖς ἀρχιερεῦσιν καὶ τοῖς ^οπρεσβυτέροις, 4 λέγων,
silver to the chief priests and the elders, saying,
Ἥμαρτον παραδούς αἷμα ^ρἀθῶον. Οἱ δὲ εἶπον, Τί
I sinned delivering up blood ^ρguiltless. But they said, What [is that]
πρὸς ἡμᾶς; σὺ ^οῴψει. 5 Καὶ ^ρρίψας τὰ ἀργύρια
to us? thou wilt see [to it]. And having cast down the pieces of silver
ἐν τῷ ναῷ ^αἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγατο. 6 Οἱ δὲ
in the temple he withdrew, and having gone away hanged himself. And the
ἀρχιερεῖς λαβόντες τὰ ἀργύρια ^εεἶπον, Οὐκ ἔξεστιν βαλεῖν
chief priests having taken the pieces of silver said, It is not lawful to put
αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστίν. 7 Συμ-
them into the treasury, since [the] price of blood it is. ^αCoun-
βούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ
sel ^αand ^βhaving ^γtaken, they bought with them the field of the
κεραμέως, εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ
potter, for a burying ground for strangers. Wherefore ^αwas ^βcalled
ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 τότε
^αthat ^βfield ^γField of blood to this day. Then
ἐπληρώθη τὸ ^ρῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγον-
was fulfilled that which was spoken by Jeremias the prophet, say-
τος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ
ing, And I took the thirty pieces of silver, the price of him who
τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ
was set a price on, whom they ^αset ^βa ^γprice ^δon ^εof ^ςthe ^ζsons ^ηof ^θIsrael, and
ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ ^ασυνέταξεν
gave them for the field of the potter, according as ^βdirected
μοι κύριος.
me [the] ^αLord.

11 Ὁ δὲ Ἰησοῦς ^εἔστη ^αἔμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώ-
But Jesus stood before the governor; and ^αques-
τησεν αὐτόν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν
tioned ^αhim ^βthe ^γgovernor, saying, ^δThou ^εart the ^ςking ^ζof the
Ἰουδαίων; Ὁ δὲ Ἰησοῦς ^εἔφη ^{αὐτῷ}, Σὺ λέγεις. 12 Καὶ
Jews? And Jesus said to him, Thou sayest. And
ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ ^ατῶν ^βπρεσ-
when ^αwas ^βaccused ^γhe by the chief priests and the el-
βυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ ^αΠιλάτος,
ders, nothing he answered. Then ^αsays ^βto ^γhim ^δPilate,

XXVII. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest

¹ — αὐτόν LTrA. ^κ — Ποντίῳ TTr. ¹ Πιλάτῳ T. ^α παραδούς had delivered up LTr.
^α ἐστρεψεν TTrA. ^ο — τοῖς LTrA. ^ρ ἀθῶον LTrA. ^ο ῴψη LTrA. ^ς εἰς τὸν ναόν
into the temple TTr. ^ε εἶπαν LTrA. ^β ἐστάθη LTrA. ^α — αὐτῷ T. ^β — τῶν T[A].
^α Πιλάτος LTr; Πιλάτος T.

thou not how many things they witness against thee? 14 And he answered him to never a word; inasmuch that the governor marvelled greatly.

Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν; 14 Καὶ Hearst thou not how many things ¹thee ²they ³witness ⁴against? And οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζων τὸν he did not answer him to even one word, so that ²wondered ¹the ἡγεμόνα λίαν. ²governor exceedingly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα Now at [the] feast ³was ⁴accustomed ¹the ²governor to release one τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον. 16 Εἶχον δὲ τότε δέσ- ²to ³the ⁴multitude ¹prisoner, whom they wished. And they had then a ²prison- ¹μιον ἐπίσημον, λεγόμενον Βαραββᾶν. 17 Συννηγμένων soner ¹notable, called Barabbas. ²Being ⁴gathered ³together οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, ²therefore ¹they ³said ⁴to ¹them ²Pilate, Whom will ye [that] I λῶσθαι ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; release to you? Barabbas, or Jesus who is called Christ? 18 Ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. 19 Καθη- For he knew that through envy they delivered up him. ²As ⁴was μένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ ¹sitting ³but ²he on the judgment seat ⁴sent ¹to ²him γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοι καὶ τῷ δικαίῳ ¹his ²wife, saying, [Let there be] nothing between thee and ²righteous ἐκείνῳ. ¹πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' ¹that [man]; for many things I suffered to-day in a dream because of αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς him. But the chief priests and the elders persuaded the ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολ- crowds that they should beg for Barabbas, and ²Jesus ¹should ἔσωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ²destroy. And ⁴answering ¹the ²governor said to them, Which will ye ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, ²Barabbas. of the two [that] I release to you? And they said, 22 Λέγει αὐτοῖς ὁ Πιλάτος, ²Says ⁴to ¹them ²Pilate, What then shall I do with Jesus, who λεγόμενον χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. is called Christ? They ²say ⁴to ¹him ²all, Let [him] be crucified. 23 Ὁ δὲ ἡγεμὼν ²εἶπε, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ And the governor said, What ²then ¹evil did he commit? But they περισσῶς ἐκραζον, λέγοντες, Σταυρωθήτω. 24 Ἰδὼν δὲ ὁ the more cried out, saying, Let [him] be crucified. And ²seeing ¹Πιλάτος ²ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, ¹Pilate that nothing it availed, but rather a tumult is arising, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, having taken water he washed [his] hands before the crowd, λέγων, Ἐγὼ ἄθωός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. ¹saying, Guiltless I am of the blood of this righteous [man]; ὑμεῖς ὀφείθετε. 25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ ye will see [to it]. And ⁴answering ¹all ²the ³people said, αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 Τότε ἀπέλυ- His blood [be] on us and on our children. Then he re- σεν αὐτοῖς τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν φραγελλώσας leased to them Barabbas; but ²Jesus ¹having ²scourged παρέδωκεν ἵνα σταυρωθῇ. he delivered up [him] that he might be crucified.

¹ Πιλάτος LTr; Πειλάτος T.

² εἶπαν TTr.

³ + τὸν TTr.

⁴ — αὐτῷ I.TTr.A.

⁵ — ἡγεμὼν (read and he said) TTr.A.

⁶ κατέναντι LTr.

⁷ ἀθώος LTA.

⁸ τούτου [τοῦ

δικαίου] L; — τοῦ δικαίου (read of this [man]) T[Tr]A.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες
 Then the soldiers of the governor, having taken with [them]
 τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην
 Jesus into the praetorium, gathered against him all
 τὴν σπεῖραν· 28 καὶ ἐκδύσαντες^α αὐτὸν^β περιέθηκαν αὐτῷ
 the band; and having stripped him they put round him
 χλαμύδα κοκκίνην· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν
 a cloak scarlet; And having platted a crown of thorns
 ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον^κ ἐπὶ τὴν
 they put [it] on his head, and a reed in
 δεξιάν^λ αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἔνε-
 right hand his; and bowing the knees before him they
 παιζον^μ αὐτῷ, λέγοντες, Χαῖρε, ^{μδ} βασιλεῦς^ν τῶν Ἰουδαίων·
 mocked him, saying, Hail, king of the Jews!
 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυ-
 And having spit upon him they took the reed and struck
 τον εἰς τὴν κεφαλὴν αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ
 [him] on his head. And when they had mocked him
 ἐξέδυσαν^π αὐτὸν τὴν χλαμύδα, ^οκαὶ^ρ ἐνέδυσαν αὐτὸν τὰ
 they took off him the cloak, and they put on him
 ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
 his own garments; and led away him to crucify.

32 Ἐξερχόμενοι δὲ ἔδρον ἄνθρωπον Κυρηναῖον, δνόματι
 And going forth they found a man a Cyrenæan, by name
 Σίμωνα· τοῦτον ἡγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
 Simon; him they compelled that he might carry his cross.
 33 Καὶ ἔλθοντες εἰς τόπον λεγόμενον Πολγοθά,^α ὅς^β ἐστιν
 And having come to a place called Golgotha, which is
 λεγόμενος κρανίου τόπος,^γ 34 ἔδωκαν αὐτῷ ^δπικεῖν^ε ^ςὄξος^ζ
 called of a skull place, they gave him to drink vinegar
 μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ᾔθελεν^η ^θπικεῖν^ι.
 with gall mingled; and having tasted he would not drink
 35 Σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ,
 And having crucified him they divided his garments,
 βάλλοντες^κ κλῆρον· ^λἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
 casting a lot; that might be fulfilled that which was spoken by
 τοῦ προφήτου, Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ
 the prophet, They divided my garments among themselves, and
 ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.^μ 36 Καὶ καθήμενοι
 for my vesture they cast a lot. And sitting down
 ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς
 they kept guard over him there. And they put up over
 κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν
 his head his accusation written: This is
 Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν
 Jesus the king of the Jews. Then are crucified with
 αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐωνύμων.
 him two robbers, one at [the] right hand and one at [the] left.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούντες
 But those passing by railed at him, shaking
 τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν
 their heads, and saying, Thou who destroyest the temple, and buildest

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest

^α ἐνδύσαντες having clothed L. ^β χλαμύδα κοκκίνην περιέθηκαν αὐτῷ LTTA. ^γ τῆς κεφαλῆς TTA. ^δ ἐν τῇ δεξιᾷ LTTA. ^ε ἐνέπαιξαν T. ^ς βασιλεῦς O king LTr. ^ζ ἐκδύσαντες having taken off T. ^η ο — καὶ T. ^θ Πολγοθά Tr. ^ι οἶνον GLTTAW. ^κ κρανίου τόπος λεγόμενος LTTA. ^λ πικεῖν T. ^μ οἶνον wine LTT. ^ν ᾔθελεν LTT; ἠέλησεν A. ^ξ βάλλοντες having cast LTA. ^ο — ἵνα πληρωθῇ to end of verse GLTTA.

it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν. εἰ υἱὸς καὶ ἐν ἰ. three days buildest [it], save thyself. If son
 εἰ τοῦ θεοῦ, ^z κατὰβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως
 thou art of God, descend from the cross. ²In ³like ⁴manner
 ἂν δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ
 and also the chief priests, mocking, with the scribes and
 πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνάται
 elders, said, Others he saved, himself he is not able
 σῶσαι. εἰ βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ
 to save. If king of Israel he is, let him descend now from the
 σταυροῦ, καὶ πιστεύσομεν αὐτῷ. 43 πέποιθεν ἐπὶ τὸν θεόν. ^h
 cross, and we will believe him. He trusted on God:
 ῥύσασθω νῦν αὐτόν, εἰ θέλει. αὐτόν. εἶπεν γάρ, Ὅτι θεοῦ
 let him deliver now him, if he will [have] him. For he said, Of God
 εἰμι υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέν-
 I am Son. 44 [with] the same thing also the robbers who were crucified to-
 γες αὐτῷ ὠνείδιζον αὐτῷ.
 gether with him reproached him.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him.

45 Ἀπὸ δὲ ἑκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν
 Now from ⁶sixth [the] hour darkness was over all the
 γῆν ἕως ὥρας ἑννάτης. 46 περὶ δὲ τὴν ἑννάτην ὥραν
 land until [the] hour ninth; and about the ninth hour
 ἔβη φωνὴ μεγάλη, λέγων, Ἡλί, Ἡλί,
 cried out Jesus with a voice loud, saying, Eli, Eli,
 ὡς ἡ λαμὰ σαβαχθανί; τοῦτ' ἐστίν, Θεέ μου, θεέ μου, ἵνατί με
 lama sabachthani? that is, My God, my God, why me
 ἔγκατέλιπες; 47 Τινὲς δὲ τῶν ἐκεῖ ἑστῶτων ἀκού-
 hast thou forsaken? And some of those who there were standing having
 σαντες, ἔλεγον, Ὅτι Ἡλίας φωνεῖ οὗτος. 48 Καὶ εὐθὺς
 heard, said, Elias calls this [man]. And immediately
 δραμὼν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον, πλήσας τε
 having run one of them and taken a sponge, and filled [it]
 ὄξος καὶ περιθεὶς καλὰμῳ, ἐπότιζεν αὐτόν. 49 οἱ δὲ
 with vinegar and put [it] on a reed, gave to drink him. But the
 λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται. Ἡλίας δὲ
 rest said, Let be; let us see comes Elias to save
 αὐτόν.
 him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 and the graves were opened; and many bodies of the saints which slept arose, 53 and

50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνὴ μεγάλη ἀφῆκεν
 And Jesus again having cried with a voice loud yielded up
 τὸ πνεῦμα. 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
 [his] spirit. And behold, the veil of the temple was rent
 εἰς δύο ἀπὸ τοῦ ἄνωθεν ἕως κάτω. καὶ ἡ γῆ ἐσεισθη, καὶ
 into two from top to bottom; and the earth was shaken, and
 αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψήθησαν, καὶ
 the rocks were rent, and the tombs were opened, and
 πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, 53 καὶ
 many bodies of the fallen asleep saints arose, and

^γ θεοῦ εἰ L. ^z + καὶ and LT. ^a [δὲ] καὶ TrA; — δὲ καὶ [L]T. ^b — εἰ TTrA.
^c πιστεύομεν we believe L; πιστεύσωμεν let us believe T. ^d ἐπ' αὐτόν on him TTr; ἐπ' αὐτῷ w.
^e τῷ θεῷ L. ^f — αὐτόν T[Tr]. ^g συσταυρωθέντες LTTrA. ^h + σύν with (him) LTTrA. ⁱ αὐτόν GLTTrAw. ^k ἐνάτης LTTrA. ^l ἐνάτην LTTrA. ^m ἐβόησεν cried Tr. ⁿ Ἡλὶ ἡλὶ L; Ἡλεὶ ἡλεὶ T. ^o λημὰ L; λεμὰ TTrA. ^p σαβαχθανί L; σαβαχθανεὶ TTr. ^q ἵνα τί A. ^r ἐστηκότων TTr. ^s Ἡλείαν T. ^t εἶπαν LTTr. ^v Ἡλίας T. ^w εἰς δύο placed after κάτω TTrA. ^x ἀπ' Tr; — ἀπὸ T. ^y ἠγέρθησαν LTTrA.

ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλ-
having gone forth out of the tombs after his arising, entered
θον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοίς.
into the holy city and appeared to many.

54 Ὁ δὲ ἑκατόνταρχος^α καὶ οἱ μετ' αὐτοῦ τηροῦντες
But the centurion and they who with him kept guard over
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ ^βγεγόμενα,^β
Jesus, having seen the earthquake and the things that took place,
ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς ^γθεοῦ υἱὸς^γ ἦν οὗτος.
feared greatly, saying, Truly ^γGod's ^γSon ^γwas ^γthis.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ-
And there were there ^δwomen ^δmany from afar off looking
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας δια-
οι, who followed Jesus from Galilee min-
κονοῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ
istering to him, among whom was Mary the Magdalene, and
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ^ε μήτηρ, καὶ ἡ μήτηρ τῶν
Mary the ^εof ^εJames ^εand ^εJoses ^εmother; and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
And evening being come ^αcame ^αa ^αman ^αrich ^αfrom
Ἀριμαθαίας,^β τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν^γ
Arimathea, by name Joseph, who also himself was discipled
τῷ Ἰησοῦ. 58 οὗτος προσελθὼν τῷ Πιλάτῳ^δ ᾗτήσατο τὸ σῶμα
to Jesus. He ^δhaving gone to Pilate begged the body
τοῦ Ἰησοῦ. τότε ὁ Πιλάτος^ε ἐκέλευσεν ἀποδοθῆναι^ε τὸ σῶμα.^ε
of Jesus. Then Pilate commanded to be given up the body.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ^α σινδόνι
And having taken the body Joseph wrapped it in ^αlinen ^αcloth
καθαρᾶ, 60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ^β ὃ
^βclean, and placed it in his new tomb which
ἐλατόμνησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν^γ
he had hewn in the rock; and having rolled a ^γstone ^γgreat
τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. 61 ἤν δὲ ἐκεῖ^δ Μαρία^δ
to the door of the tomb went away. And there was there Mary
ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
the Magdalene and the other Mary, sitting opposite the
τάφου.
sepulchre.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν,
Now on the morrow, which is after the preparation,
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-
were gathered together the chief priests and the Pharisees to Pi-
λάτον,^α 63 λέγοντες, Κύριε, ἐμνήσθημεν^β ὅτι ἐκεῖνος^β
late, saying, Sir, we have called to mind ^βthat ^βthat
ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 κέ-
deceiver said whilst living, After three days I arise. Com-
λεουσιν οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας^γ
mand therefore to be secured the sepulchre until the third day,
μήποτε ἐλθόντες οἱ μαθηταί^δ αὐτοῦ^δ κλέψωσιν αὐτόν,
lest ^δcoming ^δhis ^δdisciples by night steal ^δaway ^δhim, and

came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children-

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and

^α ἑκατοντάρχης T. ^β γινόμενα were taking place LTTA. ^γ υἱὸς θεοῦ LTrA. ^δ Ἰωσήφ Joseph T. ^ε Ἀριμαθείας W. ^ε ἐμαθητεύθη LTTA. ^ε Πιλάτῳ T. ^ε Πιλάτος LT.; Πιλάτος T. ^ε τὸ σῶμα (read [it]) TTr]. ^ε + ἐν in (a linen cloth) TrA. ^ε + ἐπὶ over (the door) L. ^ε Μαριάμ T. ^ε Πιλάτον LTr; Πιλάτον T. ^ε — αὐτοῦ (read the disciples) T. ^ε — νυκτὸς GLTTrA.

say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

καὶ εἶπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται
and say to the people, He is risen from the dead; and 'shall 'be
ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. 65 Ἐφη· Ῥδὲ αὐτοῖς
the 'last 'deception worse than the first. And 'said 'to 'them
ὁ Πιλάτος, Ἐχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς
'Pilate, Ye have a guard: Go make [it as] secure as
οἴδατε. 66 Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον
ye know [how]. And they having gone made 'secure the 'sepulchre
σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.
'sealing the 'stone, 'with 'the 'guard.

XXVIII. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

28 Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν
Now late on Sabbath, as it was getting dusk toward [the] first [day]
σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
of [the] week, came Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 and for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren

2 Καὶ ἰδού, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου
And behold, 'a 'earthquake 'there 'was 'great; for an angel of [the] Lord
καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον
having descended out of heaven, having come rolled away the stone
ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 Ἦν δὲ ἡ ἰδέα
from the door, and was sitting upon it. And 'was 'look
αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἐνδυμασίον αὐτοῦ λευκὸν ὥσει χιών.
'his as lightning, and his raiment white as snow.
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἐγένε-
And from the fear of him 'trembled 'those 'keeping 'guard, and be-
νοντο ὥσει νεκροί. 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς
came as dead [men]. But 'answering 'the 'angel said to the
γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἑσταν-
women, Fear not ye; for I know that Jesus who has been
ρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπεν.
seeking ye seek. He is not here, for he is risen, as he said.
δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος. 7 καὶ ταχὺ
Come see the place where 'was 'lying 'the 'Lord. And 'quickly
πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν
going say to his disciples, that he is risen from the
νεκρῶν· καὶ ἰδού, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ
dead; and behold, he goes before you into Galilee; there
αὐτὸν ὄψεσθε. ἰδού, εἰπον ὑμῖν. 8 Καὶ ἐξελθοῦσαι ταχὺ
him ye shall see. Lo, I have told you. And having gone out quickly
ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον
from the tomb with fear and 'joy 'great, they ran
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 ὥς δὲ ἐπορεύοντο
to tell [it] to his disciples. But as they were going
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδού, ὁ Ἰησοῦς ἀπῆν-
to tell [it] to his disciples, 'also 'behold, Jesus mot
τησεν αὐταῖς, λέγων, Χαίρετε. Αἰδὲ προσελθοῦσαι ἐκρά-
them, saying, Hail! And they having come to [him] seized
τησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10 τότε
hold of his feet, and worshipped him. Then
λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖlate
'says 'to 'them 'Jesus, Fear not: Go, tell

P — δὲ and OLTTFAW. 9 Πιλάτος LTr; Πειλάτος T. 7 Μαριάμ T. * + καὶ and TTr.
† — ἀπὸ τῆς θύρας LTTFA. † — εἰδέα TTr. † — ὡς LTTFA. † ἐγενήθησαν ὡς LTTFA. † — ὁ
κύριος (read he was lying) TTTA. † ἀπελθοῦσαι having departed TTTA. † — ὡς δὲ
ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ LTTFA. † — ὁ TΑ. † ὑπήντησεν TTr.

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ^dκακεῖ^{ll} με that they go into Galilee, and there shall they see me.
 ὁψονται.
 shall they see.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλ- And as ²were ³going ⁴they, lo, some of the guard hav-
 θόντες εἰς τὴν πόλιν ^eἀπήγγειλαν^{ll} τοῖς ἀρχιερεῦσιν ἅπαντα ing gone into the city reported to the chief priests all things
 τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσ- that were done. And having been gathered together with the el-
 βυτέρων, συμβοῦλόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν ders, and counsel having taken, ²money ³much they gave
 τοῖς στρατιώταις, 13 λέγοντες, Εἰπατε ὅτι οἱ μαθηταὶ αὐτοῦ to the soldiers, saying, Say that his disciples
 νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ by night having come stole him, we being asleep. And
 ἐὰν ἀκουσθῇ τοῦτο ἐπὶ^{ll} τοῦ ἡγεμόνος, ἡμεῖς πείσομεν βαυτὸν^{ll} if ²be ³heard ⁴this by the governor, we will persuade him
 καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ and ³you ⁴free ⁵from ⁶care ⁷will ⁸make. And they having taken the
 ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ ^bδιεφημίσθη^{ll} ὁ λόγος money did as they were taught. And ²is ³spread ⁴abroad ⁵report
 οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερονⁱ.
⁶this among [the] Jews until the present.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, But the eleven disciples went into Galilee,
 εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες to the mountain whither ²appointed ³them ⁴Jesus. And seeing
 αὐτὸν προσεκύνησαν αὐτῷ^{ll} οἱ δὲ ἐδίστασαν. 18 καὶ προσ- him they worshipped him: but some doubted. And having
 ελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι come to [them] Jesus spoke to them, saying, ²Has ³been ⁴given ⁵to ⁶me
 πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶⁱ γῆς. 19 πορευθέντες ^mοὔν^{ll} ⁷all ⁸authority in heaven and on earth. Going therefore
 μαθητεύσατε πάντα τὰ ἔθνη, ⁿβαπτίζοντες^{ll} αὐτοὺς εἰς τὸ disciple all the nations, baptizing them to the
 ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, name of the Father and of the Son and of the Holy Spirit;
 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην teaching them to observe all things whatsoever I commanded
 ὑμῖν. καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς you. And lo, I with you am all the days until the
 συντελείας τοῦ αἰῶνος. ^oἈμήν.^{ll} p completion of the age. Amen.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

^d καὶ ἐκεῖ T. ^e ἀπήγγειλαν announced T. ^f ὑπὸ LTr. ^g — αὐτὸν (read [him]) T[Tr].
^b ἐφημίσθη is spoken of T. ⁱ + ἡμέρας day LTrA. ^k — αὐτῷ LTrA. ^l + τῆς the LTrA.
^m — οὖν G[L]T[Tr]A. ⁿ βαπτίζοντες having baptized Tr. ^o — Ἀμήν GLTTrA. ^p + κατὰ
 Ματθαῖον according to Matthew TrA.

•ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.¹
 THE 'ACCORDING •ΤΟ 'MARK 'HOLY 'GLAD •TIDINGS.

THE beginning of the gospel of Jesus Christ, the Son of God; 2 as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

'APXH τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.¹
 BEGINNING of the glad tidings of Jesus Christ, Son of God;
 2 ὥς² γέγραπται ἐν³ τοῖς προφήταις, Ἰδοὺ, ἐγὼ⁴ ἀποστέλλω⁵
 as it has been written in the prophets, Behold, I send
 τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
 my messenger before thy face, who shall prepare
 ὁδόν σου ἔμπροσθέν σου.⁶ 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 thy way before thee. [The] voice of one crying in the wilderness,
 ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιείτε τὰς τρίβους⁷
 Prepare the way of [the] Lord, straight make⁸ paths
 αὐτοῦ.
¹his.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

4 Ἐγένετο Ἰωάννης⁹ βαπτίζων ἐν τῇ ἐρήμῳ, ἡ καὶ¹⁰ κηρύσ-
 Came John baptizing in the wilderness, and proclaim-
 σων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ
 ing [the] baptism of repentance for remission of sins. And
 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ ἱερο-
 went out to him all the² of Judea country, and they of Je-
 σολυμίται,¹¹ καὶ ἐβαπτίζοντο πάντες¹² ἐν τῷ Ἰορδάνῃ ποταμῷ¹³
 rusalem, and were²baptized all in the²Jordan river
 ὑπ' αὐτοῦ,¹⁴ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 ἦν δὲ¹⁵
 by him, confessing their sins. And²was
 Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην¹⁶
 John clothed in hair of a camel, and a girdle of leather
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων¹⁷ ἀκρίδας καὶ μέλι ἀγρίου.
 about his loins, and eating locusts and honey wild.
 7 Καὶ ἐκήρυσεν, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω
 And he proclaimed, saying, He comes who [is] mightier than I after
 μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα
 me, of whom I am not fit having stooped down to loose the thong
 τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ μὲν¹⁸ ἐβάπτισα ὑμᾶς¹⁹ ἐν²⁰ ὕδατι,
 of his sandals. I indeed baptized you with water,
 αὐτὸς δὲ βαπτίσει ὑμᾶς²¹ ἐν²² πνεύματι ἁγίῳ.
 but he will baptize you with [the]²³ Spirit Holy.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 and there came a voice from

9 Καὶ²⁴ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς
 And it came to pass in those days [that] came Jesus
 ἀπὸ²⁵ Ναζαρέτ²⁶ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ²⁷ Ἰωάν-
 from Nazareth of Galilee, and was baptized by John
 νου εἰς τὸν Ἰορδάνην.²⁸ 10 καὶ εὐθέως²⁹ ἀναβαίνων ἀπὸ³⁰ τοῦ
 in the Jordan. And immediately going up from the
 ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα
 water, he saw parting asunder the heavens, and the Spirit
 ὡσεὶ³¹ περιστερὰν καταβαίνον ἐπ'³² αὐτόν. 11 καὶ φωνὴ³³ ἐγένε-
 as a dove descending upon him. And a voice came

¹ Εὐαγγέλιον κατὰ Μάρκον GLT:AW; κατὰ Μάρκον T. ^b — υἱοῦ τοῦ θεοῦ T; — τοῦ LTR. ^c καθὼς according as TTR. ^d τῷ (— τῷ [Tr]GW) Ἡσαΐα τῷ προφήτῃ Isaiah the prophet GLT:AW. ^e — ἐγὼ (read αποσ. I send) LT:A. ^f — ἔμπροσθέν σου GLT:AW. ^g + ὁ TTR. ^h — καὶ [Tr]A. ⁱ Ἱεροσολυμείται T. ^k πάντες, καὶ ἐβαπτίζοντο GLT:AW. ^l ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ TTR. ^m καὶ ἦν LTR. ⁿ + ὁ TTR. ^o ἐσθων TTR. ^p — μὲν [L]TTR. ^q — ἐν (read ὕδατι with water) T[Tr]A. ^r — ἐν (read πνεύματι with [the] Spirit) [LTr]A. ^s [καὶ] L. ^t Ναζαρέθ ET:W. ^v εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου LTR. ^w εὐθὺς TTR. ^x ἐκ out of LTR. ^y ὡς GLT:AW. ^z εἰς ON LTR. ^{aa} — ἐγένετο (read [came]) T.

το^h ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ^ψ
out of the heavens, Thou art my Son the beloved, in whom
ἐδόξασα.

I have found delight.

12 Καὶ ἐνθὺς^h τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη-
And immediately the Spirit ²him ¹drives out into the wilder-
μον. 13 καὶ ἦν ^dἐκεῖ^h ἐν τῇ ἐρήμῳ ^eἡμέρας τεσσαράκοντα,^h
mess. And he was there in the wilderness ²days ¹forty,
πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ
tempted by Satan, and was with the beasts; and
οἱ ἄγγελοι διηκόνουν αὐτῷ.
the angels ministered to him.

14 Μετὰ δὲ^h τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς
And after ²was ³delivered ^{up} ¹John came Jesus
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας^h
into Galilee, proclaiming the glad tidings of the kingdom
τοῦ θεοῦ, 15 καὶ λέγων, "Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἦγ-
of God, and saying, "Has ³been ³fulfilled ¹the ²time, and has
γικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεῦτε ἐν τῷ^h
drawn near the kingdom of God; repent, and believe in the
εὐαγγελίῳ. 16 Περιπατῶν δὲ^h παρὰ τὴν θάλασσαν τῆς Γαλι-
glad tidings. And walking by the sea ²of Ga-
λαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ^h ¹βάλ-
lilee he saw Simon and Andrew the brother of him cast-
λοντας^h ^mἀμφίβληστρον^h ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ⁿἀλιεῖς^h
ing a large net in the sea; for they were fishers.

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω
And ²said ³to ²them ¹Jesus, Come after me, and I will make
ὑμᾶς γενέσθαι ⁿἀλιεῖς^h ἀνθρώπων. 18 Καὶ εὐθέως^h ἀφέντες
you to become fishers of men. And immediately having left
τὰ δίκτυα· παύτῶν^h ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς
their nets they followed him. And having gone on
ἐκεῖθεν^h ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ
thence a little he saw James the [son] of Zebedee, and
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
John his brother, and these [were] in the ship
καταρτιζοντας τὰ δίκτυα. 20 καὶ εὐθέως^h ἐκάλεσεν αὐτούς·
mending the nets. And immediately he called them;
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ
and having left their father Zebedee in the ship with
τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.
the hired servants, they went away after him.

21 Καὶ εἰσπορεύονται εἰς ^sΚαπερναοὺμ^h· καὶ εὐθέως^h τοῖς
And they go into Capernaum; and immediately on the
σάββασις ⁿεἰσελθὼν^h ^wεἰς τὴν συναγωγὴν ἐδίδασκεν^h. 22 καὶ
sabbaths having entered into the synagogue he taught. And
ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς
they were astonished at his teaching: for he was teaching them
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς^x. 23 Καὶ ἦν
as ²authority ¹having, and not as the scribes. And there was

heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was

^b σοὶ thee LTTA. ^c εὐθέως LW. ^d — ἐκεῖ GLTTA. ^e τεσσαράκοντα ἡμέρας TT; ^f καὶ μετὰ LTTA. ^g — τῆς βασιλείας [L]TTA. ^h — καὶ λέγων T; — καὶ Α. ⁱ καὶ παράγων and passing on LTTA. ^k τοῦ Σίμωνος of Simon L; Σίμωνος TTTA. ^l ἀμφίβληστον casting around GLTTA. ^m — ἀμφίβληστρον (read [a net]) TTTA. ⁿ ἀλιεῖς TA. ^o εὐθὺς T. ^p — αὐτῶν (read the nets) LTT[A]. ^q — ἐκεῖθεν [L]TTA. ^r εὐθὺς TTTA. ^s Καφαρναοὺμ LTTA. ^t εὐθὺς T. ^v — εἰσελθὼν T[Tr]. ^w ἐδίδασκεν εἰς τὴν συναγωγὴν TA; — τὴν E. ^x + [αὐτῶν] (read their scribes) L. ^y + εὐθὺς immediately LA.

ἀπῆλθεν εἰς ἔρημον τόπον, ἠκάκει¹ προσεύχεται. 36 καὶ
departed into ²desert ³a place, and there was praying. And

κατεδίωξαν² αὐτὸν ὁ¹ Σίμων καὶ οἱ μετ' αὐτοῦ. 37 καὶ
went after ³him ¹Simon and ²those with him; and

εὗρόντες αὐτὸν¹ λέγουσιν αὐτῷ, "Οτι πάντες ἀζητοῦσιν σε."
having found him they say to him, All seek thee.

38 Καὶ λέγει αὐτοῖς, "Αγωμεν^b εἰς τὰς ἐχομένας κωμοπόλεις,
And he says to them, Let us go into the neighbouring country towns,

ἵνα ἡκάκει¹ κηρύξω^c εἰς τοῦτο γὰρ διέξηλθθα.^d 39 Καὶ
that there also I may preach; for ²this ³'because have I come forth. And

ἦν^e κηρύσσων ἐν ταῖς συναγωγαῖς^f αὐτῶν εἰς ὅλην τὴν Γαλι-
he was preaching in their synagogues throughout all Gali-

λαιαν, καὶ τὰ δαιμόνια ἐκβάλλων.
ilee, and the demons casting out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ
And comes to him ²a leper, beseeching him and

γονυπετῶν αὐτόν,^h καὶⁱ λέγων αὐτῷ, "Οτι ἐάν θέλῃς δύνασαι
kneeling down to him, and saying to him, If thou wilt thou art able

με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς^j σπλαγχνισθεὶς, ἔκ-
me to cleanse. And Jesus being moved with compassion, having

τείνας τὴν χεῖρα^k ἤψατο αὐτοῦ,^l καὶ λέγει αὐτῷ,
stretched out [his] hand he touched him, and says to him,

Θέλω, καθαρίσθητι. 42 Καὶ εἰπόντος αὐτοῦ,^m "εὐθέωςⁿ ἀπῆλ-
I will, be thou cleansed. And he having spoken, immediately depart-

θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ὁ καθαρίσθη.^o 43 Καὶ ἐμβριμῶσα-
ed from him the leprosy, and he was cleansed. And having strictly

μενος αὐτῷ, πρὸς εὐθέως^p ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ,
charged him, immediately he sent away him, And says to him,

"Ὅρα μηδὲν ἡμῶν^q εἶπες.^r ἄλλ'^s ὕπαγε, σεαυτὸν δεῖξον
See to no one anything thou speak; but go, thyself shew

τῷ ἱερεῖ,^t καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσ-
to the priest, and offer for thy cleansing what ²or-

ἔταξεν Μωσῆς,^u εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ ἐξελθὼν
dered Moses, for a testimony to them. But he having gone out

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
began to proclaim [it] much and to spread abroad the matter, so that

μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν^v εἰσελθεῖν.
no longer he was able openly into [the] city to enter;

ἄλλ'^w ἔξω^x ἐν ἔρημοις τόποις^y ἦν,^z καὶ ἤρχοντο πρὸς αὐτόν
but without in desert places was, and they came to him

ἐκ πανταχοῦθεν.^{aa}
from every quarter.

2 Καὶ ἔπειτα εἰσῆλθεν^{ab} εἰς Καπερναοὺμ^{ac} δι' ἡμερῶν,
And again he entered into Capernaum after [some] days,

καὶ^{ad} ἠκούσθη ὅτι^{ae} εἰς οἶκόν^{af} ἔστιν. 2 καὶ εὐθέως^{ag} συνη-
and it was heard that in [the] house he is; and immediately were

χθισαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ
gathered together many, so that there was no longer any room not even

into a solitary place, and there prayed. 36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 And he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

II. And again he entered into Capernaum, after some days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about

^a καὶ ἐκεῖ L. ¹ κατεδίωξεν T. ² — ὁ T [Tr] A. ³ εὗρον αὐτον καὶ found him and TTA. ⁴ σε ζητοῦσιν LW. ⁵ + ἀλλαχοῦ elsewhere TTA. ⁶ καὶ ἐκεῖ GW. ⁷ ἐξῆλθον I came forth TTA. ⁸ ἦλθεν he went TTA. ⁹ εἰς τὰς συναγωγὰς GLTTAAW. ¹⁰ — καὶ γονυπετῶν αὐτόν L [Tr] A; — αὐτόν T. ¹¹ — καὶ T [A]. ¹² αὐτοῦ ἤψατο LTTA. ¹³ — αὐτῷ T. ¹⁴ — εἰπόντος αὐτοῦ LTTT. ¹⁵ εὐθὺς TTA. ¹⁶ ἐκαθερίσθη TA. ¹⁷ εὐθὺς LTTTA. ¹⁸ — μηδὲν L [Tr]. ¹⁹ ἀλλὰ LTTAAW. ²⁰ Μωϋσῆς LTTAAW. ²¹ εἰς πόλιν φανερώς T. ²² ἀλλὰ LTTA. ²³ ἐπ' TTA. ²⁴ [ἦν] L. ²⁵ πάντοθεν LTTAAW. ²⁶ εἰσῆλθεν πάλιν LW; εἰσελθὼν πάλιν he having entered again TTA. ²⁷ Καφαρναοὺμ LTTAAW. ²⁸ — καὶ L [Tr] TA. ²⁹ ἐν οἴκῳ LTTT. ³⁰ — εὐθέως L [Tr] T.

παράγων εἶδεν ^hΛευὶν^h τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ
 passing on he saw Levi the [son] of Alphaeus sitting at the
 γελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. Καὶ ἀναστὰς
 tax office, and says to him, Follow me. And having arisen
 ἠκολούθησεν αὐτῷ. 15 Καὶ ἰγένετο^h ἐν τῷ κατακεῖσθαι αὐ-
 he followed him. And it came to pass as he reclined
 τὸν ἐν τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-
 [at table] in his house, that many tax-gatherers and sin-
 λοι συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ^h
 ners were reclining [at table] with Jesus and his disciples;
 ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. 16 καὶ οἱ γραμ-
 for they were many, and they followed him. And the scribes
 ματεῖς καὶ οἱ Φαρισαῖοι, ὁ ἰδόντες, αὐτὸν ἐσθίοντα^h μετὰ
 and the Pharisees, having seen him eating with
 τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ,
 the tax-gatherers and sinners, said to his disciples,
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ
 Why [is it] that with the tax-gatherers and sinners he eats and
 πίνει; 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν
 drinks? And having heard Jesus says to them, Not need
 ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχον-
 have they who are strong of a physician, but they who ill are.
 τες. οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς
 I came not to call righteous [ones], but sinners to
 μετάνοιαν.^h
 repentance.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων^h
 And were the disciples of John and those of the Pharisees
 νηστεύοντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατί^h οἱ μαθη-
 fasting; and they come and say to him, Why the disci-
 ται Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ
 ples of John and those of the Pharisees fast, but thy
 μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ
 disciples fast not? And said to them Jesus,
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος. ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν
 Can the sons of the bridechamber, while the bridegroom with them
 ἐστιν, νηστεύειν; ὅσον χρόνον μεθ' αὐτῶν ἔχουσιν τὸν νυμ-
 is, fast? as long as with them they have the bride-
 φῖον, οὐ δύνανται νηστεύειν. 20 ἐλεύσονται δὲ ἡμέραι ὅταν
 groom, they are not able to fast. But will come days when
 ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-
 will have been taken away from them the bridegroom, and then they
 στεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 καὶ οὐδεὶς ἐπίβλημα
 will fast in those days. And no one a piece
 ῥάκου^h ἀγνάφου ἐπιρράπτει^h ἐπὶ ἱματίῳ παλαιῷ^h εἰδὲ μή,
 of cloth unfulfilled sews on an old garment; otherwise,
 αἶρει τὸ πλήρωμα^h αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ
 takes away the filling up of it new from the old, and

by, he saw Levi the son of Alphaeus sitting at the receipt of cus-
 tom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is

^h Λευεὶν T.A. ¹ γίνεται it comes to pass T.T.R. ^k — ἐν τῷ T[Tr].
 were following T.T.R. ^m — οἱ T. ⁿ τῶν Φαρισαίων of the Pharisees T.T.R. ^o + καὶ
 also [I.] T.T.R. ^p ὅτι ἐσθίει L; ὅτι ἦσθιν that he was eating T.T. ^q ἁμαρτωλῶν καὶ
 τελωνῶν L.T.R. ^r — τί T.T.R. ^s ἀμαρτωλῶν καὶ τῶν τελωνῶν L.T.R. ^t [καὶ πίνει] L.

^v — εἰς μετάνοιαν GLT.T.R.A.W. ^w οἱ Φαρισαῖοι the Pharisees GLT.T.R.A.W. ^x Διὰ τί L.T.R.A.

^y + μαθηταὶ (οἱ the) disciples T.T.R.A. ^z ἔχουσιν τὸν νυμφῖον μετ' αὐτῶν (μεθ' αὐτῶν I.) L.T.T.R.A.

^a ἐκείνῃ τῇ ἡμέρᾳ that day GLT.T.R.A.W. ^b — καὶ GLT.T.R.A.W. ^c ῥάκου L. ^d ἐπιρράπτει

T.T.R.A. ^e ἱμάτιον παλαιὸν L.T.T.R.A. ^f + ἀπ' αὐτοῦ from it A. ^g + ἀπ' from I.T.

^h — αὐτοῦ [Tr.] A.

made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 therefore the Son of man is Lord also of the sabbath.

III. And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved

χειρον σχίσμα γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἄσλους παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ἡ νέος τοὺς ἄσλους, καὶ ὁ οἶνος ἑκχεῖται καὶ οἱ ἄσκοι ἀπολοῦνται· ἡ ἀλλὰ οἶνον νέον εἰς ἄσλους καινοὺς βλητέον. ἡ

23 Καὶ ἐγένετο ἡ παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν ἡ διὰ τῶν σπορίμων, καὶ ὤρξαντο οἱ μαθηταὶ αὐτοῦ ἡ ῥόδον ποιεῖν ἡ τὶλλοντες τοὺς στάχνας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἰδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπεινασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὗς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; 27 Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. Son of man also of the sabbath.

3 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμένην ἔχων τὴν χεῖρα, 2 καὶ ἡ παραπορεύεσθαι αὐτὸν εἰς τοὺς σάββασιν ἡ θεραπεύσει αὐτόν, ἡ ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένην ἔχοντι τὴν χεῖρα, ἔγειραι εἰς τὸ μέσον. 4 Καὶ λέγει αὐτοῖς, Ἐξεστὶν τοῖς σάββασιν ἡ ἀγαθοποιῆσαι, ἡ κακοποιῆσαι; ψυχὴν σῶσαι, ἡ ἀποκτείνειν; Οἱ δὲ ἐσιώπων. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, ἡ συλ- πένει he heals T. ἡ κατηγορήσουσιν they shall accuse LTr. τὴν χεῖρα ἔχοντι ξηρὰν LTrA; τὴν ξηρὰν χεῖρα ἔχοντι T. ἡ ἔγειρε GLTrA. ἡ ἀγαθὸν ποιῆσαι T. ἡ συνλυπούμενος TA.

ἡ ῥήξει will burst LTrA. ἡ — ὁ νέος LTrA. ἡ ἀπολλοῦνται καὶ οἱ ἄσκοι is destroyed and the skins TTrA. ἡ — ἀλλὰ... βλητέον T[Tr]A. ἡ αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι (διαπορεύεσθαι LTr) LTrA. ἡ οἱ μαθηταὶ αὐτοῦ ὤρξαντο LTrA. ἡ ὀδοποιοῦν L. ἡ — ἐν LTrA. ἡ — αὐτὸς [L]Tr. ἡ λέγει he says LTr. ἡ Δαυεὶδ LTrA; Δαυὶδ αὐ. ἡ [πῶς] TrA. ἡ — τοῦ LTrA. ἡ τὸν ἱερέως T. ἡ + καὶ and TrA. ἡ — τὴν (read [the]) T[Tr]A. ἡ — ἦν (read [was]) L[Tr]. ἡ παρετηροῦντο L. ἡ + ἐν on (the) T. ἡ θεραπεύει he heals T. ἡ κατηγορήσουσιν they shall accuse LTr. ἡ τὴν χεῖρα ἔχοντι ξηρὰν LTrA; τὴν ξηρὰν χεῖρα ἔχοντι T. ἡ ἔγειρε GLTrA. ἡ ἀγαθὸν ποιῆσαι T. ἡ συνλυπούμενος TA.

λυπούμενος¹ ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ
grieved at the hardness of their heart, he says to the
ἀνθρώπῳ, "Ἐκτεινον τὴν χεῖρά σου." Καὶ ἐξέτεινεν, καὶ
man, Stretch out thy hand. And he stretched out [it], and
ἀποκατεστάθη² ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη." 6 καὶ ἐξε-
"was restored his hand sound as the other. And having
θόντες οἱ Φαρισαῖοι εὐθέως³ μετὰ τῶν Ἡρωδιανῶν συμβούλιον
gone out the Pharisees immediately with the Herodians "counsel
ἐποίησαν⁴ κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
"took against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ⁵ πρὸς⁶
And Jesus withdrew with his disciples to
τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
the sea; and "great a multitude from Galilee
ἠκολούθησαν⁷ αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἰε-
followed him, and from Judea, and from Je-
ροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου·
rusalem, and from Idumea, and beyond the Jordan;
καὶ οἱ⁸ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες⁹
and they around Tyre and Sidon, a "multitude "great, having heard
ὅσα ἐποίει¹⁰ ἤλθον πρὸς αὐτόν. 9 καὶ εἶπεν τοῖς μαθη-
how much he was doing came to him. And he spoke to his dis-
ταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τῶν
ciples, that a small ship might wait upon him, on account of the
ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἰθερά-
crowd, that they might not press upon him. For many he
πενσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι
healed, so that they beset him, that him they might touch, as many as
εἶχον μάστιγας· 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν
had scourges; and the spirits the unclean, when him
ᾤθεώρει, προσέπιπτον¹¹ αὐτῷ, καὶ ἔκραζεν¹², λέγοντα, "Ὅτι σὺ
they beheld, fell down before him, and cried, saying, Thou
εἰ ὁ υἱὸς τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ
art the Son of God. And much he rebuked them, so that "not
αὐτὸν φανερόν¹³ βποιήσωσιν¹⁴.
"him "manifest "they "should "make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται¹⁵ αὐ-
And he goes up into the mountain, and calls to [him] whom
ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν
"would "he; and they went to him. And he appointed
δώδεκα ἵνα ᾧσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς
twelve that they might be with him, and that he might send them
κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν¹⁶ θεραπεύειν τὰς νόσους καὶ¹⁷
to preach, and to have authority to heal diseases and
ἐκβάλλειν τὰ δαιμόνια. 16 καὶ ἐπέθηκεν¹⁸ τῷ Σίμωνι ὄνομα¹⁹
to cast out demons. And he added to Simon [the] name
Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην
Peter; and James the [son] of Zebedee, and John
τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα²⁰
the brother of James; and he added to them [the] names

for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils: 16 and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boan-

¹ — σου (read [thy]) hand T[Tr]A. ² ἀποκατεστάθη GLTTrAw. ³ — ὑγιής ὡς ἡ ἄλλη GLTTrAw. ⁴ ἐποίησαν T; ἐδίδουν GIVE TrA. ⁵ μετὰ τῶν μαθητῶν αὐτοῦ ἠκολούθησαν GLTTrA. ⁶ εἰς GLT. ⁷ ἠκολούθησαν placed after Ἰουδαίας T. ⁸ — αὐτῷ [L]TTrA. ⁹ — οἱ [L]TTr[A]. ¹⁰ ἀκούοντες hearing LTTrA. ¹¹ ποιεῖ he is doing TrA. ¹² ἐθεώρουν, προσέπιπτον LTTrAw. ¹³ ἔκραζον LTTrAw. ¹⁴ λέγοντες T. ¹⁵ φανερόν αὐτὸν GW. ¹⁶ ποιῶσιν TTrA. ¹⁷ + [ὅτι] ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι because they had known him to be the Christ L. ¹⁸ — θεραπεύειν τὰς νόσους καὶ TTrA. ¹⁹ + καὶ ἐποίησεν τοὺς δώδεκα, and he appointed the twelve T. ²⁰ ὄνομα τῷ Σίμωνι TTrA.

erges, which is, The sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, 19 and Judas Iscariot, which also betrayed him:

ἔβοανεργές,¹ ὃ ἐστὶν υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ ἡ Ματθαῖον,² καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα καὶ Ἰακωβὸν τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Ἰκανανίτην,³ 19 καὶ Ἰούδαν⁴ Ἰσκαριώτην,⁵ ὃς καὶ παρέδωκεν αὐτόν.
ed up him.

Καὶ ἔρχονται⁶ εἰς οἶκον· 20 καὶ συνέρχεται⁷ πάλιν ὁ ὄχλος,⁸ ὥστε μὴ δύνασθαι αὐτοὺς⁹ μῆτε¹⁰ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, "Ὅτι ἐξέστη. 22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσαλὴμ καταβάντες ἔλεγον, "Ὅτι Βεελζεβούλ ἔχει· καὶ "Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
And they come to a house: and comes together again a crowd, so that they are not able so much as bread to eat. And having heard [of it] those belonging to him went out to lay hold of him; for they said, He is beside himself. And the scribes who from Jerusalem came down said, "That Beelzebub he has; and "That by the prince of the demons he casts out the demons.

And they went into an house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: 29 but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 because they said, He hath an unclean spirit.

23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν· ἔχοντες δύναται σατανᾶς σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται ἡ οἰκία ἐκείνη· 26 καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ μεμερίσται, οὐ δύναται σταθῆναι, ἀλλὰ ἐναντίον ἑαυτοῦ καὶ μεμερίσται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 27 οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δέσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ ἡ βασιλεία τῶν οὐρανῶν ἔσται ὑμῖν· 29 ὅς ἐστιν ὁ ἀνθρώπων, καὶ ἡ βασιλεία τῶν οὐρανῶν ἔσται ὑμῖν· 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

ἔβοανεργές LITRA. ἡ Ματθαῖον LITRA. ἰ Καναναῖον Cananean LITRA. ἰ Ἰσκαριώθ LITRA. ἰ ἔρχεται he comes T. ἢ + ὁ the (crowd) LITRA. ἢ μὴδὲ LITRA. ὁ οὐ δύνησεται will not be able TITRA. ἢ ἡ οἰκία ἐκείνη σταθῆναι (στήναι TITRA) LITRA. ἢ ἐμερίσθη, καὶ he is divided, and T. ἢ στήναι TITRA. ἢ + ἀλλ' but TITRA. ἢ οὐδεὶς δύναται GLTFA. ἢ εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη TITRA. ἢ τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα GLTFA. ἢ + αἱ the GLTFA. ἢ ὅσα LITRA. ἢ ἐὰν TITRA. ἢ ἀλλὰ LITRA. ἢ ἔσται shall be T. ἢ ἁμαρτήματος sin (read guilty of eternal sin) LITRA.

31 ^d Ἐρχονται. οὖν^h ^e οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, ^h καὶ
Then come [his] brethren and his mother, and
ἔξω ^f ἑστῶτες^g ἀπέστειλαν πρὸς αὐτόν, ^g φωνοῦντες^h αὐτόν.
without standing sent to him, calling him.
32 καὶ ἐκάθητο ^h ὄχλος περὶ αὐτόν. ^h εἶπον. δὲ^h αὐτῷ, Ἰδοῦ,
And sat a crowd around him: and they said to him, Behold,
ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ^k ἔξω ζητοῦσιν σε. 33 Καὶ
thy mother and thy brethren without seek thee, And
ἀπεκρίθη αὐτοῖς, λέγων, ^h Τίς ἐστὶν ἡ μήτηρ μου ^m ἢ οἱ ἀδελ-
he answered them, saying, Who is my mother or brethren-
φοί μου; 34 Καὶ περιβλεψάμενος ^o κύκλῳ τοὺς περὶ
ren my? And having looked around on in a circuit those who around
αὐτόν^h καθημένους, λέγει, ^p Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί
him were sitting, he says, Behold, my mother and brethren
μου. 35 ^q ὃς ἂν ποιήτῃ ^r τὸ θέλημα^h τοῦ θεοῦ, οὗτος ἀδελ-
my: for whoever shall do the will of God, he brother-
φός μου καὶ ἀδελφή μου^h καὶ ἡ μήτηρ ἐστίν.
ther my and my sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ
And again he began to teach by the sea, And
ἰσυνήχθη^h πρὸς αὐτόν ὄχλος πολὺς, ^h ὥστε αὐτόν ^w μὴ
was gathered together to him a crowd great, so that he having
βάντα εἰς τὸ πλοῖον^h καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ
entered into the ship sat in the sea, and all the
ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ^x ἦν. 2 καὶ ἐδίδασκεν
crowd close to the sea on the land was. And he taught
αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-
them in parables many things, and said to them in teach-
δαχῇ αὐτοῦ, 3 Ἀκούετε ἰδοῦ, ἐξῆλθεν ὁ σπείρων τοῦ^h σπείρειν
ing his, Harken: behold, went out the sower to sow.
4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
And it came to pass as he sowed, one fell by the way,
καὶ ἦλθεν τὰ πετεινὰ τοῦ οὐρανοῦ^h καὶ κατέφαγεν αὐτό.
and came the birds of the heaven and devoured it.
5 ἄλλο δὲ^h ἔπεσεν ἐπὶ τὸ πετρῶδες, ^b ὅπου οὐκ εἶχεν γῆν
And another fell upon the rocky place, where it had not earth
πολλήν· καὶ εὐθέως^h ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος^{da}
much, and immediately it sprang up, because of not having depth
γῆς. 6 ἡλίου δὲ ἀνατείλαντος^h ^{fa} ἐκαυματίσθη, καὶ διὰ
of earth; and [the] sun having arisen it was scorched, and because of
τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς^g τὰς^h
not having root it withered away. And another fell among the
ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ
thorns, and grew up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλο^h ἔπεσεν εἰς τὴν γῆν τὴν
fruit it yielded not. And another fell into the ground the

31 There came then his brethren and his mother, and, stand-
ing without, sent unto him, calling him.
32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

IV. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Harken: went out a sower to sow: 4 and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 but when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield

^d καὶ ἔρχονται LTrAw; καὶ ἔρχεται T. ^e ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ GLTTrw; οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ A. ^f στήκοντες TTrA. ^g καλοῦντες LTrA. ^h περὶ αὐτόν ὄχλος LTrAw. ⁱ καὶ λέγουσιν and they say LTrAw. ^k + καὶ αἱ (— αἱ w) ἀδελφαί σου and thy sisters LTrAw. ^l ἀποκριθεὶς αὐτοῖς λέγει answering them he says TTrA. ^m καὶ and LTr. ⁿ — μου [Tr]A. ^o τοὺς περὶ αὐτόν κύκλῳ LTr. ^p Ἰδοῦ L. ^q — γὰρ for LTr[A]. ^r τὰ θελήματα (read the things God wills) A. ^s — μου my LTrA. ^t συνάγεται is gathered together LTrAw. ^v πλεῖστος very great TTrAw. ^w εἰς τὸ (— τὸ TTrw) πλοῖον ἐμβάντα LTrAw. ^x ἦσαν were TTrA. ^y — τοῦ LTr[A]. ^z — τοῦ οὐρανοῦ GLTTrAw. ^{aa} καὶ ἄλλο LTrA. ^{bb} + καὶ and [LTr]A. ^{cc} εὐθύς LTrA. ^{da} + τῆς L. ^{ea} καὶ ὅτε ἀνέτειλεν ὁ ἥλιος and when the sun was risen LTrA. ^{fa} ἐκαυματίσθησαν they were scorched Tr. ^{ga} — τὰς G. ^{ha} ἄλλα others TA.

fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as

καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόντα," καὶ good, and yielded fruit, growing up and increasing, and ἔφερον ^{κ'έν} τριάκοντα, καὶ ^{κ'έν} ἑξήκοντα, καὶ ^{κ'έν} ἑκατόν. bore one thirty, and one sixty, and one a hundred. 9 Καὶ ἔλεγεν αὐτοῖς, ^{μ'} Ὁ ἔχων ὦτα ἀκούειν ἀκούτω. And he said to them, He that has ears to hear let him hear. 10 ^{ν'} Ὅτε δὲ ἐγένετο καταμονας, ^{π'} ῥηρώτησαν αὐτὸν οἱ περὶ And when he was alone, they asked him those about αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. 11 καὶ ἔλεγεν ^{αὐτοῖς}; Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας to them, To you has been given to know the mystery of the kingdom τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα of God: but to those who are without, in parables all things γίνεται. 12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ are done, that seeing they may see, and not perceive; and ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν μήποτε ἐπιστρέψω- hearing they may hear, and not understand, lest they should be con- σιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἀμαρτήματα. 13 Καὶ verted, and should be forgiven them [their] sins. And λέγει αὐτοῖς, Οὐκ οἶδατε τὴν παραβολὴν ταύτην; καὶ πῶς he says to them, Perceive ye not this parable? and how πάσας τὰς παραβολὰς γινώσκειτε; 14 ὁ σπείρων τὸν λόγον all the parables will ye know? The sower the word σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τῇ ὁδῷ, ὅπου σπείρεται sows. And these are they by the way, where is sown ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς the word, and when they hear, immediately comes Satan καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐ- and takes away the word that has been sown in their hearts. τῶν. 16 καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη And these are in like manner they who upon the rocky places σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ are sown, who, when they hear the word, immediately with χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυ- joy receive it, and have not root in them- τοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἰτα γενομένης θλίψεως ἡ selves, but temporary are; then having arisen tribulation or διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. 18 καὶ persecution on account of the word, immediately they are offended. And οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοι these are they who among the thorns are sown, these εἰσιν οἱ τὸν λόγον ἀκούοντες, 19 καὶ αἱ μέριμναι τοῦ are they who the word hear, and the cares αἰῶνος· τοῦτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ of this life and the deceit of riches and the αὐτῶν τὰ λοιπὰ ἐπιθυμία ἐσπορευόμενα ἐσπνίγουσιν τὸν λόγον, other things desires entering in choke the word, καὶ ἀκαρπὸς γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν and unfruitful it becomes. And these are they who upon the ground

¹ αὐξανόμενον LITTAUW. ^κ εἰς A; εἰς unto TTR. ¹ — αὐτοῖς GLTTAAW. ^μ δς ἔχει LITTAUW. ^ν καὶ ὅτε LITTAUW. ^ο κατὰ μόναν LITTAUW. ^π ῥηρώτων LITTAUW; ῥηρώτων T. ⁹ τὰς παραβολὰς the parables TTR. ^τ — γινῶναι LITTAUW; τὸ μυστήριον δέδοται TTR. ^α — τὰ T. ^β — τὰ ἀμαρτήματα (read [their sins]) [L]ITTAUW. ^γ εὐθὺς TTR. ^δ ἐν αὐτοῖς in them T; εἰς αὐτούς in them TTR. ^ε ὁμοίως εἰσιν T. ^ς εὐθὺς LITTAUW. ^ζ ἄλλοι others GLTTAAW. ^η ἐπὶ about T. ^θ ἀκούσαντες heard TTR. ^ι — τούτου this GLTTAAW. ^κ ἐσπνίγουσιν TTR. ^λ ἐκείνοι those TTR.

τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ
 the good have been sown, such as hear the word and
 παραδέχονται, καὶ καρποφοροῦσιν, ἔν^h τριάκοντα, καὶ ἔν^h
 receive [it], and bring forth fruit, one thirty, and one
 ἑξήκοντα, καὶ ἔν^h ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, Ἐμὴτι ἡ
 sixty, and one a hundred. And he said to them, "The
 λύχνος ἔρχεται" ἵνα ὑπὸ τὸν μόδιον τεθῇ· ἢ ὑπὸ τὴν
 "lamp comes that under the corn measure it may be put or under the
 κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἵπιτεθῇ"; 22 οὐ γάρ
 couch? [Is it] not that upon the lampstand it may be put? for not
 ἐστὶν^h κρυπτόν, ἵδ^h ἂν μὴ^m φανερωθῇ· οὐδὲ
 "is anything hidden, unless it should be made manifest, nor
 ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα^h εἰς φανερὸν ἔλθῃ·"
 has taken place a secret thing, but that to light it should come.
 23 εἴ τις ἔχει ὦτα ἀκοῦειν, ἀκουέτω. 24 Καὶ ἔλεγεν αὐτοῖς,
 If anyone has ears to hear, let him hear. And he said to them,
 Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω μετρεῖτε μετροθήσεται
 Take heed what ye hear: with what measure ye mete it shall be measured
 ὑμῖν, καὶ προστεθήσεται ὑμῖν^h πτοῖς ἀκούουσιν. 25 ὃς γὰρ ᾗ
 to you, and [shall be] added to you who hear; for whoever
 ἔχη^h, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει
 may have, shall be given to him; and he who has not, even that which he has
 ἀρθήσεται ἀπ' αὐτοῦ.
 shall be taken from him.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς ἔάν^h
 And he said, Thus is the kingdom of God, as if
 ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ
 a man should cast the seed upon the earth, and should sleep
 καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος ὡς βλαστάνῃ
 and rise night and day, and the seed should sprout
 καὶ μήκυνηται ὥς οὐκ οἶδεν αὐτός· 28 αὐτομάτῃ γὰρ ἡ γῆ
 and be lengthened how knows not he; of itself for the earth
 καρποφορεῖ, πρῶτον χόρτον, ἔϊτα^h στάχυν, εἴτα^h πλῆρη
 brings forth fruit, first a blade, then an ear, then full
 σιτῶν^h ἐν τῷ στάχυϊ. 29 ὅταν δὲ^h παραδῷ^h ὁ καρπός,
 corn in the ear. And when offers itself the fruit,
 εὐθέως^h ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
 immediately he sends the sickle, for has come the harvest.

30 Καὶ ἔλεγεν, Ὅτινι^h ὁμοίωσωμεν τὴν βασιλείαν τοῦ θεοῦ;
 And he said, To what shall we liken the kingdom of God?
 ἢ ἐν^h ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 ὥς^h κόκκῳ^h
 or with what parable shall we compare it? As to a grain
 σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, ἥ μικρότερος^h
 of mustard, which, when it has been sown upon the earth, less
 πάντων τῶν σπερμάτων^h ἐστὶν^h ἐτῶν. ἐπὶ τῆς γῆς· 32 καὶ
 than all the seeds is which [are] upon the earth, and
 ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται ἥ πάντων τῶν λαχάνων
 when it has been sown, it grows up, and, becomes than all the herbs
 μείζων^h καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ
 greater, and produces branches great, so that are able under

hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 for there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Wherunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the

^h ἐν in TTr. ^ε + ὅτι that TA. ^h ἔρχεται ὁ λύχνος LTTra. ⁱ τεθῇ LTTraW. ^k — τι (read it is not) [L]TTr[A]. ¹ — ὃ LTTra. ^m + ἵνα that LT[A]. ⁿ ἔλθῃ εἰς φανερὸν TTrA. ^o — καὶ προσ. ὑμῖν G. ^p — τοῖς ἀκούουσιν GLTTra. ^q ἔχει has LTTra. ^r — ἐάν TTrA. ^s βλαστᾷ LTTra. ^t — γὰρ LTTra. ^v εἶπεν T. ^w πλήρης σίτος LTTra. ^x παραδοῖ LTTra. ^y εὐθέως TTrA. ^z Πῶς how TTrA. ^a τίνι αὐτὴν παραβολῇ θῶμεν what parable shall we represent it? LTTra. ^b κόκκον a grain GLTTraW. ^c μικρότερον ὢν being less LTTra. ^d — ἐστὶν LTTra. ^e [τῶν ἐπὶ τῆς γῆς] L. ^f μείζων (μείζον T) πάντων τῶν λαχάνων LTTra.

fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. ^{the shadow of it} the birds of the heaven to roost.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐῴδυναντο· ἀκούειν, 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλεγεν πάντα. ^{And with such parables many he spoke to them the word, as they were able to hear, but without a parable he not to them; and apart to his disciples he explained all things.}

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα ἰδοὺ κ' πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαίλαψ ἀνέμου μεγάλη, καὶ τὰ δὲ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. 38 καὶ ἦν αὐτὸς ὅτι τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ὀνειρούρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δεῖλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; ^{And he says to them on that day, evening being come, Let us pass over to the other side. And having dismissed the crowd, they take with [them] him as he was in the ship; also other but small ships were with him. And comes a storm of violent, and the waves beat into the ship, so that it already was filled. And was he on the stern on the cushion sleeping. And they arouse him, and say to him, Teacher, is it no concern to thee that we perish? And having been aroused he rebuked the wind, and said to the sea, Silence, be quiet. And fell the wind, and there was a calm great. And he said to them, Why fearful are ye thus? How not have ye faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?}

V. And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no man could bind him, no, not with chains:

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηκῶν. 2 καὶ ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὕτε ἄλυσέσιν οὐδεὶς ἠδύνατο αὐτόν. ^{And they came to the other side of the sea, to the country of the Gadarenes. And on his having gone forth out of the ship, immediately met him out of the tombs a man with an unclean spirit, who [his] dwelling had in the tombs; and not even with chains anyone was able him (lit. no one)}

ἐ δύναντο LTr. ἡ τοῖς ἰδίοις μαθηταῖς to his own disciples TA. i — δὲ LTr[A]. κ πλοῖα ships GLTrA. ἦσαν T. μεγάλη ἀνέμου LTrA. καὶ τὰ LTrA. ἤδη γεμίζεσθαι τὸ πλοῖον already was filled the ship LTrA. ἐν in GLTrAW. ὀνειρούρουσιν they awake TrA. οὕτως not yet LTr. αὐτῷ ὑπακούει T; ὑπακούει αὐτῷ TrA. Γερασσηνῶν Gerasenes LTr; Γεργεσηνῶν Gergesenes Δ. ἐξεληθόντος αὐτοῦ LTr. — εὐθέως L; εὐθὺς Tr[A]. ὑπήντησεν LTr. μνήμασιν (— v GW) GLTrAW. οὐδὲ LTrAW. ἄλυσει with a chain LTrA. — οὐκέτι any longer (lit. no longer) LTrAW. δύναντο LTrA.

δέσαι, 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσειν δε-
to bind, because that he often with fetters and chains had
δέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ
been bound, and ²had ¹been ²torn ³asunder ⁴by ⁵him ¹the ²chains, and
τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυεν⁴ δαμάσαι.
the fetters had been shattered, and no one him was able to subdue.
5 καὶ ⁴διαπαντὸς¹¹ νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν
And continually night and day in the mountains and in
τοῖς μνήμασιν¹¹ ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις.
the tombs he was crying and cutting himself with stones.
6 Ἰδὼν δὲ¹¹ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσ-
And having seen Jesus from afar, he ran and did
εὐκύννησεν⁵ αὐτῷ, 7 καὶ κρᾶζας φωνῇ μεγάλῃ¹¹ εἶπεν, ¹¹Τί μοι
homage to him, and crying with a ⁷voice ¹loud he said, What to me
καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν
and to thee, Jesus, Son of God the Most High? I adjure thee
θεόν, μὴ με βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ, ⁸Ἐξέλθε, τὸ
by God, ²not ¹me ¹torment. For he was saying to him, Come forth, the
πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα
spirit the unclean, out of the man. And he asked
αὐτόν, Τί ¹σοι ὄνομα¹¹; Καὶ ¹ἀπεκρίθη, λέγων, ¹¹Λεγεών¹¹
him, What [is] thy name? And he answered, saying, Legion
ὀνομά-μοι,¹¹ ὅτι πολλοὶ ἐσμεν. 10 Καὶ παρεκάλει αὐτόν
my name [is], because many we are. And he besought him
πολλά, ἵνα μὴ ¹¹αὐτοὺς¹¹ ἀποστείλῃ ἐξω τῆς χώρας. 11 ἦν δὲ
much, that not them he would send out of the country. Now there was
ἐκεῖ πρὸς τὰ ὄρη¹¹ ἀγέλη χοίρων μεγάλη βοσκομένη¹¹ 12 καὶ
there just at the mountains a ¹herd ²of ³swine ¹great feeding; and
παρακάλεσαν αὐτόν πάντες οἱ δαίμονες,¹¹ λέγοντες, Πέμψον
¹besought ⁵him ¹all ²the ³demons, saying, Send
ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 Καὶ
us into the swine, that into them we may enter. And
ἐπέτρεψεν αὐτοῖς ¹¹εὐθέως ὁ Ἰησοῦς.¹¹ καὶ ἐξελθόντα τὰ
¹allowed ³them ⁴immediately ¹Jesus. And having gone out the
πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους¹¹ καὶ ὤρμησεν
spirits the unclean entered into the swine, and ³rushed
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν¹¹ ἦσαν δὲ¹¹
¹the ²herd down the steep ³into the sea, (now they were
ὡς δισχίλιοι¹¹ καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. 14 ¹¹Οἱ δὲ¹¹
about two thousand), and they were choked in the sea. And those who
βόσκοντες ¹¹τοὺς χοίρους¹¹ ἔφυγον, καὶ ¹¹ἀνήγγειλαν¹¹ εἰς τὴν
fed the swine fled, and announced [it] to the
πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ¹¹ἔξῃλθον¹¹ ἰδεῖν τί ἐστὶν τὸν
city and to the country. And they went out to see what it is that
γεγονός. 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν
has been done. And they come to Jesus, and see
τὸν δαιμονιζόμενον καθήμενον ¹¹καὶ¹¹ ἱματισμένον καὶ σωφρο-
the possessed by demons sitting and clothed and of sound
νοῦντα, τὸν ἐσχηκότα τὸν ¹¹λεγεῶνα¹¹ καὶ ἐφοβήθησαν. 16 καὶ
mind, him who had the legion: and they were afraid. And

4 because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they came to Jesus, and saw him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw

^c ἴσχυεν αὐτόν LTTΓAW. ^d διὰ παντὸς AL. ^e μνήμασιν (— γ GW) καὶ ἐν τοῖς ὄρεσιν GLTTΓAW.
^f καὶ ἰδὼν TTRA. ^g αὐτόν A. ^h λέγει he says LTTΓAW. ⁱ ὄνομά σοι LTTΓA. ^k λέγει
αὐτῷ he says to him GLTTΓAW. ^l Λεγεών LTTΓA. ^m + ἐστὶν is L. ⁿ αὐτὰ TTR.
^o τῷ ὄρει the mountain GLTTΓAW. ^p — πάντες GW[L]; — πάντες οἱ δαίμονες (read they
besought) TTRA. ^q — εὐθέως ὁ Ἰησοῦς (read he allowed) [L]TTR[A]. ^r — ἦσαν δὲ [L]TTRA.
^s καὶ οἱ LTTA. ^t αὐτοὺς them GLTTΓAW. ^v ἀπήγγειλαν told GLTTΓAW. ^w ἦλθον
they went LTTΓAW. ^x — καὶ LTTΓA. ^y λεγεῶνα LTTΓA.

it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. 18 Καὶ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ ἔμβαντος αὐτοῦ εἰς τὸ πλοῖον, παρκαλεῖ αὐτὸν ὁ δαίμονισθείς, ἵνα ᾗ μετ' αὐτοῦ. 19 ὁ δὲ ἔχων ἔχοντος αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα ἔσοι ἐκ τῆς κυρίας. 20 ἔποίησεν, καὶ ἠλέησεν σε. 20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ ἰησοῦς καὶ πάντες ἐθαύμαζον.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him: and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 when she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And

21 Καὶ διαπεράσαντος τοῦ ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. 23 καὶ παρεκάλει αὐτόν πολλά, λέγων, Ὅτι τοῦ θυγατρίον μου ἐσχάτως ἐχει. ἵνα ἔλθῃ ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται. 24 Καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέπιπτον αὐτόν. 25 Καὶ γυνή τις ἡ ὥσα ἐν ῥύσει αἵματος ὅτι ὡδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἔλθοῦσα, 27 ἀκούσασα περὶ τοῦ ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. 28 ἔλεγεν γάρ, Ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι. ἵνα σωθῇ. 29 Καὶ

¹ ἐμβαίνοντος [was] entering LTT^{raw}. ² μετ' αὐτοῦ ἦ LTT^{raw}. ³ καὶ and GLT^{raw}.
^c — ἰησοῦς (read he did not suffer) G[L]T^{raw}. ^d ἀνάγγειλον tell LTT^{raw}. ^e ὁ κύριος
^f σοὶ TTT^a. ^f πεποίηκεν has done GLT^{raw}. ^g εἰς τὸ πέραν πάλιν T. ^h — ἰδοὺ [L]TT^a.
ⁱ παρακαλεῖ he beseeches TTT^a. ^k τὰς χεῖρας αὐτῇ LTT^a. ^l ἵνα in order that LTT^a.
^m ζῆση may live LTT^a. ⁿ — τις LTT^[a]. ^o ὡδεκα ἔτη T. ^p αὐτῆς GLT^{raw}.
^q + τὰ the things TTT^a. ^r ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ T^a.

*εὐθέως^α ἔξηράνθη ἡ πηγή τοῦ αἵματος αὐτῆς, καὶ ἔγνω
 immediately was dried up the fountain of her blood, and she know
 τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μάστιγος. 30 καὶ *εὐθέως^β
 in [her] body that she was healed from the scourge. And immediately
 ὁ Ἰησοῦς, ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν
 Jesus, knowing in himself [that] the "out" of "him" "power"
 ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο
 had gone forth, having turned in the crowd, said, Who of me touched
 τῶν ἱματίων; 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις
 the garments? And "said" "to" him "his" disciples, Thou seest
 τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;
 the crowd pressing on thee, and sayest thou, Who me touched?
 32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν. 33 ἡ δὲ
 And he looked round to see her who "this" had done. But the
 γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδούσα ὃ γέγονεν ἐπ'^γ
 woman being frightened and trembling, knowing what had been done upon
 αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν
 her, came and fell down before him, and told him all
 τὴν ἀλήθειαν. 34 ὁ δὲ ἔειπεν αὐτῇ, "Θύγατερ," ἡ πίστις σου
 the truth. And he said to her, Daughter, thy faith
 σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστι-
 has cured thee; go in peace, and be sound from "scourge"
 γός σου. 35 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχι-
 "thy. [While] yet he is speaking, they come from the ruler of
 συναγώγου, λέγοντες, "Οτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι
 the synagogue's [house], saying, Thy daughter is dead; why still
 σκύλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς *εὐθέως^δ ἰακού-
 troublest thou the teacher? But Jesus immediately, having
 σας^ε τὸν λόγον λαλοῦμενον λέγει τῷ ἀρχισυναγῶγῃ, Μὴ
 heard the word spoken, says to the ruler of the synagogue, "Not
 φοβοῦ· μόνον πίστευε. 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ^ς
 "fear; only believe. And he suffered no one him
 *συνακολουθῆσαι,^β εἰ μὴ^γ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
 to accompany, except Peter and James and John
 τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχεται^δ εἰς τὸν οἶκον τοῦ
 the brother of James. And he comes to the house of the
 ἀρχισυναγῶγου, καὶ θεωρεῖ θόρον^ε βον, καὶ κλαίοντας καὶ
 ruler of the synagogue, and he beholds a tumult, [people] weeping and
 ἀλαλᾶζοντας πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί
 wailing greatly. And having entered he says to them, Why
 θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ
 make ye a tumult and weep? the child is not dead, but
 καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν ἅπαν-
 sleeps. And they laughed at him. But he having put out all,
 τας^ς, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν
 takes with [him] the father of the child and the
 μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ
 mother and those with him, and enters in where "was" the
 παιδίον ἔνακαίμενον.^δ 41 καὶ κρατήσας τῆς χειρὸς τοῦ
 "child" lying. And having taken the hand of the
 παιδίου, λέγει αὐτῇ, Ταλιθά, ^εκούμ^ι· ὃ ἐστιν μεθερμηνεύ-
 child, he says to her, Talitha, kumi; which is, being inter-

straightway the foun-
 tain of her blood was
 dried up; and she felt
 in her body that she
 was healed of that
 plague. 30 And Jesus,
 immediately knowing
 in himself that virtue
 had gone out of him,
 turned him about in
 the press, and said,
 Who touched my
 clothes? 31 And his
 disciples said unto him,
 Thou seest the multi-
 tude thronging thee,
 and sayest thou, Who
 touched me? 32 And
 he looked round about
 to see her that had
 done this thing. 33 But
 the woman fearing
 and trembling, know-
 ing what was done in
 her, came and fell
 down before him, and
 told him all the truth.
 34 And he said unto
 her, Daughter, thy
 faith hath made thee
 whole; go in peace,
 and be whole of thy
 plague. 35 While he
 yet spake, there came
 from the ruler of the
 synagogue's house cer-
 tain which said, Thy
 daughter is dead; why
 troublest thou the
 Master any further? 36
 As soon as Jesus
 heard the word that
 was spoken, he saith
 unto the ruler of the
 synagogue, Be not
 afraid, only believe.
 37 And he suffered no
 man to follow him,
 save Peter, and James,
 and John the brother
 of James. 38 And he
 cometh to the house of
 the ruler of the syna-
 gogue, and seeth the
 tumult, and them that
 wept and wailed great-
 ly. 39 And when he
 was come in, he saith
 unto them, Why make
 ye this ado, and weep?
 the damsel is not dead,
 but sleepeth. 40 And
 they laughed him to
 scorn. But when he
 had put them all out,
 he taketh the father
 and the mother of the
 damsel, and them that
 were with him, and
 entereth in where the
 damsel was lying.
 41 And he took the
 damsel by the hand,
 and said unto her,
 Talitha cumi; which
 is, being interpret-

^α εὐθὺς TTrA. ^β — ἐπ' (read to her) [L]TTrA. ^γ + Ἰησοῦς Jesus L. ^δ Θυγάτηρ LTrA
^ε — εὐθέως [L]TTr[A]. ^ς παρακούσας having disregarded TTrA. ^ι μετ' αὐτοῦ with him
TTrA. ^α ακολουθῆσαι to follow L. ^β + τὸν TTrA. ^γ ἔρχονται they come LTrAw.
^δ + καὶ and GLTTrAw. ^ε αὐτός LTrA. ^ς πάντας GLTTrAw ^ι — ἀνακαίμενον G[L]TTrA.
^β κούμ T; κούμ TrA.

ed, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

VI. And he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and of Judas, and of Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 but be shod with sandals; and

μενον, Τὸ κοράσιον, σοὶ λέγω, ἵγχειραι. 42 Καὶ εὐθέως ἠνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἔτων ἑξήκοντα. καὶ ἐξέστησαν ἡσυχάζοντες μετὰ ἑαυτῶν. 43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γινώσκῃ τούτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν. thing] should be given to her to eat.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις καὶ ἡ ἐξουσία τοιαῦτα διὰ τῶν χειρῶν αὐτοῦ γίνονται; 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ὁ ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐκκανδαλίζοντο ἐν αὐτῷ. 4 ἔλεγεν δὲ αὐτοῖς μετὰ ἑαυτῶν, ὅτι οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Καὶ οὐκ ἔδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας τοῖς ἀκούουσιν. 6 καὶ ἐθαύμαζεν διὰ τὴν ἀπίστην αὐτῶν· καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. And he went about the villages in a circuit teaching.

7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοῖς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων ἁγίων τῶν ἀκαθάρτων. 8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν. 9 ἔαλλ' ὑποδεξιόμενοι

ⁱ ἵγχειραι GLTFAW.

^k εὐθὺς TTrA.

^l + εὐθὺς immediately T[Tr]A.

^m γνοῖ LTrA.

ⁿ ἔρχεται comes TTrA.

^o διδάσκειν ἐν τῇ συναγωγῇ TTr.

^p + οἱ τῇ [α]. ^q τούτῳ

to this [man] TTrA.

^r — ὅτι GLTFAW.

^s γινόμεναι Tr.

^t + τῆς TTrA.

^v καὶ

ἀδελφὸς LTrAW.

^w Ἰωσήφ LTrA.

^x καὶ ἔλεγεν and ^z αὐτῷ LTrA.

^y αὐτοῦ LTrAW;

ἐαυτοῦ T.

^a συγγενέσιν TTr.

^b + αὐτοῦ his (kinsmen) [L] TTrA.

^c αὐτοῦ LTrAW;

^d εὐδυνάτο TTrA.

^e ποιῆσαι οὐδεμίαν δύναμιν LTrA.

^f ἐθαύμασεν T,

^g ἄρτον, μὴ

πήραν TTrA.

^h ἀλλά LTrAW,

σανδάλια· καὶ μὴ^h ἐνδύσῃσθε^h δύο χιτῶνας. 10 Καὶ ἔλεγεν
with sandals; and put not on two tunics. And he said
αὐτοῖς, "Οπου^h ἔαν^h" εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ὥς ἂν
to them, Wherever ye enter into a house, there remain until
ἐξέλθῃτε ἐκείθεν. 11 καὶ ὅσοι ἂν μὴ δέξωνται^h ὑμᾶς, μηδὲ
ye go out thence. And as many as will not receive you, nor
ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξτε τὸν χοῦν
hear you, departing thence, shake off the dust
τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἄμην
which [is] under your feet, for a testimony to them. Verily
λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ
I say to you, more tolerable it shall be for Sodom or Gomorrah in day
κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 12 Καὶ ἐξελθόντες^m ἐκήρυ-
of judgment than for that city. And having gone out they pro-
σόν^h ἵνα^m μετανοήσωσιν. 13 καὶ δαιμόνια πολλὰ ἐξεβαλλον,
claimed that [men] should repent. And 'demons 'many they cast out,
καὶ ἡλείφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἰθεράπευον.
and anointed with oil many infirm and healed [them].

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ
And 'heard^h the^h king^h 'Herod [of him], for public
ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ὤλεγεν, "Οτι Ἰωάννης ὁ βαπ-
became his name, and he said, John the Bap-
τιζῶν^p ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦ-
tist from among [the] dead is risen, and because of this
σιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι^a ἔλεγον, "Οτι Ἡλίας^m
rate the^h works^h of power in him. Others said, Elias
ἐστίν· ἄλλοι δὲ ἔλεγον, "Οτι προφῆτης ἐστίν, ἢ ὡς εἰς τῶν
it is; and others said, A prophet it is, or as one of the
προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, "Ὅτι ὃν
prophets. But having heard Herod said, Whom
ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτός^h ἠγέρθη
I 'beheaded^h 'John, he it is. He is risen
ἐκ νεκρῶν. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας
from among [the] dead. For 'himself 'Herod having sent
ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ,
seized John, and bound him in the prison,
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
on account of Herodias the wife of Philip his brother,
ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ,
because her he had married. For 'said 'John to Herod,
'Οτι οὐκ ἐξεστὶν σοὶ ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
It is not lawful for thee to have the wife of thy brother.
19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ᾗθελεν αὐτὸν ἀπο-
But Herodias held it against him, and wished him to
κτεῖναι· καὶ οὐκ ᾔδυνάτο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
'kill, and was not able: for Herod feared
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
John, knowing him [to be] a man just and holy, and
συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ βεβαίει, καὶ
kept 'safe 'him; and having heard him, many things did, and

not put on two coats.
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.
11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.
12 And they went out, and preached that men should repent.
13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.
18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:
20 for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did

^h ἐνδύσασθαι E. ⁱ ἂν LTr. ^k ἔαν for ἂν L; ὅς ἂν τόπος μὴ δέξεται whatsoever place will not receive TTrA. ^l — ἀμὴν λέγω . . . τῇ πόλει ἐκείνῃ G[L]TTrA. ^m ἐκήρυξαν TTrA. ⁿ μετανοῶσιν LITrA. ^o ἔλεγον they said L. ^p ἐγήγερται (has risen) ἐκ νεκρῶν LITr; ἐκ νεκρῶν ἀνέστη A. ^q + δὲ also LITrAw. ^r Ἡλίας T. ^s — ἐστίν [L]TTrA. ^t — ἢ GLITrAw. ^u ἔλεγεν TTrA. ^w — Ὅτι LITrA. ^x — ἐστίν αὐτὸς G[L]TTrA. ^y — ἐκ νεκρῶν T[Tr]A. ^z — τῇ GLITrAw. ^a ἐζήτει sought L. ^b ἡ ἴσκει was at a loss [about] T.

heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart

ἠδὲως αὐτοῦ ἤκουεν. 21 καὶ γενομένης ἡμέρας·εὐκαιρίου, ὅτε^α gladly him heard. And being come an opportune day, when Herod^{an} Ἡρώδης τοῖς-γενεσίοις-αὐτοῦ δεῖπνον^{an} ἐποίει^{an} τοῖς μεγιστᾶσιν^{an} αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις^{an} τῆς Γαλιλαίας, of Galilee; 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ and having come in the daughter of herself Herodias, and ὀρχησαμένης, καὶ ἀρεσάσης^{an} τῷ Ἡρώδῃ καὶ τοῖς συνανα- having danced, and pleased Herod and those reclining κειμένοις, εἶπεν ὁ βασιλεὺς^{an} τῷ κορασίῳ, Αἰτήσόν με [at table] with [him], said the king to the damsel, Ask me δ.ἐάν θέλῃς, καὶ δώσω σοί^{an} 23 καὶ ὤμοσεν αὐτῇ, Ὅτι whatever thou wilt, and I will give to thee. And he swore to her, ὃ.ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς βασιλείας^{an} μου. 24 Ἡ δὲ ἐξελθούσα εἶπεν τῇ-μητρί-αὐτῆς, Τί^{an} αἰτή- my. And she having gone out said to her mother, What shall I σομαι; Ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.^{an} ask? And she said, The head of John the Baptist. 25 Καὶ εἰσελθούσα^{an} εὐθέως^{an} μετὰ σπουδῆς πρὸς τὸν βασιλέα, And having entered immediately with haste to the king, ῥήτησατο, λέγουσα, Θέλω ἵνα ἰμοὶ δῶς^{an} ἐξ-αὐτῆς^{an} ἐπὶ πίνακι she asked, saying, I desire that to me thou give at once upon a dish τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περίλυπος^{an} the head of John the Baptist. And very sorrowful γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς [while] made the king, on account of the oaths and those who συνανακειμένους^{an} οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.^{an} 27 καὶ reclined [at table] with [him], would not her reject. And εὐθέως^{an} ἀποστείλας ὁ βασιλεὺς ῥσπεκουλάτωρα^{an} ἐπέταξεν immediately having sent the king a guardsman ordered ἐνεχθῆναι^{an} τὴν-κεφαλὴν-αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπεκε- to be brought his head. And he having gone be- φάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν-κεφαλὴν-αὐτοῦ headed him in the prison, and brought his head ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ^{an} καὶ τὸ κοράσιον upon a dish, and gave it to the damsel, and the damsel ἔδωκεν αὐτὴν τῇ-μητρί-αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ gave it to her mother. And having heard [it] disciples αὐτοῦ ἦλθον, καὶ ἦραν τὸ-πτῶμα-αὐτοῦ, καὶ ἔθηκαν αὐτὸ^{an} his came, and took up his corpse, and laid it ἐν τῷ^{an} μνημείῳ. in the tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ And are gathered together the apostles to Jesus, and ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ᾠσαῖ^{an} they related to him all things, both what they had done and what ἐδίδαξαν. 31 καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ they had taught. And he said to them, Come ye yourselves

^c ὅτε L. ^d ἐποίησαν LTTra. ^e ἤρεσεν she pleased LTTra. ^f εἶπεν δὲ ὁ βασιλεὺς L; ὁ δὲ βασι-
λεὺς εἶπεν and the king said TTA. ^g καὶ and TTA. ^h αἰτήσωμαι should I ask LTT+AW.
ⁱ βαπτίζοντος TTA. ^k εὐθύς LTTra. ^l ἐξαυτῆς δῶς μοι LTTra. ^m ἀνακειμένους reclined
[at table] TTA. ⁿ ἀθετῆσαι αὐτὴν TTA. ^o εὐθύς TTA. ^p σπεκουλάτορα LTT+AW.
^q ἐνεγκαι [him] to bring TTA. ^r + [ἐπὶ πίνακι] on a dish L. ^s καὶ (read and having
gone he beheaded) LTTra. ^t ἦλθον TTA. ^u αὐτὸν him T. ^v — τῷ (read a tomb)
EGLTT+AW. ^w — καὶ LTT+AW. ^x — ὅσα T. ^y λέγει he says TTA+AW.

κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἡ ἀναπαύεσθε ὀλίγον. Ἦσαν
 apart into desert a place, and rest a little. Ἦσαν
 γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
 for those coming and those going many, and not even to eat
 ἠνυκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ
 had they opportunity. And they went away into desert a place by the
 πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι,
 ship apart. And saw them going the crowds,
 καὶ ἐπέγνωσαν αὐτὸν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν
 and recognized him many, and on foot from all the
 πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνήλ-
 cities ran together there, and went before them, and came to-
 θον πρὸς αὐτόν. 34 καὶ ἐξελθὼν ἑίδεν ὁ Ἰησοῦς πολλὴν
 gether to him. And having gone out saw Jesus great
 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν
 a crowd, and was moved with compassion towards them, because they were
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς
 as sheep not having a shepherd. And he began to teach them
 πολλά. 35 Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελ-
 many things. And already a late hour [it] being, com-
 θόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἐρημὸς ἐστιν
 ing to him his disciples say, Desert is
 ὁ τόπος, καὶ ἦδη ὥρα πολλή· 36 ἀπόλυσον αὐτοὺς, ἵνα
 the place, and already [it is] a late hour; dismiss them, that
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν
 having gone to the in a circuit country and villages, they may buy
 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37
 for themselves bread; something for to eat they have not.
 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.
 But he answering said to them, Give to them ye to eat.
 Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίῳ
 And they say to him, Having gone shall we buy two hundred
 δηναρίῳ ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει
 denarii of bread, and give them to eat? And he says
 αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόν-
 to them, How many loaves have ye? go and see. And having
 τες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ πέταξεν αὐτοῖς
 known they say, Five, and two fishes. And he ordered them
 ἵνα ἀνακλινῶσι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
 to make recline all by companies on the green grass.
 40 καὶ ἀνέπεσον πρᾶσιαι, ἑκατὸν καὶ ἑκατὸν
 And they sat down in ranks, by hundreds and by
 πενήκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
 fifties. And having taken the five loaves and the two
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλα-
 fishes, having looked up to the heaven he blessed and broke
 σεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρα-
 the loaves, and gave to his disciples that they might

into a desert place, and
 rest a while; for there
 were many coming and
 going, and they had
 no leisure so much as
 to eat. 32 And they
 departed into a desert
 place by ship privately.
 33 And the people saw
 them departing, and
 many knew him, and
 ran afoot thither out
 of all cities, and out-
 went them, and came
 together unto him.
 34 And Jesus, when he
 came out, saw much
 people, and was moved
 with compassion to-
 ward them, because
 they were as sheep not
 having a shepherd: and
 he began to teach them
 many things.
 35 And when the day
 was now far spent, his
 disciples came unto
 him, and said, This is
 a desert place, and now
 the time is far passed:
 36 send them away,
 that they may go into
 the country round
 about, and buy them-
 selves bread: for they
 have nothing to eat.
 37 He answered and
 said unto them, Give
 ye them to eat. And
 they say unto him,
 Shall we go and buy
 two hundred penny-
 worth of bread, and
 give them to eat? 38 He
 saith unto them, How
 many loaves have ye?
 go and see. And when
 they knew, they say,
 Five, and two fishes.
 39 And he commanded
 them to make all sit
 down by companies
 upon the green grass.
 40 And they sat down
 in ranks, by hundreds
 and by fifties. 41 And
 when he had taken the
 five loaves and the two
 fishes, he looked up
 to heaven, and blessed,
 and brake the loaves,
 and gave them to his
 disciples to set before

* ἀναπαύεσθε TTrA. * εὐκαίρουν LTrA. b ἐν τῷ πλοίῳ εἰς ἔρημον τόπον L. c — οἱ ὄχλοι (read they saw) GLTTAW. d ἐπέγνωσαν knew LTrA. e αὐτοὺς them T; — αὐτὸν GLTrA. f — καὶ προῆλθον αὐτοὺς G. g — καὶ συνῆλθον πρὸς αὐτόν GLTTAW. h — ὁ Ἰησοῦς (read he saw) GTTrAW; [ὁ Ἰησοῦς] εἶδεν L. i αὐτοὺς LTTTrA. k γενομένης T. l — αὐτῷ T. m [αὐτοῦ] L. n ἔλεγον said TTrA. o — ἄρτους [L]TTTrA. p — γὰρ [L]TTTrA. q — οὐκ ἔχουσιν (read buy for themselves something to eat) [L]TTTrA. r δηναρίων διακοσίῳ GLTTAW. s δώσωμεν shall we give LTrA; δώσωμεν T. t — καὶ [L]TTTrA. u + [αὐτῷ] to him L. v ἀνακλινῶσι L. w ἀνέπεσαν TTrA. x κατὰ LTTTrA. y — αὐτοῦ (read the disciples) TTrA. z παροτιθῶν TA.

them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 and ran through that whole region round about, and began to carry about in beds those

θῶσιν¹ αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν· 42 καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· 43 καὶ ἦραν ^bκλασμά-των¹ δώδεκα κοφίνους¹ ^cπλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσει¹ πεντακισχίλιοι ἄνδρες. 45 Καὶ εὐθέως¹ ἠνάγκασεν τοὺς μαθητάς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθ-σαῖδάν, ἕως αὐτοῦ ἁπολύσῃ¹ τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν¹ αὐτοὺς βασανιζομένους ἐν τῇ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· ¹καὶ περὶ τὴν τέταρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπα-τῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελεν παρελθεῖν αὐτούς. 49 οἱ δὲ ἰδόντες αὐτὸν ^kπεριπατοῦντα ἐπὶ τῆς θαλάσσης, ¹ἔδοξαν ¹φάντασμα ¹εἶναι, καὶ ἀνέκραζαν. 50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. ¹καὶ εὐθέως¹ ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. καὶ αὐτοὶ πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ῥέκ. περισσοῦ¹ ἐν ἑαυτοῖς ἐξίσταντο, ¹καὶ ἐθαύμαζον· 52 οὐ γὰρ συνήκαν¹ ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ¹ἡ καρδιά αὐτῶν¹ πεπωρωμένη.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν· ¹Γεννησαρίτ, καὶ προσωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως¹ ἐπιγινόντες αὐτόν, 55 ¹περιδραμόντες¹ ὅλην τὴν περίχωρον· ἐκείνην ¹ἤρξαντο ἐπὶ τοῖς ¹κραββάτοις¹

^b κλάσματα A. ^c κοφίνων TA. ^d πληρώματα TTA. ^e — ὥσει GLTTAW. ^f εὐθύς TTA. ^g ἀπολύει dismisses LTTA. ^h ἰδὼν seeing LTTA. ⁱ — καὶ LTTA. ^k ἐπὶ τῆς θαλάσσης περιπατοῦντα T. ¹ + ὅτι that T. ^m ἐστίν it is T. ⁿ εἶδαν TTA. ^o καὶ εὐθύς LTA; ὁ δὲ εὐθύς T. ^p [ἐκ περισσοῦ] T. ^q — καὶ ἐθαύμαζον [L] TTA. ^r ἀλλ' ἦν but was TTA. ^s αὐτῶν ἡ καρδιά LTTAW. ^t ἐπὶ τὴν γῆν ἦλθον εἰς T. ^v Γεννησαρίτ LTTAW. ^w + [οἱ ἄνδρες τοῦ τόπου ἐκείνου] the men of that place L. ^x περιέδραμον they ran through TTA. ^y ὡραὶν (omit around) TTA. ^z + καὶ and TTA. ^{aa} κραβάττοις LTTAW.

τοὺς κακῶς ἔχοντάς περιφέρειν, ὅπου ἤκούον ὅτι
those that were ill to carry about, where they were hearing that
ἐκεῖ ἔστιν. 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ
there he was. And wherever he entered into villages or
(iii. he is.)
πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦν-
cities or fields, in the marketplaces they laid those who were sick,
τας, καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ
and besought him that if only the border
ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ
of his garment they might touch; and as many as touched him
ἐσώζοντο.
were healed.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες
And are gathered together to him the Pharisees and some
τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσαλὴμ· 2 καὶ ἰδόντες
of the scribes, having come from Jerusalem;
τινὰς τῶν μαθητῶν αὐτοῦ ἡ κοινὰς χερσὶν, τοῦτ' ἔστιν
some of his disciples with defiled hands, that is
ἀνίπτους, ἐσθίουντας ἄρτους, ἐμέψαντο· 3 οἱ γὰρ Φαρι-
unwashed, eating bread, they found fault; for the Phari-
σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πνυγῇ νίψονται τὰς
sees and all the Jews, unless with the fist they wash the
χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-
hands, eat not, holding the tradition of the el-
βυτέρων· 4 καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται
ders; and [on coming] from the market, unless they wash themselves
οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον
they eat not; and other things many there are which they received
κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ
to hold, washings of cups and vessels and brazen utensils and
κλινῶν· 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
couches; then question him the Pharisees and the
γραμματεῖς, Διὰ τί οἱ μαθηταὶ σου οὐ περιπατοῦσιν κατὰ
scribes, Why thy disciples walk not according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτους χερσὶν
the tradition of the elders, but with unwashed hands
ἐσθίουσιν τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι
eat bread? But he answering said to them,
καλῶς προεφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,
Well prophesied Esaias concerning you, hypocrites,
ὥς γέγραπται, Ὁ ὁτοῦς ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ,
as it has been written, This people with the lips me honour,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβον-
but their heart far is away from me. But in vain they wor-
ταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.
ship me, teaching [as] teachings injunctions of men.
8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παρά-
For, leaving the commandment of God, ye hold the tra-
δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ
dition of men, washings of vessels and cups, and

that were sick, where they heard he was.
56 And whithersoever he entered, into vil-
lages, or cities, or country, they laid the
sick in the streets, and besought him that
they might touch if it were but the border of
his garment: and as many as touched him
were made whole.

VII. Then came to-
gether unto him the
Pharisees, and certain
of the scribes, which
came from Jerusalem.
2 And when they saw
some of his disciples
eat bread with defiled
hands, that is to say,
with unwashed hands,
they found fault. 3 For
the Pharisees, and all the
Jews, except they wash
their hands oft, eat not,
holding the tradi-
tion of the elders.
4 And when they come
from the market, ex-
cept they wash, they
eat not. And many
other things there be,
which they have re-
ceived to hold, as the
washing of cups, and
pots, brassen vessels,
and of tables. 5 Then
the Pharisees and
scribes asked him, Why
walk not thy disciples
according to the tradi-
tion of the elders,
but eat bread with un-
washed hands? 6 He
answered and said un-
to them, Well hath
Esaias prophesied of
you hypocrites, as it
is written, This people
honoureth me with
their lips, but their
heart is far from me.
7 Howbeit in vain do
they worship me,
teaching for doctrines
the commandments of
men. 8 For laying
aside the command-
ment of God, ye hold
the tradition of men,
as the washing of pots
and cups: and many

c — ἐκεῖ LT[Tr]. d ἐὰν T. e + εἰς into [L]TTrA. f ἐτίθεσαν TTrA. g ἤψαντο LTrA.
h + ὅτι that TTr. i τοῦτέστιν LA. k ἐσθίουσιν they eat TTr. l + τοὺς LTrA.
m — ἐμέψαντο (read verses 3 and 4 in parenthesis) GLTTrAW. n πνικὰ often T. o ἀπ' LTrA.
p — καὶ κλινῶν T. q καὶ and LTTrA. r διὰ τί LTTrA. s οὐ περιπατοῦσιν οἱ μαθηταὶ σου TTrA.
t κοινὰς with defiled GLTTrAW. u — ἀποκριθεὶς TTrA. v — Ὅτι [L]T[TrA]. w ἐπροφήτευσεν
LTTrA. x + ὅτι T. y Ὁ λαὸς οὗτος L. z — γὰρ for LTTrA. b — βαπτισμοὺς
ποιεῖτε T[TrA].

other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: 15 there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wicked-

ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 Καὶ ἔλεγεν ὁ ἄλλος, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. 10 Ὁ Μωϋσῆς γὰρ εἶπεν, Ἦμαρ τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. 11 Ὑμεῖς δὲ λέγετε, Ἐάν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβὰν ὃ ἐστίν, δῶρον, ὃ ἐάν ἐξ ἐμοῦ ὠφεληθῇ. 12 καὶ οὐκέτι ἀφίετε ὃν ἅτερον ἐκ τῆς ἐντολῆς τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. 13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 14 Καὶ προσκαλεσάμενος ὅλον τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἐκούετε μου πάντες, καὶ ἡσυνέετε. 15 οὐδὲν ἐστίν, ἕξωθεν ἄνθρωπον εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτόν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἃ ἐκείνῳ ἐστίν, τὰ κοινῶντα τὸν ἄνθρωπον. 16 Ὁτι εἰς τὸν ἄνθρωπον οὐ δύναται εἰσελθεῖν ὃ ἐκ τῆς ἐξωτερικῆς, ἀλλὰ ὃ ἐκ τῆς ἐντερικῆς, ὃ ἐκ τῆς καρδίας, ἀλλ' εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφροδῶνα ἐκπορεύεται, καθαρῶς πάντα τὰ βρώματα. 20 Ἐλεγεν δέ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινὸν τὸν ἄνθρωπον. 21 Ἐξωθεν γὰρ οὐκ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 22 κλοπαί, πλεον-

ἃ Μωϋσῆς LTTraW.

ἃ — καὶ LTT[Α].

ἃ — αὐτοῦ (read [his]) LTTra.

ἃ πάλιν ἀγῶν

LTTra. ἃ ἀκούσατέ LTTra.

ἃ συνέετε LTTra.

ἃ κοινῶσαι αὐτόν T.

ἃ ἐκ τοῦ ἀνθρώπου

ἐκπορευόμενα from the man go out LTTra.

1 — ἐκεῖνα T[Tr].

ἃ — verse 16 T[Tr].

ἃ + τὸν (the house) T.

ἃ τὴν παραβολὴν the parable LTTra.

ἃ καθαρῶς LTTra.

ἃ πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι TTTA.

ἐξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς,
desires, wickednesses, guile, licentiousness, an eye wicked,
βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ
blasphemy, haughtiness, folly: 23 all these
πονηρὰ ἐσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.
evils from within go forth, and defile the man.

24 Ἐκείθεν ἠναστὰς ἀπῆλθεν εἰς τὰ ῥεθόρια"
And thence having risen up he went away into the borders
Τύρου καὶ Σιδῶνος". καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδὲνα
of Tyre and Sidon; and having entered into the house, no one
ᾤθελεν γνῶναι, καὶ οὐκ ᾔδυνήθη λαθεῖν. 25 Ἰακούσασα
he wished to know [it], and he could not be hid. 25 Having heard
γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα
for a woman about him, of whom had her little daughter a spirit
ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.
unclean, having come fell at his feet,

26 ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει· καὶ
(now was the woman a Greek, Syrophenician by race), and
ῥώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς
asked him that the demon he should cast forth out of daughter
αὐτῆς. 27 ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἀφες πρῶτον χορτασ-
her. But Jesus said to her, Suffer first to be satis-
θῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶν λαβεῖν τὸν ἄρτον τῶν
fied the children; for not good is it to take the bread of the
τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ
children, and cast [it] to the dogs. But she answered and
λέγει αὐτῷ, Naί, κύριε· καὶ ἔγὰρ τὰ κυνάρια ὑποκάτω τῆς
says to him, Yea, Lord; for even the little dogs under the
τραπέζης ἔσθιει ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν
table eat of the crumbs of the children. And he said
αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξεληλυθεν ἰτὸ δαι-
to her, Because of this word go; has gone forth the de-
μόνιον ἐκ τῆς θυγατρὸς σου. 30 Καὶ ἀπελθοῦσα εἰς τὸν
mon out of thy daughter. And having gone away to
οἶκον αὐτῆς, εὗρεν τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγα-
her house, she found the demon had gone forth, and the daugh-
τέρα βεβλημένην ἐπὶ τῆς κλίνης."

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος,
And again having departed from the borders of Tyre and Sidon,
ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον
he came to the sea of Galilee, through [the] midst
τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν
of the borders of Decapolis. And they bring to him a deaf man
ὁμογίλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ
who spoke with difficulty, and they beseech him that he might lay
αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ
on him [his] hand. And having taken away him from the

ness, deceit, lascivi-
ousness, an evil eye,
blasphemy, pride, fool-
ishness: 23 all these
evil things come from
within, and defile the
man.

24 And from thence
he arose, and went
into the borders of
Tyre and Sidon, and
entered into an house,
and would have no
man know it: but
he could not be hid.
25 For a certain wo-
man, whose young
daughter had an un-
clean spirit, heard of
him, and came and fell
at his feet: 26 the wo-
man was a Greek, a
Syrophenician by na-
tion; and she besought
him that he would
cast forth the devil
out of her daughter.
27 But Jesus said un-
to her, Let the children
first be filled: for it
is not meet to take
the children's bread,
and to cast it unto the
dogs. 28 And she an-
swered and said unto
him, Yes, Lord: yet
the dogs under the
table eat of the child-
ren's crumbs. 29 And
he said unto her, For
this saying, go thy
way; the devil is gone
out of thy daughter.
30 And when she was
come to her house, she
found the devil gone
out, and her daughter
laid upon the bed.

31 And again, depart-
ing from the coasts of
Tyre and Sidon, he
came unto the sea of
Galilee, through the
midst of the coasts of
Decapolis. 32 And they
bring unto him one
that was deaf, and had
an impediment in his
speech; and they be-
seech him to put his
hand upon him. 33 And
he took him aside from
the multitude, and

† Εκείθεν δὲ ΤΑ. * ὅρια LTTT. † — καὶ Σιδῶνος ΤΑ. ‡ — τὴν (read a house) LTTTAW.
¶ ἠθέλησεν Τ. ‡ ἠδυνάσθη Τ. § ἀλλ' εὐθὺς ἀκούσασα but immediately having heard
TTT. ‡ εἰσελθοῦσα having come in T. ‡ ἡ δὲ γυνὴ ἦν LTA; ἡ γυνὴ δὲ ἦν Τ. ‡ Σύρα
φοινίκισσα G; Συροφοινίκισσα LTW; Σύρα Φοινίκισσα TTA. ‡ ἐκβάλῃ GLTTTAW. ‡ κα.
ἐλέγεν and he said LTTT. ‡ ἐστὶν καλὸν LTTT. ‡ τοῖς κυναρίοις βαλεῖν TTA. ‡ — γὰρ
for [L]TTT. ‡ ἐσθίουσιν LTTTAW. ‡ ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον ΤΑ. ‡ τὸ παιδίον
(the child) βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός LTTT. ‡ ἦλθεν διὰ
Σιδῶνος he came through Sidon LTTT. ‡ εἰς unto GLTTT. ‡ + καὶ and LTTT.
ομογίλον Τ.

put his fingers into his ears, and he spit, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them so much the more a great deal they published it; 37 and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

ὄχλου κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα apart, he put his fingers to ears αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἰστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὁ ἔστιν, Διανοίχθητι. 35 Καὶ εὐθέως διανοίχθησαν αὐτοῦ that is, Be opened. And immediately were opened his ears, and was loosed the band of his tongue, and he spake ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἰπωσιν rightly. And he charged them that no one they should tell. ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον But as much as he them charged, exceeding more abundantly ἐκήρυσσεν. 37 καὶ ὑπερπερίσους ἐξεπλήρυσοντο, λέγοντες, they proclaimed [it]: and above measure they were astonished, saying, Καλῶς πάντα πεποίηκεν καὶ τοὺς κωφοὺς ποιεῖ ἀκοῦειν, Well all things he has done: both the deaf he makes to hear, καὶ τοὺς ἀλάλους λαλεῖν. and the dumb to speak.

VIII. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set

8 Ἐν ἐκείναις ταῖς ἡμέραις ἤπαρμόλλου ὄχλου ὄντος, In those days very great [the] crowd being, καὶ μὴ ἔχόντων τί φάγωσιν, προσκαλεσάμενος 2 Ἰησοῦς τοὺς μαθητάς αὐτοῦ λέγει αὐτοῖς, 2 Σπλαγχνίζομαι and not having what they may eat, having called to [him] I Jesus his disciples he says to them, I am moved with compassion ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέρας τρεῖς προσμένουσιν μοι, on the crowd, because already days three they continue with me καὶ οὐκ ἔχουσιν τί φάγωσιν. 3 καὶ ἂν ἀπολύσω αὐτοὺς and have not what they may eat; and if I shall send away them ἀνήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ. τινες γάρ αὐτῶν μακρόθεν ἦλκασιν. 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἡπόθεν τοὺς τούτους δυνήσεται τις ὧδε χορτάσαι fasting to their home, they will faint in the way; for some of them from afar are come. And answered him his disciples, Whence these shall be able anyone here to satisfy with bread in a desert? And he asked them, How many have ye ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ. 6 Καὶ παρήγγειλεν τῷ ὄχλῳ loaves? And they said, Seven. And he ordered the crowd ἀναπεσεῖν ἐπὶ τῆς γῆς καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, to recline on the ground, And having taken the seven loaves, εὐχαριστήσας ἐκλάσεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα having given thanks he broke and gave to his disciples, that παραθῶσιν καὶ παρίθκαν τῷ ὄχλῳ. 7 καὶ they might set before [them]. And they set [it] before the crowd. And εἶχον ἰχθύδια ὀλίγα καὶ εὐλογήσας εἶπεν παρα- and they had small fishes a few; and having blessed he desired to be set

ρ — αὐτοῦ (read [his] fingers) T. q — εὐθέως [L] TTrA. r ἡνοίγησαν LTTTrA.
 * + εὐθὺς immediately T. t λέγων TTrA. v — αὐτὸς (read he charged) LTTTrA.
 w + αὐτοὶ they LTTTrA. x — τοὺς TTrA. y πάλιν πολλοὺ again great LTTTrA. z — ὁ Ἰη-
 σοῦς GLTTTrA. a — αὐτοῦ (read the disciples) TTr. b ἡμέραι GLTTTrA. c — μοι
 L[Tr]A. d νήστις T. e καὶ τινες and some LTTTrA. f + ἀπὸ from (afar) TTrA.
 g ἤκουσι EW; εἰσὶν are A. h + ὅτι TTrA. i ῥῶτα TTrA. k ἐπαν TTrA. l παραγ-
 γέλλει he orders LTTTrA. m + [καὶ] and L. n παρατιθῶσιν TTrA. o εἶχαν LTTTrA.
 p + ταῦτα these L. q εἶπεν παρατεθῆναι καὶ αὐτὰ L; αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι Tr;
 αὐτὰ παρέθηκεν he set these before [them] TA.

θεῖναι καὶ αὐτά." 8 ἔφαγον.δὲ καὶ ἰχορτάσθησαν. καὶ
 *before[⁷them]*also ⁸these. And they ate and were satisfied. And

ἦραν περισσεύματα κλασμάτων ἐπτά σφυρίδας." 9 ἦσαν.δὲ
 they took up ⁹over ¹⁰and ¹¹above ¹²of ¹³fragments seven baskets. And ¹⁴were

οἱ φαγόντες" ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς.
¹⁵those ¹⁶who ¹⁷had ¹⁸eaten about four thousand; and he sent ¹⁹away ²⁰them.

10 Καὶ εὐθέως ἔμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 And immediately having entered into the ship with ²¹disciples

αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ
²²his, he came into the parts of Dalmanutha. And ²³went ²⁴out ²⁵the

Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'
²⁶Pharisees and began to dispute with him, seeking ²⁷from

αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ. πειράζοντες αὐτόν. 12 καὶ
 him a sign from the heaven, tempting him. And

ἀνασπενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη
 having groaned in his spirit he says, Why ²⁸this ²⁹generation

ἰσχυρίζεται; ἂμὴν λέγω ὑμῖν, εἰδοθήσεται τῷ
³⁰a ³¹sign ³²seeks? Verily I say to you, If there shall be given

γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφείκεν αὐτούς, ἔμβας
 to this generation a sign. And having left them, having entered

πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.
 again into the ship he went away to the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰμὴ ἓνα ἄρτον
 And they forgot to take loaves, and except one loaf

οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο
 they had not [any] with them in the ship. And he charged

αὐτοῖς, λέγων, Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 them, saying, See, take heed of the leaven of the ³³Pharisees

καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους,
 and of the leaven of Herod. And they reasoned with one another,

λέγοντες, "Ὅτι ἄρτους οὐκ ἔχομεν." 17 Καὶ γινούς
 saying, Because loaves ³⁴not ³⁵we ³⁶have. And knowing [it]

ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ
 Jesus says to them, Why reason ye because loaves ³⁷not

ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην
³⁸ye ³⁹have? Do ye not yet perceive nor understand? Yet hardened

ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε;
 have ye your heart? Eyes having, do ye not see?

καὶ ὠτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 ὅτε
 and ears having, do ye not hear? and do ye not remember? When

τοὺς πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακισχίλους, πόσους
 the five loaves I broke to the five thousand, how many

κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ,
 hand-baskets full of fragments took ye up? They say to him,

Δώδεκα. 20 Ὅτε δὲ τοὺς ἐπτά εἰς τοὺς τετρακισχίλους,
 Twelve. And when the seven to the four thousand,

πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ
 of how many baskets [the] fillings of fragments took ye up? And they

εἶπον, Ἐπτά. 21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;
 said, Seven. And he said to them, How ⁴⁰not ⁴¹do ⁴²ye understand?

them also before them.
 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?

* καὶ ἔφαγον LTr. * σφυρίδας L. † — οἱ φαγόντες (read and they were) T[Tr]A.
 † εὐθέως LTrA. * + [αὐτοῖς] he L. † συζητεῖν LTrA. † ζητεῖ σημεῖον LTrA. † [ὕμιν] A.
 † πάλιν ἐμβας LTrA. † — τὸ LTrW; [εἰς πλοῖον] Tr; — εἰς τὸ πλοῖον (read ἐμβας having
 embarked) TA. † + [καὶ] and L. † — λέγοντες LTrA. † ἔχουσιν they have LTrA.
 † — ὁ Ἰησοῦς (read he says) T[Tr]A. † — ἐτι LTrA. † + καὶ T. † κλασμάτων πλήρεις
 LTrAW. † [δέ] Tr; καὶ T. † + [ἄρτους] loaves L. † καὶ λέγουσιν T; καὶ λέγουσιν
 αὐτῷ and they say to him A. † — Πῶς TA. † οὐπω not yet LTrA.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and made him look up: and he was restored, and saw every man clearly. 24 And he sent him away to his house, saying, Neither go into the town, nor visit any in the town.

22 Καὶ ἔρχεται^α εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν,
And he comes to Bethsaida; and they bring to him a blind
καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτὸν ᾤψῃται. 23 καὶ
[man], and beseech him that him he might touch. And
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἔξήγαγεν^α αὐτὸν
taking hold of the hand of the blind [man] he led forth him
ἐξω τῆς κώμης, καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς
out of the village, and having spit upon his eyes, having laid
τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἴ τι βλέπει. 24 καὶ
[his] hands upon him he asked him if anything he beholds. And
ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα
having looked up he said, I behold the men, for as trees
ὄρω^α περιπατοῦντας. 25 Ἐἶτα πάλιν ἐπέθηκεν^α τὰς
I see [them] walking. Then again he laid [his]
χεῖρας ἐπὶ τοὺς ὀφθαλμούς αὐτοῦ, καὶ ἵποίησεν αὐτὸν ἀνα-
hands upon his eyes, and made him look
βλέψαι. καὶ ἠἀποκατεστάθη, καὶ ἔνέβλεψεν^α ἵτηλαυνῶς^α
up. And he was restored, and looked on clearly
πάντας. 26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ,
all [men]. And he sent him to his house,
λέγων, Μηδὲ εἰς τὴν κώμην εἰσελθῆς. ἢ μὴ δὲ εἴπῃς
saying, Neither into the village mayest thou enter, nor mayest tell [it]
τινὶ ἐν τῇ κώμῃ.
to any one in the village.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them Whom do men say that I am? 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ-
And went forth Jesus and his disciples into the vil-
μας Καισαρείας τῆς Φιλιππῶν· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
lages of Cæsarea Philippi. And by the way he was questioning
τοὺς μαθητάς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ
his disciples, saying to them, Whom me do pronounce
ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν^α, ὁ Ἰωάννην τὸν βαπ-
men to be? And they answered, John the Bap-
τιστήν· καὶ ἄλλοι Ἡλίαν· ἄλλοι δὲ ἓνα τῶν προφητῶν.
tist; and others, Elias; but others, one of the prophets.
29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε
And he says to them, But ye, whom me do ye pronounce
εἶναι; ἢ ἀποκριθεὶς^α ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.
to be? Answering, and Peter says to him, Thou art the Christ.
30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδὲν λέγωσιν περὶ
And he strictly charged them that no one they should tell concerning
αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν
him. And he began to teach them that it is necessary for the
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
Son of man many things to suffer, and to be rejected
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ
of the elders and chief priests and scribes, and
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ
to be killed, and after three days to rise [again]. And
παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν
openly the word he spoke. And having taken to [him] him

ἔρχονται they come LTTA. ὥς δένδρα G.

ἔξήνεγκεν he brought forth TTA. ἔβλεπεν he saw distinctly TTA.

ἀπεκατεστάθη L; ἀπεκατέστη TTA.

ἐνέβλεπεν LTTA. ἵτηλαυνῶς T. πάντα

all things LTTAW. — τὸν GLTTAW. μὴ not T.

— μὴδὲ ... κώμῃ T. [αὐτοῖς] T.

εἰπαν spake TA.

† + αὐτῷ λέγοντες to him saying LTTA. ‡ + ὅτι TA.

ὅτι εἰς LTTA.

ἐπηρώτα αὐτοὺς asked them LTTA. † + καὶ and L.

εἰπὼς L. ἢ ὑπό by LTTAW.

† + τῶν of the GLTTAW. α ὁ Πέτρος αὐτὸν LTTA.

ὁ Πέτρος¹ ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων, Ὑπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan, for thy thoughts are not of the things that be of God, but the things that be of men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ὁὗτος σώσει αὐτήν.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. IX. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

36 τί γὰρ ὠφελήσεται ἄνθρωπον ἑάν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει ἄνθρωπος ἅντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνησεται αὐτόν. ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν. λέγω ὑμῖν, ὅτι εἰσὶν τινὲς ἑστῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἔγένετο στίλβοντα, λευκὰ λίαν ὥς χιών, οἷα γναφεὺς ἐπὶ τῆς

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white

¹ — τῷ LTTA. ² καὶ λέγει and says TTA. ³ Εἴ τις If any one LTr. ⁴ ἀκολουθεῖν to follow GTTAW. ⁵ ἑάν TTA. ⁶ ἀπολέσει shall lose TTA. ⁷ ἑαυτοῦ ψυχὴν GTTW. ⁸ οὗτος GLTTAW. ⁹ ὠφελεί does it profit TA. ¹⁰ + τὸν (the man) LTr[A]W. ¹¹ κερδήσαι to gain TA. ¹² ζημιωθῆναι to lose TA. ¹³ τί γὰρ δοῖ ἄνθρωπος (read for what, &c) TTr; τί γὰρ [δώσει ἄνθρωπος] A. ¹⁴ ἑάν LTTA. ¹⁵ ὧδε τῶν TTA. ¹⁶ μετὰ LTTA. ¹⁷ — τὸν W. ¹⁸ — τὸν GLTTA. ¹⁹ ἐγένοντο LTTAW. ²⁰ — ὡς χιών TT A.

them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running

γῆς οὐ δύναται λευκᾶναι. 4 καὶ ὤφθη αὐτοῖς Ὁ Ἠλίας σὺν γῆς is not able to whiten. And appeared to them Elias with Moses, and they were talking with Jesus. 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε. 6 οὐ γὰρ ᾔδει τί ἑλεῖν. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἤλθεν φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. 8 αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδὲνα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. 9 Καταβαίνόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον ἐκράτησάν πρὸς ἑαυτούς, ἐσυζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. 11 Καὶ ἐπηρώτων αὐτόν, λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ὁ Ἠλίας δεῖ ἔλθαι πρῶτον; 12 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ Ἠλίας ἔρχεται πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλά πάθῃ καὶ ἐξουθενωθῇ. 13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ὁ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἐβόησαν, καθὼς γέγραπται ἐπ' αὐτόν.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοῦ, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. 15 καὶ ἐβόηον ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐλήλυθεν, καὶ ἐξουθενωθῇ. 13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ὁ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἐβόησαν, καθὼς γέγραπται ἐπ' αὐτόν.

4 οὐτως thus TTrA. 5 Ὁ Ἠλίας T. 6 Μωσῆ LTW; Μωσῆ TTrA. 7 συναλλοῦντες T. 8 Ῥαββί TA. 9 τρεῖς σκηνάς LTTrA. 10 Ἠλίας T. 11 ἀποκριθῇ he should answer TTrA. 12 ἐκφοβοὶ γὰρ ἐγένοντο for they became greatly afraid LTTrA. 13 ἐγένετο T. 14 λέγουσα OTTrAW. 15 ἀκούετε αὐτοῦ LTTrA. 16 εἰ μὴ L. 17 καὶ καταβαίνόντων LTTr. 18 ἐκ L. 19 ἃ εἶδον διηγήσονται LTTrA. 20 συζητοῦντες LTTrA. 21 Ὅτι wherefore LW. 22 + οἱ Φαρισαῖοι καὶ τοὶ Ὑποκριταὶ LTTrA. 23 Ἠλίας T. 24 ἐφ' ᾧ said TTrA. 25 Ὁ Ἠλίας T. 26 — μὲν T[Tr]. 27 ἀποκαθιστάνει LTTrA. 28 na; (read and how has it been written, &c.) LT. 29 ἐξουθενωθῇ (A) LTTrA; ἐξουθενωθῇ T. 30 ἤθελον TTrA. 31 ἐλθόντες TTr. 32 εἶδον they saw TTr. 33 συζητοῦντας I TTrA. 34 πρὸς αὐτούς with them TTr. 35 ἐβόηον LTTrA. 36 ἐξουθενωθῇ LTTrA.

προστρέχοντες ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν τοὺς
 running to [him] saluted him. And he asked the
 γραμματεῖς, "Τί συζητεῖτε πρὸς αὐτούς;" 17 Καὶ ἀπο-
 scribes, What discuss ye with them? And an-
 κριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπεν, "Διδάσκαλε, ἤνεγκα τὸν υἱόν
 swering one out of the crowd said, Teacher, I brought son
 μου πρὸς σε, ἔχοντα πνεῦμα ἄλαον. 18 καὶ ὅπου ᾤον αὐτόν
 my to thee, having a spirit dumb; and wheresoever him
 καταλάβῃ ῥήσσει αὐτόν." καὶ ἀφρίζει, καὶ τρίζει τοὺς
 it seizes it dashes down him; and he foams, and gnashes
 ὀδόντας αὐτοῦ, καὶ ξηραίνεται καὶ εἶπον τοῖς μαθηταῖς
 his teeth, and is withering away. And I spoke to disciples
 σου ἵνα αὐτὸ ἐβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀπο-
 thy that it they might cast out, and they had not power. But he an-
 κριθεὶς αὐτῷ λέγει, "ὦ γενεὰ ἀπιστος, ἕως πότε πρὸς ὑμᾶς
 swering him says, O generation unbelieving! until when with you
 ἔσομαι; ἕως πότε ἀνέχομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
 shall I be? until when shall I bear with you? Bring him to me.
 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν, καὶ ἰδὼν αὐτόν ἐβόησεν
 And they brought him to him. And seeing him immediately
 τὸ πνεῦμα ἐξσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς
 the spirit threw into convulsions him, and having fallen upon the
 γῆς ἐκυλιέτο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,
 earth he rolled foaming. And he asked his father,
 Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν,
 How long a time is it that this has been with him? And he said,
 "Παιδιόθεν. 22 καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλεν καὶ
 From childhood. And often him both into fire it cast and
 εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν." ἀλλ' εἴ τι οὐδυνασαι,
 into waters, that it might destroy him: but if anything thou art able
 βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰη-
 [to do], help us, being moved with pity on us. And Je-
 σοῦς εἶπεν αὐτῷ, Τὸ εἰ οὐδυνασαι πιστεῦσαι, πάντα δυνατὰ
 sus said to him, If thou art able to believe, all things are possible
 τῷ πιστεύοντι. 24 Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ
 to him that believes. And immediately crying out the father of the
 παιδίου μετὰ δακρύων ἔλεγεν, Πιστεύω, Κύριε, βοήθει
 little child with tears said, I believe, Lord, help
 μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει
 mine unbelief. But seeing Jesus that was running together
 ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ.
 a crowd, rebuked the spirit the unclean, saying to it,
 Τὸ πνεῦμα τὸ ἄλαον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε
 Spirit dumb and deaf, I thee command, come
 ἔξ' αὐτοῦ, καὶ μηκέτι εἰσελθῇς εἰς αὐτόν. 26 Καὶ κρά-
 out of him, and no more mayest thou enter into him. And having
 ζαν, καὶ πολλὰ σπαράξαν αὐτόν, ἔξῃλθεν καὶ
 cried out, and much thrown into convulsions, him, it came out; and
 ἐγένετο ὥστε νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.
 he became as if dead, so that many said that he was dead.

γ αὐτοὺς them GLTTA. δ συζητεῖτε LTTA. ε αὐτοὺς E. β ἀπεκρίθη αὐτῷ answered him LTTA. γ — εἶπεν LTTA. δ ἐὰν LTTA. ε — αὐτόν (read [him]) T. f — αὐτοῦ (read [his] teeth) [L]TTA. ζ εἶπα TTA. η αὐτοῖς them GLTTAW. θ τὸ πνεῦμα εὐθύς LTTA. κ συνεσπάραξεν LT. ι + ἐκ since LTTAW. λ καὶ εἰς πῦρ αὐτόν TA. μ ἀλλὰ T. ν δύνῃ LTTA. π — πιστεῦσαι TTTA. ρ — καὶ [L]TTA. σ εὐθύς TTA. τ — μετὰ δακρύων LTTA. θ — Κύριε GLTTAW. υ + ὁ the (crowd) T. φ ἄλαον καὶ κωφὸν πνεῦμα LTTA. ζ ἐπιτάσσω σοὶ TTA. η ἀπ' from L. θ κράζας GLTTAW. ι σπαράζας GLTTAW. κ — αὐτόν [L]TTA. λ + τοὺς τῆς LTTA.

to him saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 and wheresoever he taketh him, he tearth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη.
But Jesus, having taken him by the hand, raised up him, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἔδυνάμεθα ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος θνητὸν οὐδὲν δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
And when he was entered into a house his disciples asked him apart, Because [of what] we were not able to cast out it? And he said to them, This kind can go out except by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.

30 ἸΚαὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τις γινῇ. 31 Ἰδιδάσκον γὰρ τοὺς μαθητάς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἡγνόνουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
And from thence having gone forth they went through Galilee; and he would not that anyone should know [it]; he was teaching his disciples, and said to them, The Son of man is delivered into [the] hands of men, and they will kill him; and having been killed, on the third day he will arise. But they understood not the saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth me; but him that sent me. 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and

33 Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοῦς διελογίζεσθε; 34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ὅτι ὁ μέγιστος ὁ ἐν τῇ ὁδῷ, τίς μείζων. 35 καὶ καθίσας ἐφώνησεν τοῖς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. 36 Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσσοις αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, 37 Ὅς ἐάν τις ἐν τῶν τοιοῦτων παιδίων δεξῇται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐάν τις ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. 38 Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, Διδάσκαλε, εἶδομέν τινα τῶν ὀνοματί σου ἐκβάλλοντα δαιμόνια, οὓς οὐκ ἀκολουθεῖ
And he came to Capernaum; and in the house being asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had been discussing by the way, who [was] greater. And sitting down he called the twelve, and he says to them, If anyone desires first to be, he shall be last of all and servant. And having taken a little child he set it in their midst; and having taken [in his] arms αὐτὸ εἶπεν αὐτοῖς, Whoever one of such little children shall receive in my name, me receives; and whoever me shall receive, not me receives, but him who sent me. And answered him John saying, Teacher, we saw some one in thy name casting out demons, who follows not

^a τῆς χειρὸς αὐτοῦ his hand LTr. ^b εἰσελθόντος αὐτοῦ LTr. ^c κατ' ἰδίαν ἐπηρώτων αὐτόν LTr. ^d ὅτι O ti wherefore LW. ^e καὶ νηστεία T[A]. ^f Κάκειθεν LTr. ^g ἐπορεύοντο LTr. ^h γινῇ LTr. ⁱ μετὰ τρεῖς ἡμέρας after three days LTr. ^j ἦλθον they came LTr. ^k Καπερναούμ LTr. ^l πρὸς ἑαυτοῦς LTr. ^m [ἐν τῇ ὁδῷ] L. ⁿ ἐν τῇ LTr. ^o παιδίων τούτων of these little children T. ^p δέχεται should receive TTr. ^q ἀπεκρίθη [δὲ] L; ἔφη spoke (to him) TTr. ^r — ὁ αὐτός. ^s — λέγων T. ^t + ἐν ELTr. ^u — ὅς οὐκ ἀκολουθεῖ ἡμῖν G.

ἡμῖν¹¹ καὶ ἐκωλύσαμεν¹² αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.¹³
us, and we forbade him, because he follows not us.

39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν
But Jesus said, Forbid not him; for no one there is

ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται
who shall do a work of power in my name, and be able

ταχὺ κακολογησαί με. 40 ὃς γὰρ οὐκ ἐστὶν καθ' ὑμῶν.¹⁴ ὕπὲρ
readily to speak evil of me; for he who is not against you, for

ὑμῶν¹⁵ ἐστίν. 41 ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον
you is. For whosoever may give to drink you a cup

ὑδατος ἐν τῷ ὀνόματί μου,¹⁶ ὅτι χριστοῦ ἐστε, ἀμὴν λέγω
of water in my name, because Christ's ye are, verily I say

ὑμῖν, οὐ μὴ ἴαπολέσῃ¹⁷ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν
to you, in no wise should he lose his reward. And whosoever

σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν ἰσχυρῶν εἰς
may cause to offend one of the little ones who believe in

ἐμέ,¹⁸ καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται λίθος μυλικὸς¹⁹
me, good it is for him rather if is put a millstone

περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
about his neck, and he has been cast into the sea.

43 Καὶ ἔὰν σκανδαλίζῃ²⁰ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν.
And if should cause to offend thee thy hand, cut off it:

καλὸν σοι ἐστὶν²¹ κυλλὸν²² εἶναι τὴν ζωὴν εἰσελθεῖν,²³
good for thee it is maimed into life to enter, [rather]

ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
than the two hands having to go away into the Gehenna, into the

πῦρ τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ
fire the unquenchable, where their worm dies not, and

τὸ πῦρ οὐ σβέννυται.²⁴ 45 καὶ ἔὰν ὁ πόδις σου σκανδαλίζῃ
the fire is not quenched. And if thy foot should cause to offend

σε, ἀπόκοψον αὐτόν· καλὸν ὅτι ἐστὶν σοι²⁵ εἰσελθεῖν εἰς τὴν
thee, cut off it: good it is for thee to enter into

ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
life lame, [rather] than the two feet having to be cast into

τὴν γέενναν, ἧς τὸ πῦρ τὸ ἄσβεστον,²⁶ 46 ὅπου ὁ σκώληξ
the Gehenna, into the fire the unquenchable, where worm

αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.²⁷ 47 καὶ ἔὰν ὁ
their dies not, and the fire is not quenched. And if

ὀφθαλμός σου σκανδαλίζῃ σε, ἐκβάλε αὐτόν· καλὸν
thine eye should cause to offend thee, cast out it: good

σοι ἐστὶν²⁸ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
for thee it is with one eye to enter into the kingdom

θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-
of God, [rather] than two eyes having to be cast into the Gehenna

ναν τοῦ πυρός,²⁹ 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ
na of fire, where their worm dies not, and the

πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ
fire is not quenched. For everyone with fire shall be salted, and

πᾶσα θυσία ἀλὶ ἀλισθήσεται.³⁰ 50 καλὸν τὸ ἅλας,³¹
every sacrifice with salt shall be salted. Good [is] the salt,

we forbid him, be-
cause he followeth not
us. 39 But Jesus said,
Forbid him not: for
there is no man which
shall do a miracle in
my name, that can
lightly speak evil of
me. 40 For he that is
not against us is
on our part. 41 For
whosoever shall give
you a cup of water to
drink in my name,
because ye belong to
Christ, verily I say
unto you, he shall not
lose his reward. 42 And
whosoever shall offend
one of these little ones
that believe in me, it
is better for him that
a millstone were hang-
ed about his neck, and
he were cast into the
sea. 43 And if thy
hand offend thee, cut
it off: it is better for
thee to enter into life
maimed, than having
two hands to go into
hell, into the fire that
never shall be quenched:
44 where their
worm dieth not, and
the fire is not quenched.
45 And if thy foot
offend thee, cut it off:
it is better for thee to
enter halt into life,
than having two feet
to be cast into hell,
into the fire that never
shall be quenched:
46 where their worm
dieth not, and the
fire is not quenched.
47 And if thine eye
offend thee, pluck it
out: it is better for
thee to enter into the
kingdom of God with
one eye, than having
two eyes to be cast
into hell fire: 48 where
their worm dieth not,
and the fire is not
quenched. 49 For every
one shall be salted with
fire, and every sacrifice
shall be salted with
salt. 50 Salt is good:

¹¹ ἐκωλύομεν TTrA. ¹² [ὅτι οὐκ ἀκολουθεῖ ἡμῖν] Tr; ὅτι οὐκ ἠκολούθει ἡμῖν because he was not following us T. ¹³ ἡμῶν us EITrAw. ¹⁴ — τῷ GLTTrAw. ¹⁵ — μου (read [my]) GLTrA. ¹⁶ + ὅτι that [1.] JTrA. ¹⁷ ἀπολέσει shall he lose LTr. ¹⁸ + τούτων (read of these little ones) LTr[A]. ¹⁹ πῦρ ὀνικός, millstone turned by an ass LTrA. ²⁰ σκανδαλίσῃ T. ²¹ ἐστίν σε LTTTrA. ²² εἰσελθεῖν εἰς τὴν ζωὴν LTTTrAw. ²³ — verse 44 T[Tr]. ²⁴ + [γὰρ] for L. ²⁵ ἐστίν σε LTTTrAw. ²⁶ — εἰς τὸ πῦρ τὸ ἄσβεστον [1.] LTT[A]. ²⁷ — verse 46 T[Tr]. ²⁸ σέ ἐστίν TTrA. ²⁹ — τοῦ πυρός LTTTrA. ³⁰ — καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται T[Tr]. ³¹ ἅλας T.

but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

X. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 and they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me,

ἐὰν δὲ τὸ ἡάλας ἄναλον γίνεται, ἐν τίνι αὐτὸ ἀρτύσετε; but if the salt saltless is become, with what it will ye season? ἔχετε ἐν ἑαυτοῖς ἡάλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις. Have in yourselves salt, and be at peace with one another.

10 Ὅτι καὶ ἐξ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, And thence rising up he comes into the borders of Judæa, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν by the other side of the Jordan. And come together again ὄχλοι πρὸς αὐτόν, καὶ ὥς ἐβίβητο πάλιν ἐδίδασκεν crowds to him, and as he had been accustomed again he taught αὐτούς. 2 Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν them. And coming to [him] the Pharisees asked αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες him if it is lawful for a husband a wife to put away, tempting αὐτόν. 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο him. But he answering said to them, What 'you' did 'command' Μωσῆς; 4 Οἱ δὲ εἶπον, Ὅτι Μωσῆς ἐπέτρεψεν βιβλίον ἀποστασίου γράφαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς voice to write, and to put away. And answering Jesus εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν said to them, In view of your hardness of heart he wrote for you τὴν ἐντολὴν ταύτην· 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ this commandment; but from [the] beginning of creation male and θήλυ ἐποίησεν αὐτούς ὁ θεός. 7 Ἔνεκεν τούτου καταλείψει female, 'made' 'them' 'God'. On account of this shall 'leave' ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται ὁ πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο joined to his father and mother, and shall be ἓν ὡς ἓν σὰρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. 9 Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 10 Καὶ ἐν therefore God united together, 'man' let 'not' separate. And in τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τούτου αὐτοῦ ὁ ἐπηρώτησαν αὐτόν. 11 καὶ λέγει αὐτοῖς, Ὅς ἐάν τις ἀπολύσῃ asked him. And he says to them, Whoever should put away τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' his wife and should marry another, commits adultery against αὐτήν. 12 καὶ ἐάν τις γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ ἄν ἄνθρωπος ἐπὶ ἄλλῳ μοιχᾶται. be married to another, she commits adultery.

13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψῃ αὐτῶν· And they brought to him little children, that he might touch them. οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρονσιν. 14 Ἰδὼν δὲ But the disciples rebuked those who brought them. But having seen [it] ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία Jesus was indignant, and said to them, Suffer the little children

ἡάλας T. ἡάλας LTTA. ὅτι καὶ ἐκεῖθεν LTTA. W. καὶ αὐτὸν LTTA. συμπορεύονται T. b. — οἱ GLTA. W. c. ἐπρωτῶν were asking LTTA. d. Μωσῆς LTTA. W. e. εἶπαν LTTA, f. ἐπέτρεψεν Μωσῆς LTTA; Μωσῆς ἐπέτ. W. g. ὁ δὲ but TTA. h. — ὁ θεός (read he made them) [LTTA]. i. — καὶ προσκολληθήσεται T. k. τῇ γυναίκα L; — πρὸς τὴν γυναῖκα T. l. εἰς τὴν οἰκίαν LTTA. m. αὐτοῦ (read the disciples) [LTTA]. n. τούτου this LTTA. o. ἐπρωτῶν were asking TA. p. ἂν LTTA. q. αὐτὴ ἀπολύσασα she putting away TTA. r. — καὶ TTA. s. γαμήσῃ ἄλλον should marry another LTTA.

ἔρχεσθαι πρὸς με, ¹καὶ¹¹ μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων
to come to me, and do not hinder them; for of such
ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 ἂμην λέγω ὑμῖν, ²ὅς² ἐάν¹¹
is the kingdom of God. Verily I say to you, Whoever
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ
shall not receive the kingdom of God as a little child, in no wise
εἰσέλθῃ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτά, ³ῥ³
shall enter into it. And having taken ²in [his] ¹arms ¹them,
ταῖς χεῖρας ἐπ' αὐτὰ ⁴ἠϋλόγει αὐτά.¹¹
having laid [his] hands on them he blessed them.

17 Καὶ ἐκπορευομένον αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ
And as he went forth into [the] way, ²running ¹up ¹one and
γονυπετήσας αὐτὸν ἐπὶ ῥώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί
kneeling down to him a knee him, ²Teacher ¹good, what
ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς
shall I do that life eternal I may inherit? But Jesus
εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ
said to him, Why me callest thou good? No one [is] good except
εἷς, ὁ θεός. 19 τὰς ἐντολάς οἶδας, ⁵Μὴ μοιχεύῃς⁶
one, God. The commandments thou knowest: Thou shouldst not commit

μὴ φονεύῃς¹¹ μὴ κλέψῃς¹¹
adultery; thou shouldst not commit murder; thou shouldst not steal; thou
μὴ ψευδομαρτυρήσῃς¹¹ μὴ ἀποστερήσῃς¹¹ τίμα τὸν
shouldst not bear false witness; thou shouldst not defraud; honour
πατέρα σου καὶ τὴν μητέρα⁷. 20 Ὁ δὲ ἀποκριθεὶς⁸ βέλεν¹¹
thy father and mother. And he answering said
αὐτῷ, Διδάσκαλε, ταῦτα πάντα⁹ ἐφυλάξαμην¹¹ ἐκ νεότητός
to him, Teacher, these all have I kept from youth
μου. 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ
my. And Jesus looking upon him loved him, and
εἶπεν αὐτῷ, Ἐν ¹⁰σοι¹¹ ὥστερεῖ¹¹ ὑπάγε, ὅσα ἔχεις πώλη-
said to him, One thing to thee is lacking: go, as much as thou hast sell
σον καὶ δός τοῖς¹¹ πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν
and give to the poor, and thou shalt have treasure in
οὐρανῷ¹¹ καὶ δεῦρο, ἀκολούθει μοι, ἔσῃς τὸν σταυρόν.¹¹ 22 Ὁ δὲ
heaven; and come, follow me, taking up the cross. But he,
στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος¹¹ ἦν γὰρ ἔχων
being sad at the word, went away grieved, for he had
κτῆματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
possession many. And looking around Jesus says
μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς
to his disciples, How difficultly those riches having into
τὴν βουσιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἔθαμ-
the kingdom of God shall enter! And the disciples were as-
βουήντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
tonished at his words. But Jesus answering
λέγει αὐτοῖς, ¹²Ἔκνα,¹¹ πῶς δύσκολόν ἐστιν ¹τοὺς πεποιθότας¹¹
says to them, Children, how difficult it is [for] those who trust
ἐπὶ ¹³τοῖς¹¹ χρήμασιν¹¹ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
in riches into the kingdom of God to enter!
25 εὐκοπώτερόν ἐστιν κάμηλον διὰ ¹⁴τῆς¹¹ τρυμαλιᾶς ¹τῆς¹¹
Easier it is [for] a camel through the eye of the

and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle,

¹ — καὶ GTTAW ² ἂν LTTA. ³ + κατενλόγει he blesses [them] TTA. ⁴ εὐλόγει αὐτά he blesses them LW; — ἠϋλόγει αὐτά TTA. ⁵ Μὴ φονεύῃς, μὴ μοιχεύῃς L. ⁶ — σου thy (mother) LT. ⁷ — ἀποκριθεὶς T. ⁸ εἶπεν TTA. ⁹ πάντα ταῦτα L. ¹⁰ ἐφύλαξα I. ¹¹ σε thee TA. ¹² — τοῖς LTTAW. ¹³ — ἄρας τὸν σταυρόν [L]TTA. ¹⁴ τεκνία L. ¹⁵ — τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν T. ¹⁶ — τοῖς LTTAW. ¹⁷ — τῆς (read au εἰς οἱ a needle) LTTW.

than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or wife, or children, or lands, for my sake, and the gospel's, 30 but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him,

ραφίδος^m εἰσελθεῖν,ⁿ ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
needle to pass, than [for] a rich man into the kingdom of God
εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς
to enter. And they exceedingly were astonished, saying among
ἐαυτοὺς, Καὶ τίς δύναται σωθῆναι; 27 Ἐμβλέψας·^a δὲ^b αὐτοῖς
themselves, And who is able to be saved? But looking on them
ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις^c ἀδύνατον, ἀλλ' οὐ παρὰ
Jesus says, With men [it is] impossible, but not with
Πτῷ^d θεῷ· πάντα γὰρ δυνατὰ^e ἐστίν^f παρὰ τῷ θεῷ. 28 Καὶ^g
God; for all things² possible¹ are with God. And
ἤρξατο^h ὁ Πέτρος λέγεινⁱ αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα,
began¹ Peter to say to him, Lo, we left all,
καὶ ἠκολουθήσαμεν^j σοι. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,^k
and followed thee. But answering Jesus said,
Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν^l ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς,
Verily I say to you, No one there is who has left house, or brothers,
ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα,^m ἢ γυναῖκα,ⁿ ἢ τέκνα, ἢ
or sisters, or father, or mother, or wife, or children, or
ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 ἐὰν· μὴ· λίβη
lands, for the sake of me and of the glad tidings, that shall not receive
ἐκατονταπλασίονα νῦν ἐν τῷ· καὶ· τοῦ· τοῦ· οἰκίας καὶ ἀδελ-
a hundredfold now in this time: houses and bro-
φούς καὶ ἀδελφάς καὶ μητέρας^o καὶ τέκνα καὶ ἀγροὺς, μετὰ
thers and sisters and mothers and children and lands, with
διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ· ἐρχομένου· ζωῆν αἰώνιον. 31 πολ-
persecutions, and in the age that is coming life eternal. Many
λοὶ δὲ ἐσονται πρῶτοι ἔσχατοι, καὶ οἱ^p ἔσχατοι πρῶτοι.
but shall be first last, and the last first.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ
And they were in the way going up to Jerusalem, and
ἦν πρᾶγῶν αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ^q
was going on before them Jesus, and they were astonished, and
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς
following were afraid. And having taken to [him] again the
δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ
twelve, he began them to tell the things which were about to him
συμβαίνειν· 33 Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ^r
to happen: Behold, we go up to Jerusalem, and
ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
the Son of man will be delivered up to the chief priests and
τοῖς^s γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ
to the scribes, and they will condemn him to death, and
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ ἐμπαΐξουσιν αὐτῷ,
will deliver up him to the Gentiles. And they will mock him,
καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀπο-
and will scourge him, and will spit upon him, and will
κτενοῦσιν αὐτόν·^t καὶ τῇ τρίτῃ ἡμέρᾳ^u ἀναστήσεται.
kill him; and on the third day he will rise again.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης· οἱ^v
And come up to him James and John, the

^m διελθεῖν EGLTTAW.

^q — ἐστίν (read [are]) TTR.

have followed LTTAW.

Jesus said (— ἀποκ. δὲ) TA.

^r + ἕνεκεν for the sake of [L]TTAW.

and those TTR. ^c — τοῖς L.

^t — αὐτόν (read [him]) [L]TTTR.

ⁿ — δὲ but TTRA.

^z — καὶ GLTTAW.

^v ἀποκριθεὶς (omit but) ὁ Ἰησοῦς εἶπεν GLTW; ἐφῆ ὁ Ἰησοῦς

^u ἢ μητέρα, ἢ πατέρα LTTA.

^u μητέρα mother LTR.

^a — οἱ GLW.

^d καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν LTTA.

^f μετὰ τρεῖς ἡμέρας after three days LTTA.

^o + [τοῦτο] this [is] L.

^h λέγειν ὁ Πέτρος TA.

^h ἠκολουθήκαμεν

^h ἢ γυναῖκα LTTA.

^h οἱ δὲ

^h οἱ δὲ

^h οἱ δὲ

^h οἱ δὲ

^p — τῷ TTRA.

^h ἠκολουθήκαμεν

^h ἢ γυναῖκα LTTA.

^h οἱ δὲ

^h οἱ δὲ

^h οἱ δὲ

^h οἱ δὲ

^h οἱ δὲ

υἱοὶ Ζεβεδαίου, λέγοντες^h, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν
sons of Zebedee, saying, Teacher, we desire that whatever
αἰτήσωμενⁱ ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέτε
we may ask thou wouldst do for us. And he said to them, What do ye desire

ἡμῖν; 37 Οἱ δὲ εἶπον^k αὐτῷ, Δός ἡμῖν, ἵνα εἰς
me for you? And they said to him, Give to us, that one

ἐκ δεξιῶν σου^l καὶ εἰςⁿ ἐξ ἐξωνύμων σου^m καθίσωμεν. ἐν
at thy right hand and one at thy left hand we may sit in
τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί
thy glory. But Jesus said to them, Ye know not what

αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον^o ὃ ἐγὼ πίνω, καὶ^p τὸ
ye ask. Are ye able to drink the cup which I drink, and 'the

βάπτισμα^q ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
'baptism which I am baptized [with], to be baptized [with]?

39 Οἱ δὲ εἶπον^r αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
And they said to him, We are able. But Jesus said to them,

Τὸ μὲν^s ποτήριον ὃ ἐγὼ πίνω, πίεσθε^t καὶ τὸ βάπτισμα
The indeed cup which I drink, ye shall drink; and the baptism

ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε^u. 40 τὸ δὲ καθί-
which I am baptized [with], ye shall be baptized [with]; but to sit

σαι ἐκ δεξιῶν μου^v καὶ^w ἐξ ἐξωνύμων μου^x οὐκ ἔστιν ἐμὸν
at my right hand and at my left hand is not mine

δοῦναι, ἀλλ'^y οἷς ἡτοιμάσται. 41 Καὶ ἀκούσαν-
to give, but [to those] for whom it has been prepared. And having

τες^z οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ
heard [this] the ten began to be indignant about James and

Ἰωάννου 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς^{aa} λέγει
John. But Jesus having called to [him] them says

αὐτοῖς, Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
to them, Ye know that those who are accounted to rule over the nations

κατακυριεύουσιν αὐτῶν^{ab} καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-
exercise lordship over them; and their great ones exercise authority

σιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται^{ac} ἐν ὑμῖν^{ad} ἀλλ'^{ae}
over them; not thus however shall it be among you; but

ὅς^{af} ἂν^{ag} θέλῃ γενέσθαι μέγας^{ah} ἐν ὑμῖν^{ai}, ἔσται^{aj} διάκονος
whoever desires to become great among you, shall be servant

ὑμῶν. 44 καὶ ὅς^{ak} ἂν^{al} θέλῃ γενέσθαι πρῶτος^{am}, ἔσται^{an}
your; and whoever desires of you to become first, shall be

πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν
of all bondman. For even the Son of man came not

διακοινηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
to be served, but to serve, and to give his life

λύτρον ἀντὶ πολλῶν.
a ransom for many.

46 Καὶ ἔρχονται^{ao} εἰς^{ap} Ἱεριχὼ^{aq} καὶ ἐκπορευομένου αὐτοῦ
And they come to Jericho; and as he was going out

ἀπὸ Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ,
from Jericho, and his disciples, and a crowd large,

υἱὸς Τιμαίου Βαρτίμαιος εὐ^{ar} τυφλὸς^{as} ἑκάθητο παρὰ τὴν
son of Timæus, Bartimæus the blind [man], was sitting beside the

saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. 47 And when

^h + αὐτῷ to him [L] TTR. ⁱ + σε thee LTTAW. ^k ποιήσω I should do LTr; μὲ ποιήσω T. ^l εἶπαν LTTA. ^m σου ἐκ δεξιῶν TTR. ⁿ + σου thy T. ^o ἀριστέρων TTR. ^p — σου (read [thy] left hand) [L] TTR. ^q ἡ οἱ LTTA. ^r εἶπαν TTR. ^s — μὲν TTR. ^t — μου (read [my] left hand) GLTTAW. ^u καὶ προσκαλεσάμενος αὐτούς ὁ Ἰησοῦς LTTA. ^v ἔστιν it is LTTA. ^w ἂν LTT. ^x μέγας γενέσθαι TTR. ^y ὑμῶν διάκονος GLTTAW. ^z ἂν οἱ TTR. ^{aa} ἐν ὑμῖν among you L. ^{ab} εἶναι to be LTr. ^{ac} ἔρχεται he comes L. ^{ad} Ἱεριχὼ T. ^{ae} + ὁ the (son) LTTAW. ^{af} — ὁ (read a blind [man]) LTTA. ^{ag} + προσαίτης a beggar TTR.

he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

XI. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they

ὁδὸν ἱεροσολαίων. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος¹ way, begging. And having heard that Jesus the Nazarean² ἔστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς³ Δαβὶδ, Ἰησοῦ, it was, he began to cry out and to say, Son of David, Jesus, (lit. it is) ἐλέησόν με. 48 Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ⁴ have pity on me. And rebuked him many that he should besilent; ὁ δὲ πολλῶ μᾶλλον ἐκράζειν, γιὼς Δαβὶδ, ἐλέησόν με. but he much more cried out, Son of David, have pity on me. 49 Καὶ στάς ὁ Ἰησοῦς⁵ εἶπεν αὐτὸν φωνηθῆναι⁶ καὶ And having stopped Jesus asked for him to be called. And φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, θάρσει⁷ they call the blind [man], saying to him, Be of good courage; ὁ γείρει, φωνεῖ σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, rise up, he calls thee. And he casting away his garment, ἤλυσεν⁸ ἑλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς λέγει⁹ having risen up he came to the Jesus. And answering says αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιῶ σοί; Ὁ δὲ τυφλός¹⁰ to him Jesus, What dost thou desire I should do to thee? And the blind εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰη- [man] said to him, Rabboni, that I may receive sight. And Je- σοῦς εἶπεν αὐτῷ, Ὑπάγε¹¹ ἡ πίστις σου σέσωκέν σε. Καὶ sus said to him, Go, thy faith has healed thee. And εὐθέως¹² ἀνέβλεψεν. καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ. immediately he received sight, and followed Jesus in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγή¹³ And when they drew near to Jerusalem, to Bethphage καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο and Bethany, towards the mount of Olives, he sends two τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν of his disciples, and says to them, Go into the κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς village, that opposite you, and immediately entering into αὐτὴν εὐρήσατε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων¹⁴ it ye will find a colt tied, upon which no one of men κεκάθικεν¹⁵ ἔλυσαντες αὐτὸν ἀγάγετε. 3 καὶ ἂν τις ὑμῖν has sat: having loosed it lead [it]. And if anyone to you εἴπῃ, Τί ποιεῖτε τοῦτο; εἵπατε, ὅτι ὁ κύριος αὐτοῦ χρειαν¹⁶ say, Why do ye this? say, The Lord of it need ἔχει¹⁷ καὶ εὐθέως αὐτὸν ἀποστελεῖ¹⁸ ὡςδε. 4 Ἀπῆλθον δέ, has, and immediately it he will send hither. And they departed, καὶ εὑρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ and found the colt tied at the door without, by τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. 5 καὶ τινες τῶν ἐκεῖ ἐστη- the cross way, and they loose it. And some of those there stand- κόντων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; 6 Οἱ δὲ ing said to them, What are ye doing loosing the colt? And they μαρτύρονται αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφῆκαν¹⁹ said to them as commanded Jesus. And they allowed

i — προσαιτῶν TTrA. h Ναζαρηὶνός LTrA. l γιὼς LTrA. m Δαβὶδ LTrA; Δαβὶδ GW.
n εἶπεν, φωνήσατε αὐτὸν said, call ye him TTrA. o γείρει GLTTAW. p ἀναπηδήσας having leaped up LTTAW. q αὐτῷ ὁ Ἰησοῦς εἶπεν Jesus said to him TTrA. r σοὶ θέλεις ποιῶ; T.
s Ῥαββονί GLTTAW. t εὐθύς TTrA. u αὐτῷ him GLTTAW. v Ἱεροσόλυμα LTTAW.
w καὶ εἰς Βηθανίαν LT. x ἀπέστειλεν he sent L. y εὐθύς TTrA. z αὐτῷ not yet (read no one yet) LT. b + οὕτω T. c λύσατε αὐτόν καὶ λύετε it and LTTA. d φέρετε bring TTrA. e — ὅτι LTTrA. f εὐθύς LTTrA. g ἀποστέλλει he sends GLTTAW. h + πάλιν back TTr. iα καὶ ἀπῆλθον LTTA. ka — τὸν (read a colt) GLTTAW. la — τὴν (read a door) TrA. ma εἶπαν T. na εἶπεν said LTTA.

αὐτοῦς. 7 καὶ ᾠγαγον¹ τὸν πῶλον πρὸς τὸν Ἰησοῦν· καὶ
 them. And they led the colt to, Jesus. And
 ῥέπτεβαλον² αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.³
 they cast upon it their garments, and he sat on it;
 8 πολλοὶ δὲ⁴ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ⁵
 and many their garments strewed on the way, and others
 ἔστοιβάδας⁶ ἔκοπτον⁷ ἐκ τῶν δένδρων,⁸ καὶ ἔστρωννυνον⁹
 branches were cutting down from the trees, and were strewing
 εἰς τὴν ὁδόν.¹⁰ 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦν-
 [them] on the way. And those going before and those follow-
 τες ἔκραζον, λέγοντες,¹¹ Ὡσαννά· εὐλογημένος ὁ
 ing were crying out, saying, Hosanna! blessed [be] he who
 ἐρχόμενος ἐν ὀνόματι κυρίου. 10 εὐλογημένη ἡ ἐρχο-
 comes in [the] name of [the] Lord. Blessed [be] the com-
 μένη βασιλεία¹² ἔν ὀνόματι κυρίου¹³ τοῦ πατρὸς ἡμῶν
 ing kingdom 'in [the] name 'of [the] 'Lord 'of 'our 'father
 Δαβὶδ.¹⁴ Ὡσαννά ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς
 'David. Hosanna in the highest! And 'entered 'into
 Ἱεροσόλυμα¹⁵ ὁ Ἰησοῦς καὶ¹⁶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
 'Jerusalem 'Jesus and into the temple; and having looked round on
 πάντα, ὅψιας¹⁷ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν
 all things, late already being the hour, he went out to Bethany
 μετὰ τῶν δώδεκα.
 with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,
 And on the morrow 'having 'gone 'out 'they from Bethany,
 ἐπεινύσεν· 13 καὶ ἰδὼν συκὴν¹⁸ μακρόθεν ἔχουσαν φύλλα,
 he hungered. And seeing a fig-tree afar off having leaves,
 ἦλθεν εἰ ἄρα εὐρήσει¹⁹ τι²⁰ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ'
 he went if perhaps he will find anything on it. And having come to
 αὐτήν, οὐδὲν εὑρεν εἰ μὴ φύλλα·²¹ οὐ γὰρ ἦν καιρὸς²² σύκων.
 it, nothing he found except leaves, for it was not [the] season of figs.
 14 καὶ ἀποκριθεὶς²³ ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἔκ σου εἰς
 And 'answering 'Jesus said to it, No more of thee for
 τὸν αἰῶνα²⁴ ἡμδεῖς²⁵ καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ²⁶
 ever 'any 'one 'fruit 'let 'eat. And 'heard 'disciples
 (lit. no one)
 αὐτοῦ. 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν
 'his. And, they come to, Jerusalem; and 'having 'entered
 ὁ Ἰησοῦς²⁷ εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας
 'Jesus into the temple he began to cast out those selling
 καὶ²⁸ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυ-
 and buying in the temple, and the tables of the money-
 βιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς
 changers and the seats of those selling the doves
 κατέστρεψεν· 16 καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος
 he overthrew, and suffered not that anyone should carry a vessel
 διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν, λέγων²⁹ αὐτοῖς,³⁰ Οὐ
 through the temple. And he taught, saying to them, 'Not

let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry: 13 and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves; 16 and would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto

ο φέρουσιν they bring TTrA. p ἐπιβάλλουσιν they cast upon GLTTrAW. q αὐτόν LTrA.
 r καὶ πολλοὶ TTrA. s στιβάδας LTrA. t κόψαντες having cut [them] down TTrA.
 v ἀγρῶν fields TTrA. w — καὶ ἐστρωννυνον εἰς τὴν ὁδόν TTrA. x — λέγοντες [L]TrA.
 y — ἐν ὀνόματι κυρίου GLTTrAW. z Δαυεὶδ LTrA; Δαυὶδ GN. a — ὁ Ἰησοῦς καὶ (read he entered) LTrA. b ὅψε T. c + ἀπὸ from LTrAW. d τι εὐρήσει LTrAW. e + [μόνα] only L.
 f οὐ γὰρ ἦν ὁ καιρὸς L; ὁ γὰρ καιρὸς οὐκ ἦν TTrA. g — ὁ Ἰησοῦς (read he said) GLTTrAW. h εἰς τὸν αἰῶνα ἐκ σου LTrA. i οὐδεὶς E. k — ὁ Ἰησοῦς GLTTrAW:
 l + τοὺς these LTrAW. m καὶ ἔλεγεν and said TTrA. n — αὐτοῖς [L]A.

¹ἀποκριθεὶς² εἶπεν αὐτοῖς, ³Ἐπερωτήσω ὑμᾶς κἀγὼ⁴ ἓνα λόγον, answering said to them ²Will ³I ask ⁴you I also one thing, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα and answer me, and I will tell you by what authority these things ποιῶ. 30 Τοῦ βαπτίσματος ¹Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ I do: The baptism of John from heaven was it or from ἀνθρώπων; ἀποκριθῆτέ μοι. 31 Καὶ ἐλογίζοντο² πρὸς ἑαυ- men? answer me. And they reasoned with them τοὺς, λέγοντες, Ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἔρει, ³Διατί⁴ selves, saying, If we should say, From heaven, he will say, Why ²οὐκ³ οὐκ ἐπιστεύσατε αὐτῷ; 32 Ἄλλ' ἂν⁴ εἰπωμεν, Ἐξ then did ye not believe him? but if we should say, From ἀνθρώπων, ἐφοβοῦντο τὸν λαόν. ²ἅπαντες³ γὰρ εἶχον τὸν men,— they feared the people; for all held ¹Ἰωάννην ²ὅτι ὄντως³ προφήτης ἦν. 33 καὶ ἀποκριθέντες ⁴λέ- John that indeed a prophet he was. And answering they γουσιν τῷ Ἰησοῦ, ²Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς³ λέγει say to Jesus, We know not. And Jesus answering says αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. to them, Neither ¹I tell you by what authority these things I do.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς ⁴λέγειν.⁵ Ἄμπελῶνα And he began to them in parables to say, ¹A vineyard ²ἐφύτευσεν ἄνθρωπος,³ καὶ περιέθηκεν. φραγμόν, καὶ ὠρυξεν ⁴planted ¹a man, and placed about [it] a fence, and dug ὑπολήνιον, καὶ ὠκοδόμησεν πύργον, καὶ ²ἐξέδοτο³ αὐτὸν a wine-vat, and built a tower, and let out it γεωργοῖς, καὶ ἀπέδημυσεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς to husbandmen, and left the country. And he sent to the γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν husbandmen at the season a bondman, that from the husbandmen λάβῃ ἀπὸ τοῦ καρποῦ⁴ τοῦ ἀμπελῶνος 3 ⁵οἱ δὲ⁶ λα- he might receive from the fruit of the vineyard. But they having βόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν ²taken ¹him ³beat, and sent [him] away empty. And again ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· ³κάκεινον⁴ λιθοβολή- he sent to them another bondman, and him having ²σαντες³. ¹ἔκεφαλαιώσαν,² καὶ ³ἀπέστειλαν ἡτιμωμένον.⁴ stoned they struck on the head, and sent [him] away having insulted [him]. 5 καὶ ¹πάλιν² ἄλλον ἀπέστειλεν· ³κάκεινον⁴ ἀπέκτειναν· καὶ And again another he sent, and him they killed; also πολλοὺς ἄλλους, ²μοῖς³ μὲν δέροντες, ⁴μοῖς⁵ δὲ ⁶ἀποκτείνον- many others, ¹some ²beating, and ³others ⁴killing. ⁵τες.⁶ 6 ἔτι ²οὓν³ ἓνα υἱὸν ἔχων⁴ ἀγαπητὸν ⁵αὐτοῦ⁶, Yet therefore ²one. ³son ⁴having ⁵beloved ⁶his own, ἀπέστειλεν ⁷καὶ⁸ αὐτὸν ⁹πρὸς αὐτοὺς ἔσχατον,¹⁰ λέγων, Ὅτι he sent also him to them last, saying, Ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ γεωργοὶ ¹¹εἶπον They will have respect for my son. But those husbandmen said

answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away shamefully handled. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among them-

¹ — ἀποκριθεὶς TTRa. ² κἀγὼ ὑμᾶς L; — κἀγὼ (read ἐπερ. I will ask) TTRa. ³ + τὸ LTTRAW. ⁴ διελογίζοντο LTTRAW. ⁵ Δια τί LTRa. ⁶ — οὐν LTTRAW. ⁷ ὡς ἀλλὰ (read but should we say) LTTRAW. ⁸ πάντες L. ⁹ ὄντως ὅτι TTRa. ¹⁰ τῷ Ἰησοῦ λέγουσιν TTRa. ¹¹ (ἀποκριθεὶς) ὁ Ἰησοῦς L; — ἀποκριθεὶς TTRa. ¹² λαλεῖν LTTRa. ¹³ ἄνθρωπος ἐφύτευσεν T. ¹⁴ ἐξέδοτο TA. ¹⁵ τῶν καρπῶν the fruits TTRa. ¹⁶ καὶ and LTTRa. ¹⁷ — λιθοβολήσαντες LTTRa. ¹⁸ ἐκεφαλαιώσαν T. ¹⁹ ἡτιμῶσαν insulted LTR; ἡτιμῶσαν TA. ²⁰ — πάλιν GLTTRa. ²¹ οὓς LTTRa. ²² ἀποκτείνοντες GLTTRa. ²³ — οὐν [L]TTRa. ²⁴ ἔχων υἱόν L; εἶχεν υἱὸν TTRa. ²⁵ — αὐτοῦ LTTRa; αὐτοῦ W. ²⁶ — καὶ [L]TTRa. ²⁷ ἔσχατον πρὸς αὐτοὺς LTTRa. ²⁸ πρὸς αὐτοὺς εἶπα TTRa; εἶπαν πρὸς αὐτοὺς L.

seives, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 this was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. 17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

πρὸς ἑαυτοῦς, "Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀπο- among themselves, This is the heir: come, let us κτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 καὶ λαβόντες kill him, and ours will be the inheritance. And having taken αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. him they killed [him], and cast forth [him] outside the vineyard. 9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ What therefore will do the Lord of the vineyard? He will come and ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. will destroy the husbandmen, and will give the vineyard to others. 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν "Not even this scripture did ye read? [The] stone which ἠρρέθη ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. 11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν θαν- of [the] corner: from [the] Lord was this; and it is won- μαστή ἐν ὀφθαλμοῖς ἡμῶν. 12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, derful, in our eyes. And they sought him to lay hold of, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς and they feared the crowd; for they knew that against them τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπῆλθον. the parable he speaks. And leaving him they went away.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. 14 καὶ οἱ δεῖ and of the Herodians, that him they might catch in discourse. And they ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, having come say to him, Teacher, we know that true thou art, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς and there is care to thee about no one; for 'not 'thou 'lookest on [the] πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ appearance of men, but with truth the way of God διδάσκεις. 15 Ζήξουσιν αὐτὸν καὶ δοῦναι ἢ οὐ; 15 δώμεν teachest: Is it lawful tribute to Cæsar to give or not? Should we give ἢ μὴ δώμεν; Ὁ δὲ βεβδῶς αὐτῶν τὴν ὑπόκρισιν εἶπεν or should we not give? But he knowing their hypocrisy said αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. to them, Why me do ye tempt? Bring me a denarius that I may see [it]. 16 Οἱ δὲ ἠνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκών αὕτη καὶ And they brought [it]. And he says to them, Whose [is] this image and ἡ ἐπιγραφή; Ὁ δὲ εἶπεν αὐτῷ, Καίσαρος. 17 Καὶ the inscription? And they said to him, Cæsar's. And ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὁ δὲ εἶπεν αὐτῷ, Καί- answering Jesus said to them, Render the things of Cæ- σαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν ἑαυτοῖς, and the things of God to God. And they wondered at him.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν And come Sadducees to him, who say ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες; a resurrection there is not. And they questioned him, saying;

ἠ ἀπέκτειναν αὐτόν TTA. * + αὐτὸν him LTTAW. * — οὖν TA. γ καὶ and (read they say) LTTA. * + εἰπὲ οὖν ἡμῖν tell us therefore L. * δοῦναι κῆνον Καίσαρι LTr. b ἴδων having known T. c [βι'δε] L. d εἶπαν LTTA. e ὁ δὲ and (Jesus) LTTA. f — αὐτοῖς A. g Τὰ Καίσαρος ἀπόδοτε TTA. h ἐθαύμαζον LTr; ἐξεθαύμαζον greatly wondered T. i ἐπηρώτων LTTA.

19 Διδάσκαλε, ὁ Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελ-
Teacher, Moses wrote for us, that if of anyone a bro-
φος ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῆ,
ther should die and leave behind a wife and children leave not,
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ
that should take his brother the wife of him and
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ
raise up seed to his brother. Seven brethren
ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων
there were; and the first took a wife, and dying
οὐκ ἀφῆκεν σπέρμα. 21 καὶ ὁ δεῦτερος ἔλαβεν αὐτήν, καὶ
left no seed; and the second took her, and
ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα καὶ ὁ τρίτος
died, and neither he left seed; and the third
ὡσαύτως. 22 καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν
likewise. And took her the seven, and left no
σπέρμα. ἔσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή. 23 ἐν τῇ
seed. Last of all died also the woman. In the
οὖν ἀναστήσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται
therefore resurrection, when they shall arise, of which of them shall she be
γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 Καὶ ἀποκριθεὶς
wife? for the seven had her as wife. And answering
ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες
Jesus said to them, Not therefore do ye err, not knowing
τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ
the scriptures nor the power of God? For when from among
νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται,
[the] dead they rise, neither do they marry nor are given in marriage,
ἀλλ' εἰσὶν ὡς ἄγγελοι τοῖς ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ
but are as angels who [are] in the heavens. But concerning
τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
the dead, that they rise, have ye not read in the book
Μωσέως, ἔπι τῆς βύσσου, ὡς εἶπεν αὐτῷ ὁ θεός,
of Moses, [in the part] on, the bush, how spoke to him God,
λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ
saying, I [am] the God of Abraham and the God of Isaac and the
θεὸς Ἰακώβ; 27 Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ θεὸς
God of Jacob? He is not the God of [the] dead, but God
ζώντων. ὑμεῖς οὖν πολὺ πλανᾶσθε. 28 Καὶ προσελθὼν
of [the] living. Ye therefore greatly err. And having come up
εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς
one of the scribes, having heard them reasoning together, perceiving
ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν
that well them he answered, questioned him, Which is-
ἡ πρώτη πασῶν ἐντολή; 29 καὶ ὁ Ἰησοῦς ἀπεκρίθη
[the] first of all commandment? And Jesus answered
αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε,
him, [The] first of all the commandments [is], Hear,

* Μωσῆς LITRAW. ¹ μὴ ἀφῆ τέκνον leave no child TA. ^m — αὐτοῦ TTA. ⁿ + οὖν
therefore F.W. ^o μὴ καταλίπων having left behind no TTA. ^p — ἔλαβον αὐτήν [L]TTA.
^q — καὶ TTA. ^r ἔσχατον LTTA. ^s καὶ ἡ γυνὴ ἀπέθανεν LTTA. ^t — οὖν TTA.
^v — ὅταν ἀναστῶσιν [L]Tr. ^w ἔφη αὐτοῖς ὁ Ἰησοῦς Jesus said to them TTA. ^x γαμίσκονται
LITRAW. ^y — οἱ GLT[Tr]W. ^z Μωσέως LITRAW. ^a — τοῦ GLTRAW. ^b πῶς TTA.
^c — ὁ LITRAW. ^d — θεὸς GLTRAW. ^e — ὑμεῖς οὖν (read πλαν. ye err) T[Tr]A.
^f συζητούντων LTTA. ^g ἰδὼν having seen LTTA. ^h ἀπεκρίθη αὐτοῖς TTA. ⁱ πρώτη
πάντων ἐντολή GLW. ^j ἐντολὴ πρώτη πάντων TTA. ^{ka} ἀπεκρίθη ὁ Ἰησοῦς TTA. ^{la} — αὐτῷ
T[Tr]A. ^{ma} πάντων ἐντολὴ GW; πάντων [ἐντολὴ ἐστὶν] commandment of all is L; ἐστὶν
(read [The] first is) TTA.

ἀσπασμούς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
salutations in the market-places and first seats in the
συναγωγαῖς καὶ πρωτοκλισίαις ἐν τοῖς δειπνοῖς 40 οἱ ᾠκατεσ-
synagogues and first places at the suppers; who de-
θιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρά
your the houses of widows, and as a pretext 'nt 'great 'length
προσευχόμενοι οὗτοι ἡλψονται περισσότερον κρίμα.
'pray. These shall receive more abundant judgment.

41 Καὶ καθίτας ὁ Ἰησοῦς ὁκατέναντι τοῦ γαζοφυλα-
And 'having 'sat 'down 'Jesus opposite the treasury,
κίου ἐθιῶρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλά-
he saw how the crowd cast money into the treasury;
κιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ. 42 καὶ ἐλθοῦσα
and many rich were casting [in] much. And 'having 'come
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστιν κοδραντής.
'one 'widow 'poor cast [in] 'lepta 'two, which is a kodrantes.
43 καὶ προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ ῥέγει αὐτοῖς,
And 'having called to [him] his disciples he says to them,
'Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεον πάντων
Verily I say to you, that this 'widow 'poor more than all
ῥέβληκεν τὴν βαλόντων εἰς τὸ γαζοφυλάκιον. 44 πάν-
has cast [in] of those casting into the treasury. 44 πάν-
τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ
'for out of that which was abounding to them cast [in], but she
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν,
out of her destitution 'all 'as 'much 'as 'she 'had 'cast ['in],
ὅλον τὸν βίον αὐτῆς.
'whole 'her 'livelihood.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ
And as he was going forth out of the temple 'says 'to 'him
εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ
'one 'of 'his 'disciples, Teacher, see, what stones and
ποταπαὶ οἰκοδομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ,
what buildings! And Jesus answering said to him,
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ
Seest thou these great buildings? not at all shall be left
λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ. 3 Καὶ καθήμενου
stone upon stone which shall not be thrown down. 3 Καὶ καθήμενου
αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἠρώ-
'he upon the mount of Olives opposite the temple, 'ask-
των αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ
ed 'him 'apart 'Peter 'and 'James 'and 'John 'and
'Ἀνδρέας, 4 Εἰπέτε ἡμῖν πότε ταῦτα ἔσται; καὶ τί τὸ
'Andrew, Tell us when 'these 'things 'shall be? and what the
σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;
sign when 'should 'be 'about 'all 'these 'things to be accomplished?
5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς βαῦτοῖς ἤρξατο λέγειν, Βλέπετε
And Jesus answering to them began to say, Take heed
μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
lest anyone 'you 'mislead. For many will come in
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανή-
my name, saying, I am [he], and many they will

salutations in the market-places, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts: 40 which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

XIII. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 for many shall come in my name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars

¹ κατέσθοντες TTA. ² λήψονται LTTA. ³ — ὁ Ἰησοῦς [L]TTA. ⁴ ἀπέναντι Tr.
P εἶπεν he said GLTtr. ⁵ ἔβαλεν did cast [in] LTr. ⁶ βαλλόντων LTTAW. ⁷ + ἐκ of Tr[A].
⁸ ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς TTA. ⁹ + ὡδε here LTr. ¹⁰ λίθον TTr. ¹¹ ἐπὶ πρώ-
TTA. ¹² + ὁ T. ¹³ εἰπὸν LTTA. ¹⁴ ταῦτα πάντα συντελεῖσθαι L; ταῦτα συντελεῖσθαι πάν-
TTA. ¹⁵ — ἀποκριθεὶς TTA. ¹⁶ ἤρξατο λέγειν αὐτοῖς LTTA. ¹⁷ — γὰρ for TA.

and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains: 15 and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 and let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are

σουσιν. 7 ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος. 8 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐν βασιλείᾳ· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί. Ἐκάρχη ὡδίνων ταῦτα. 9 Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς· δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· καὶ kings ye will be brought for my sake, for a testimony to them; 10 καὶ εἰς πάντα τὰ ἔθνη καὶ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. 11 ὅταν δὲ ὁ ἀγάγῃ ὑμᾶς παραδιδόντες, γὰρ οὐ μὴ προμεριμᾶτε τί λαλήσετε, μηδὲ μελετᾶτε· ἀλλ' ὁ ὁ θεὸς δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. 12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατήρ καὶ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὀνομάζειν ἐμὸν ὄνομα· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 14 ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖν· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβᾶτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω· ἵνα αἱ εἰς τὴν οἰκίαν αὐτοῦ· 16 καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω αἱ τὰ ἱμάτια αὐτοῦ. 17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς

^d ἀκούετε ye hear of Tr ^e — γὰρ Tr[A]. ^f ἐπ' TA. ^g — καὶ Tr[A]. ^h — καὶ T[Tr][A].
ⁱ — καὶ ταραχαί LTr[A]. ^k ἀρχὴ a beginning LTr. ^l — γὰρ for Tr[A]. ^m πρῶτον δεῖ LTr[A]. ⁿ καὶ ὅταν and when LTr[A]. ^o ἄγῃσιν ULTr[A]W. ^p — μὴ μελετᾶτε [L]Tr[A].
^q ἂν L. ^r καὶ παραδώσει LTr[A]. ^s — τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου O[L]Tr[A].
^t ἐστὼς EG; ἐστηκὸς L; ἐστηκότα Tr[A]. ^v — δὲ L[Tr]. ^w — εἰς τὴν οἰκίαν [L]T.
^x εἰσελθάτω LTr. ^y τὴν αἱ Tr[A]. ^z — ὧν (read [is]) LTr.

ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν^d
 days! And pray that ^emay ^fnot ^gbe your flight
 χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα
 in winter; for ^hshall ⁱbe [in] ^jthose ^kdays tribulation, such as
 οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ^lἕκτισεν ὁ
 has not been the like from [the] beginning of creation which ^mcreated
 θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ ὁ κύριος
ⁿGod until now, and not at all shall be; and unless [the] Lord
 ἐκολόβωσεν^o τὰς ἡμέρας, οὐκ ἂν ἐσώθη ^pπᾶσα σὰρξ.
 had shortened the days, there would not have been saved any flesh;
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσεν τὰς
 but on account of the elect whom he chose, he has shortened the
 ἡμέρας. 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, ^qἸδοὺ, ὦδε ὁ
 days. And then if anyone to you say, Behold, here [is] the
 χριστός, ^rἢ ^sἰδοὺ, ^tἐκεῖ, ^uμὴ πιστεύετε. 22 ἔγερθήσονται
 Christ, or Behold, there, ye shall not believe [it] ^vThere ^wwill ^xarise
^yἄρ' ^zψευδόχριστοι καὶ ^{aa}ψευδοπροφῆται, καὶ ^{ab}ἰδύσουσιν^{ac} σημεῖα
 for false Christs and false prophets, and will give signs
 καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν ^{ad}καὶ^{ae} τοὺς ἐκλεκ-
 and wonders, to deceive if possible even the elect.
 τούς. 23 ὑμεῖς δὲ βλέπετε ^{af}ἰδοὺ, ^{ag}προεῖρηκα ὑμῖν πάντα.
 But ^{ah}ye ^{ai}take heed: lo, I have foretold to you all things.
 24 ^{aj}Ἄλλ' ^{ak}ἐν ἐκείναις ταῖς ἡμέραις, μετ' ^{al}τὴν θλίψιν ἐκείνην,
 But in those days, after that tribulation,
 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
 the sun shall be darkened, and the moon shall not give ^{am}light
 αὐτῆς, 25 καὶ οἱ ἀστέρες ^{an}τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,^{ao}
^{ap}her; and the stars of the heaven shall be falling out,
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
 and the powers which [are] in the heavens shall be shaken;
 26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
 and then shall they see the Son of man coming in
 νεφέλαις μετὰ δυνάμει καὶ δόξῃ. 27 καὶ τότε
 clouds with ^{aq}power ^{ar}great and glory; and then
 ἀποστελεῖ τοὺς ἀγγέλους ^{as}αὐτοῦ, ^{at}καὶ ἐπισυνάξει τοὺς
 he will send his angels, and will gather together
 ἐκλεκτοὺς ^{au}αὐτοῦ ^{av}ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ^{aw}ἄκρου
 his elect from the four winds, from [the] extremity
 γῆς ἕως ^{ax}ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε
 of earth to [the] extremity of heaven. But from the fig-tree learn
 τὴν παραβολήν ^{ay}ὅταν ^{az}αὐτῆς ἦδῃ ὁ κλάδος ^{ba}ἀπαλὸς γένη-
 the parable: when of already the branch tender is be-
 ται, καὶ ^{bb}ἐκφυῖ ^{bc}τὰ φύλλα, ^{bd}γινώσκετε ^{be}ὅτι ἐγγὺς τὸ θέρος
 come, and it puts forth the leaves, ye know that near the summer
 ἐστίν ^{bf}29 οὕτως καὶ ὑμεῖς, ^{bg}ὅταν ^{bh}ταῦτα ἴδητε ^{bi}γινόμενα,
 is. So also ye, when these things ye see coming to pass,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ ^{bj}θύραις. 30 Ἀμὴν λέγω ὑμῖν,
 know that near it is, at [the] doors. Verily I say to you,
 ὅτι οὐ μὴ ^{bk}παρέλθῃ ἡ γενεὰ αὕτη, ^{bl}μέχρις οὗ ^{bm}πάντα
 that in no wise will have passed away this generation, until all

with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be

^a — ἡ φυγὴ ὑμῶν (read it may not be) LTTR.

^d ἴδε TTR.

^e — ἦ ΤΑ.

^f ἴδε LTTR.

^b ἦν LTTR.

^c ἐκολόβωσεν κύριος Τ.

^g μὴ πιστεύετε believe [it] not GLTRAW.

^h δὲ and T.

ⁱ — ψευδόχριστοι καὶ Α.

^j ποιήσουσιν will work TA.

^k — καὶ TTRJA.

^l — ἰδοὺ [L]TTR.

^m Ἀλλὰ LTTR.

ⁿ ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες LTTR.

^o καὶ

^p δόξης πολλῆς L.

^q — αὐτοῦ (read the angels) [L]TTR.

^r — αὐτοῦ (read the elect) TTR.

^s ἦδῃ ὁ κλάδος αὐτῆς LTTR.

^t ἐκφυῖ EGT.

^u γινώσκεται it is known A.

^v ἴδητε

ταῦτα LTTR.

^w ταῦτα πάντα TTR.

done. 31 Heaven and earth shall pass away; but my words shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

ταῦτα^α γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ^α παρε- these things shall have taken place. The heaven and the earth shall
λεύσονται^α οἱ δὲ λόγοι μου οὐ μὴ^α παρέλθωσιν. 32 Περὶ δὲ
pass away, but my words in no wise shall pass away. But concerning
τῆς ἡμέρας ἐκείνης^α καὶ^α τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγ-
that day and the hour, no one knows, not even the an-
γелоι^α οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. 33 Βλέπετε,
gels those in heaven, nor the Son, but the Father. Take heed,
ἀγρυπνεῖτε καὶ προσεύχεσθε^α οὐκ οἴδατε γὰρ πότε ὁ καιρὸς
watch and pray; for ye know not when the time
ἔσται 34 ὡς ἄνθρωπος ἀποδήμιος ἀφείλεται τὴν οἰκίαν
is, as a man going out of the country, leaving^α house
αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ^α ἐκάστη
his, and giving to his bondmen the authority, and to each one
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.
his work, and the door-keeper commanded that he should watch.
35 γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας
Watch therefore, for ye know not when the master of the house
ἔρχεται, ὥς, ἢ ἑσπέρης, ἢ ἡμέρας, ἢ ἀλεκτοροφωνίας, ἢ πρωῒ
comes: at evening, or at midnight, or at cock-crowing, or morning;
36 μὴ ἔλθῃ ἐξαίφνης εὗρε^α ὑμᾶς καθεύδοντας. 37 εἰ δὲ^α δὲ
lest coming suddenly he should find you sleeping. And what
ὑμῖν λέγω, πᾶσιν λέγω, Γρηγορεῖτε.
to you I say, to all I say, Watch.

XIV. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο
Now it was the passover and the [feast of] unleavened bread after two
ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς
days. And were seeking the chief priests and the scribes how
αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 2 ἔλεγον ὁ δὲ^α
him by guile getting hold of they might kill [him]. They said but,
Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.
Not in the feast, lest a tumult there shall be of the people.
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ
And being he in Bethany, in the house of Simon the
λεπροῦ, κατακείμενου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλά-
leper, as he reclined [at table], came a woman having an ala-
bastron μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ^α συν-
baster flask of ointment of nard pure of great price; and having
τρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς
broken the alabaster flask, she poured [it] his on
κεφαλῇ. 4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ^α
head. And were some indignant within themselves, and
λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῆ τοῦ μύρου γέγονεν;
saying, For what this waste of the ointment has been made?
5 ἡ δύνατο γὰρ τοῦτο ὁ πρᾶθῃναι ἐπάνω τριακοσίων
for it was possible [for] this to have been sold for above three hundred
δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο^α
denarii, and to have been given to the poor. And they murmured
αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπον
at her. But Jesus said, Let alone her; why to her trouble

^α παρελεύσεται GW. ^α — μὴ TrA. ^γ παρελεύσονται TTrA. ^δ ἢ OR GLTTrAW. ^ε ἄγγελος
an angel A. ^β — οἱ TTrA. ^γ — καὶ προσεύχεσθε LT[Tr]A. ^δ — καὶ LTTTrA. ^ε + ἡ
either TTrA. ^ζ μεσονύκτιον TTrA. ^ε δ LTTTrA. ^β γάρ for LTTTrA. ^ι ἔσται
θόρυβος TTrA. ^κ — καὶ TA. ^λ τὸν LTW; τὴν TrA. ^ω — κατὰ (read αὐτοῦ on his)
LTTTrA. ^π — καὶ λέγοντες T[Tr]A. ^ο + τὸ μύρον ointment GLTTrAW. ^ρ δηναρίων
τριακοσίων LTTTrAW. ^σ ἐνεβριμῶντο T.

παρέχετε; καλὸν ἔργον ^τεἰργάσατο ^εεἰς ἐμέ." 7 πάντοτε γὰρ
do ye cause? a good work she wrought towards me. For always
τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε
the poor ye have with you, and whenever ye desire ye are able
^εαὐτοὺς ^εεὖ ποιῆσαι ^εἐμέδὲ οὐ πάντοτε ἔχετε. 8 ὃ ^εεἶχεν
^εthey ^εto ^εdo good; but me not always ye have. What ^εcould
^εαὐτῇ, ^εἐποίησεν ^επροέλαβεν ^εμυρίσαι ^εμου τὸ σῶμα ^εεἰς
^εshe, she did. She came beforehand to anoint my body for
τὸν ἐνταφιασμόν. 9 Ἀμὴν λέγω ὑμῖν, ὅπου ^εἂν ^εκηρυχθῇ
the burial. Verily I say to you, Wheresoever shall be proclaimed
τὸ εὐαγγέλιον ^ετοῦτο ^εεἰς ὅλον τὸν κόσμον, καὶ ὃ ^εἐποίησεν
this glad tidings in ^εwhole ^εthe world, also what ^εhas ^εdone
^εαὐτῇ ^ελαληθήσεται ^εεἰς μνημόσυνον αὐτῆς.
^εthis [^εwoman] shall be spoken of for a memorial of her.

10 Καὶ ^εὁ ^εἸούδας ^εὁ ^εἸσκαριώτης, ^εεἰς τῶν δώδεκα,
And Judas the Iscariote, one of the twelve,
ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα ^επαράδῃ αὐτὸν ^ε
went away to the chief priests, that he might deliver up him
αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἠχάρησαν, καὶ ἐπηγγείλαντο
to them. And they having heard rejoiced, and promised
αὐτῷ ἀργύριον δοῦναι ^εκαὶ ἐζήτην πῶς ^εεὐκαίρως αὐτὸν
^εhim ^εmoney ^εto ^εgive. And he sought how ^εconveniently ^εhim
παράδῃ." ^ε
^εhe ^εmight ^εdeliver ^εup.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα
And on the first day of unleavened [bread], when the passover
ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις
they killed, ^εsay ^εto ^εhim ^εhis ^εdisciples, Where desirest thou [that]
ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ
going we should prepare that thou mayest eat the passover? And
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε
he sends forth two of his disciples, and says to them, Go
εἰς τὴν πόλιν ^εκαὶ ἀναστήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος
into the city, and ^εwill ^εmeet ^εyou ^εa ^εman ^εa pitcher of water
βαστάζων ^εἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ^εἂν ^εεἰσέλθῃ,
carrying; follow him; and wherever he may enter,
εἶπατε τῷ οἰκοδεσπότῃ, "Οτι ὁ διδάσκαλος λέγει, Ποῦ
say to the master of the house, The teacher says, Where
ἔστιν τὸ κατάλυμα ^εὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
is the guest-chamber where the passover with my disciples
φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει ἡνώγειον ^εμέγα ἐστρω-
I may eat? and he ^εyou ^εwill ^εshow an upper room large, fur-
μένον ^εἑτοιμον." ^εἸκεῖ ^εἐτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον ^εοἱ
nished ready. There prepare for us. And went away
μαθηταὶ ^εαὐτοῦ, ^εκαὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς
his disciples, and came into the city, and found as
εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα. 17 Καὶ ὥσπερ
he had said to them, and they prepared the passover. And evening
γινόμενης ἔρχεται μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων
being come he comes with the twelve. And as ^εwere ^εreclining

wrought a good work on me. 7 For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said,

^ε ἡργάσατο T. ^ε ἐν ἐμοί to me GLTTRAW. ^ε αὐτοῖς LTR; — αὐτοὺς T. ^ε ἔσχεν
GLTTRAW. ^ε — αὐτῇ (read εἶχεν she could) [L]T[TR]A. ^ε τὸ σῶμά μου LTR. ^ε + δὲ
and (verily) [L]TTR. ^ε ἐάν T. ^ε — τοῦτο (read the glad tidings) [L]TTR. ^ε — ὁ
LTRAW. ^ε Ἰσκαριώ T. ^ε + ὁ the TTR. ^ε παραδοῖ αὐτὸν L; αὐτὸν παραδοῖ TTR.
^ε αὐτὸν εὐκαίρως παραδοῖ LTR; αὐτὸν εὐκ. παραδῶ W. ^ε ἂν LTR. ^ε + + μου (read my
guest-chamber) [L]TTR. ^ε ἀνάγειον GLTTRAW. ^ε [ἐτοιμον] L. ^ε καὶ ἐκεῖ and
there TTR; κακεῖ T. ^ε — αὐτοῦ (read the disciples) T[TR].

Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 20 And he answered and said unto them, It is one of the twelve, that dipperth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

αὐτῶν καὶ ἐσθιόντων ἔειπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 Ὅι. δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ, εἷς ἢ καθ' ἓν, εἷς, καὶ ἄλλος, Μή τι ἐγώ; 20 Ὁ δὲ ἀποκρίθεις ἔλεπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἱμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. 21 Ὁ μὲν νῦν τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ· ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, ὑφάγετε· τοῦτο ἐστὶν τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυννόμενον. 25 ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

26 And when they had sung an hymn, they went out into the mount of Olives. 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, That this

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. 27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί ἐν τῇ νυκτὶ ταύτῃ ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ ἐδιασκορπισθήσεται τὰ πρόβατα. 28 Ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 Ὁ δὲ Πέτρος ἐφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, καὶ ἄλλοι σκανδαλισθήσονται ἐν ἐμοί ἐν τῇ νυκτὶ ταύτῃ, ἐγὼ δὲ ἐκχυννόμενος ἐκείνης τῆς ἡμέρας.

ἢ ὁ Ἰησοῦς εἶπεν τα. — Ὅι δὲ (read ἤρξαντο they began) τα. Ρ κατὰ τα. 9 — καὶ ἄλλος, Μή τι ἐγώ; TTr. — ἀποκριθεὶς LTrA. — ἐκ (read τῶν of the) TTr. + τὴν χεῖρα the hand L. + ὅτι for TTrA. — ἦν [L]TTrA. — ὁ Ἰησοῦς [L]TTrA. — φάγετε GLTTTrAW. — τὸ (read a cup) LTrA. — τὸ [L]Ta. — καινῆς TTrA. — ἐπὶ πολλῶν ἐκχυννόμενον L; ἐκχυννόμενον ἐπὶ πολλῶν TTrA. — γεννηήματος TTrAW. — ἐν ἐμοί TTrA. — ἐν τῇ νυκτὶ ταύτῃ [L]TTrAW. — διασκορπισθήσονται τὰ πρόβατα L; τὰ πρόβατα διασκορπισθήσονται TTrA. — Εἰ καὶ TTrA.

ὅτι¹ σήμερον ἐν τῇ νυκτί ταύτῃ, πρὶν ἢ δις ἀλέκτορα
that to-day in this night, before that twice [the] cock
φωνῆσαι, τρίς² ἀπαρνήσῃ με.³ 31 Ὁ δὲ ἐκ περισσοῦ ἔλεγεν
crow, thrice thou wilt deny me. But he ^{vehemently} said
μᾶλλον, Ἐάν⁴ με δέῃ⁵ συναποθανεῖν σοι, οὐ μὴ σε
^{the} more, If it were needful for me to die with thee, in no wise thee
ἀπαρνήσομαι.⁶ Ὡσαύτως δὲ καὶ πάντες ἔλεγον.
will I deny. And in like manner also ^{all} they spake.

32 Καὶ ἔρχονται εἰς χωρίον ὅου τὸ ὄνομα Γεθσημανῆ.⁷
And they come to a place of which the name [is] Gethsemane;
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ. Καθίσατε ὧδε, ἕως προσεύξω-
and he says to his disciples, Sit here, while I shall

μαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
pray. And he takes Peter and James
καὶ Ἰωάννην μετ' αὐτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ
and John with him; and he began to be greatly amazed and
ἀδμονεῖν. 34 καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου
deeply depressed. And he says to them, Very sorrowful is my soul

ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε. 35 Καὶ προελ-
even to death; remain here and watch. And having gone
θῶν μικρὸν ἔπεσεν⁸ ἐπὶ τῆς γῆς, καὶ προσήνευτο ἵνα, εἰ
forward a little he fell upon the earth, and prayed that, if
δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36 καὶ ἔλεγεν,
possible it is, might pass from him the hour. And he said,

Αββᾶ, ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτή-
Abba, Father, all things [are] possible to thee; take away
ριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.
^{from} me ^{this}; but not what I will, but what thou.

37 Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ
And he comes and finds them sleeping. And he says

Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρη-
to Peter, Simon, sleepest thou? wast thou not able one hour to
γορῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἐιέλθῃτε⁹
watch? Watch and pray, that ye enter not

εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
into temptation. The ^{induced} spirit [is] ready, but the flesh
ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσηύχετο, τὸν αὐτὸν
weak. And again having gone away he prayed, the same

λόγον εἰπών. 40 καὶ ὑποστρέψας εἶδεν αὐτοὺς ὑπάλιν¹⁰
^{thing} saying. And having returned he found them again
καθεύδοντας· ἦσαν γὰρ ὁδοφθαλμοὶ αὐτῶν¹¹ βεβαρημένοι.¹²
sleeping, for ^{they} were ^{their} eyes heavy;

καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν. 41 Καὶ ἔρχεται
and they knew not what ^{him} they should answer. And he comes

τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε ἔτι¹³ λοιπὸν καὶ
the third time, and says to them, Sleep on now and
ἀναπαύεσθε. ἀπέχει ἡ ὥρα ἰδοῦ, παραδίδοται¹⁴
take your rest. It is enough; has come the hour; lo, ^{is} delivered up

ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 42 ἐγεί-
^{the} Son ^{of} man into the hands of sinners. Rise,
ρεσθε, ἀγώμεν¹⁵ ἰδοῦ, ὁ παραδιδούς με ἄγγικεν.¹⁶
let us go; behold, he who is delivering up me has drawn near.

day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he took with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

¹ + σὺ thou GLT¹AW. ² αὐτῇ τῇ νυκτί LTT¹A. ³ με ἀπαρνήσῃ LTT¹AW. ⁴ ἐκ περισσοῦ ἐλάλει LTT¹A. ⁵ δέ με LTR. ⁶ ἀπαρνήσομαι T. ⁷ ὅου L. ⁸ Γεθσημανεῖ LTT¹AW. ⁹ — τὸν GLT¹AW. ¹⁰ μετ' αὐτοῦ LTT¹A. ¹¹ προσελθὼν T. ¹² ἐπιπτεν T¹A. ¹³ τοῦτο ἀπ' ἐμοῦ LTT¹AW. ¹⁴ ἐλήθη T¹A. ¹⁵ πάλιν ἐλθὼν again coming LA; ἐλθὼν T. ¹⁶ — πάλιν LTT¹A. ¹⁷ αὐτῶν οἱ ὀφθαλμοὶ T. ¹⁸ καταβαρυνόμενοι LTT¹AW. ¹⁹ ἀποκριθῶσιν αὐτῷ LTT¹AW. ²⁰ — τὸ LTT¹AW. ²¹ ἄγγικεν T.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 and he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for wit-

43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας, εἷς ἑκ τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος ἰσχυρὸς, μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἑκ τῶν πρεσβυτέρων. 44 Δεδώκει δὲ ὁ σcribes and the elders. Now 'had 'given 'he 'who παραδιδούς αὐτὸν ἰσσημον αὐτοῖς, λέγων, Ὁν ἂν 'was 'delivering 'up 'him a sign to them, saying, Whomsoever φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν, καὶ ἀπαγάγετε. I shall kiss 'he 'is; seize him, and lead [him] away ἀσφαλῶς. 45 Καὶ ἔλθων, εὐθέως προσελθὼν αὐτῷ λέγει, ῥαββί, ῥαββί, καὶ κατεφίλησεν αὐτόν. 46 Οἱ δὲ ἐπέβαλον ῥαββί, ῥαββί; and ardently kissed him. And they laid ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. 47 Εἷς δὲ upon him 'hands 'their, and seized him. But 'one ἦν τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν 'a 'certain of those standing by, having drawn the sword ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ struck the bondman of the high priest and took off his ὠτίον. 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ear. And 'answering 'Jesus said to them, As against ληστὴν ἐξήλασθε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; a robber are ye come out with swords and staves to take me? 49 καθ' ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ Daily I was with you in the temple teaching, and οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. ye did not seize me: but [it is] that 'may 'be 'fulfilled 'the 'scriptures. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. 51 Καὶ εἷς τις And leaving him all fled. And one a certain νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδὼνα ἐπὶ young man was following him, having cast a linen cloth about γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. 52 ὁ δὲ [his] naked [body]; and 'seize 'him 'the 'young 'men, but he, καταλιπὼν τὴν σινδὼνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. leaving behind the linen cloth, naked fled from them. 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερεῖα· καὶ And they led away Jesus to the high priest. And συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι there come together to him all the chief priests and the elders καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν lowed him as far as within to the court of the high priest; and he was 'συγκαθήμενος μετὰ τῶν ὑπηρέτων, καὶ θερμαινόμενος πρὸς sitting with the officers, and warming himself at τῷ φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν the fire. And the chief priests and 'whole 'the sanhedrim sought (lit. light).

ο εὐθὺς LTrA. † + ὁ LTrAw. ‡ + ὁ Ἰσκαριώτης Iscariote LT[Tr]A. ἡ — ὦν LTr[Tr]A.
 i — πολὺς [L]TrA. k — τῶν T. l σὺνσημον T. m ἀπάγετε LTrA. n ῥαββί LTr;
 ῥαββί T; ῥαββεί [ῥαββεῖ] A. o ἐπέβαλαν T. p τὰς χεῖρας ἐπ' αὐτόν L; τὰς χεῖρας αὐτῶν
 TrA. q — τις LTrAw. r ὠτίον LTrA. s ἐξήλασθε LTrAw. t ἔφυγον πάντες TrA.
 u νεανίσκος τις LTr. v συνηκολούθει was following with LTrA; ἠκολούθησεν followed w.
 w — οἱ νεανίσκοι (read they seize) LTrA. x — ἀπ' αὐτῶν [L]Tr. y — αὐτῷ T.
 z γραμματεῖς καὶ οἱ πρεσβύτεροι L. a συγκαθήμενος T. b — τὸ E.

κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ
against Jesus testimony, to put to death him, and ²not
ἔβρισκον." 56 πολλοὶ γὰρ ψευδομαρτύρουν κατ' αὐτοῦ,
¹did find [any]. For many bore false testimony against him,
καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες
and alike their testimonies were not. And some, having risen up
ψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 "Οτι ἡμεῖς ἠκούσα-
bore false testimony against him, saying, We heard
μεν αὐτοῦ λέγοντος, "Οτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
him saying, I will destroy this temple the

χειροποιήτον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον
[one] made with hands, and in three days another not made with hands
οικοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
I will build. And neither thus alike was their testimony.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησεν
And ⁴having ²stood ⁴up ¹the ²high ³priest in the midst questioned
τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν· τί οὗτοί σου
Jesus, saying, Answerest thou nothing? What ²these ³thee
καταμαρτυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο."
¹testify ¹against? But he was silent, and nothing answered.

Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ
Again the high priest was questioning him, and says to him, "Thou
εἰ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοὺς εἶπεν,
art the Christ, the Son of the blessed? And Jesus said,

Ἐγὼ εἰμι. καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἑκαθήμενον
I am. And ye shall see the Son of man sitting
ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
at [the] right hand of power, and coming with the clouds

τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ
of the heaven. And the high priest having rent his garments
λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς
says, What any more need have we of witnesses? Ye heard the

βλασφημίας· τί μὲν φάνεται; Οἱ δὲ πάντες κατέκριναν
blasphemy; what ²to you ³appears? And they all condemned
αὐτὸν εἶναι ἔνοχον θανάτου. 65 Καὶ ἤρξαντό τινες ἐμπτύειν
him to be deserving of death. And ²began ³some to spit upon

αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολα-
him, and to cover up his face, and to buf-
φίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρέται
fet him, and to say to him, Prophecy; and the officers

ῥαπίσμασιν αὐτὸν ἐβαλλον."
with the palm of the hand ²him ³struck.

66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία
And ²being ¹Peter in the court below, comes one
τῶν παιδικῶν τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
of the maids of the high priest, and seeing Peter

θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ
warming himself, having looked at him says, And thou ²with ³the
Ναζαρηνοῦ Ὁ Ἰησοῦ ἦσθα. 68 Ὁ δὲ ἠρνήσατο, λέγων, Ροῦκ"
¹Nazarene ²Jesus ³wast. But he denied, saying, Not

οἶδα οὐδὲ ἐπίσταμαι· τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω
¹I ²know ³no ⁴even ⁵understand what thou sayest. And he went forth out

ness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the

^d ἠβρισκον LTrA. ^e — τὸ (read [the]) GLTTrAW. ^f οὐκ ἀπεκρίνατο οὐδέν TTr. ^g ἐκ
δεξιῶν καθήμενον GLTTrAW. ^h τὴν βλασφημίαν L. ⁱ ἐρχομεν εἶναι TTrA. ^k αὐτοῦ τὸ
πρόσωπον TTrA. ^m ἐβαλον w; ἔλαβον (read received him with buffets) LTrA. ⁿ κάτω
ἐν τῇ αὐλῇ TTrA. ^o ἦσθα τοῦ Ἰησοῦ LTrA. ^p οὔτε neither (know I) LTrA. ^q οὕτως
NOT LTrAW. ^r σὺ τί LTrA.

porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

XV. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

εἰς τὸ προαύλιον· *καὶ ἀλέκτωρ ἐφώνησεν." 69 Καὶ ἡ παιδίσκη into the porch, and a cock crew. And the maid ἰδοῦσα αὐτὸν *πάλιν ἤρξατο" λέγειν τοῖς *παρεστηκόσιν," Ὅτι seeing him again began to say to those standing by, οὗτος ἐξ αὐτῶν ἐστίν. 70 Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ This [one] of them 'is. And he again denied. And after μικρόν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς a little again those standing by said to Peter, Truly ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, *καὶ ἡ λαλιά from among them thou art, for both a Galilean thou art, and *speech σου ὁμοιάζει." 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ *ὀμνύειν," thy agrees. But he began to curse, and to swear, "Ὅτι οὐκ οἶδα τὸν ἀνθρώπον· τοῦτον δὲ λέγετε. 72 Καὶ I know not this man whom ye speak of. And ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος *τοῦ the second time a cock crew. And *remembered *Peter the ῥήματος οὗ" εἶπεν αὐτῷ ὁ Ἰησοῦς, "Ὅτι πρὶν ἀλέκτορα word that *said *to *him *Jesus, Before [the] cock *φωνῆσαι δις" βᾶπαρνήσῃ με τρίς· καὶ ἐπιβαλὼν crow twice thou wilt deny me thrice; and having thought thereon ἔκλαιεν. he wept.

15 Καὶ ἐυθέως" δὲ πρὶ τὸ πρωὶ συμβούλιον *ποιήσαντες" And immediately in the morning a counsel *having *formed οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ ἑγραμμάτων καὶ the *chief *priests with the elders and scribes and ὅλον τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ *whole the sanhedrim, having bound Jesus carried [him] away and παρέδωκαν *τῷ Πιλάτῳ." 2 καὶ ἐπηρώτησεν αὐτὸν ὁ delivered up [him] to Pilate. And *questioned *him Πιλάτος," Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπο- *Pilate, *Thou *art the King of the Jews? And he an- κριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. 3 Καὶ κατηγοροῦν αὐτοῦ οἱ sswering said to him, Thou sayest. And *were *accusing *him the ἀρχιερεῖς πολλὰ. 4 Ὁ δὲ Πιλάτος" πάλιν ἐπηρώτησεν αὐτόν, *chief *priests urgently. And Pilate again questioned him, Ἰλέγων," Οὐκ ἀποκρίνη οὐδέν; ἶδε, πόσα σου saying, Answerest thou nothing? See, of how many things *theσ καταμαρτυροῦσιν." 5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, *they *witness *against. But Jesus not any more any thing answered, ὥστε θαυμάζειν τὸν Πιλάτον." 6 Κατὰ δὲ ἑορτὴν ἀπέλυνε so that *wondered *Pilate. Now at [the] feast he released αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾔτουντο." 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν πύστασιαστῶν δεδεμένος, to them one prisoner, whomsoever they asked. And there was the [one] call- ed Barabbas with the associates in insurrection bound, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἄναβοῦσας" who in the insurrection murder had committed. And crying out ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ᾗει" ἐποίει αὐτοῖς the crowd began to beg [him to do] as always he did to them,

* [καὶ ἀλέκτωρ ἐφώνησεν] L. * ἤρξατο πάλιν T; — πάλιν A. * παρεστῶσιν TTa.
 * — καὶ ἡ λαλιά σου ὁμοιάζει LTTrA. * ὀμνύειν GLTTaW. * + εὐθύς immediately LTT.
 * τὸ ῥῆμα ὡς LTTrA; τὸ ῥῆμα ὁ V. * δις φωνῆσαι LTTrA. * τρίς με ἀπαρνήσῃ LTTrA.
 * εὐθύς TTa. d — ἐπὶ τὸ (read πρωὶ early) LTT[A]. * ἐτοιμάσαντες T. * + τῶν the T.
 * — τῷ LTTrA. * Πιλάτῳ T. * Πιλάτος T. * αὐτῷ λέγει to him says TTa.
 * ἐπηρώτη TTa. l — λέγων T. * κατηγοροῦσιν they accuse LTTrA. * Πιλάτον T.
 * ὃν παρηγοῦντο T. * στασιαστῶν LTTrA. * ἀναβάς coming up LTTrA. * — ἀεί T.

9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, θέλετε ἀπολύσω
But Pilate answered them, saying, Will ye I should release
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνωσκεν γὰρ ὅτι διὰ
to you the King of the Jews? 10 For he knew that through
φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχ-
envy 'had 'delivered 'up 'him 'the 'chief 'priests. But the chief
ιερεῖς ἀνείσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν
priests stirred up the crowd that rather Barabbas
ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν
he might release to them. And Pilate answering again
εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε
said to them, What then will ye I should do [to him] whom ye call
βασιλέα τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἔκραξαν, Σταύρω-
King of the Jews? But they again cried out, Crucify-
σον αὐτόν. 14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν
fy him. And Pilate said to them, What 'then 'evil
ἐποίησεν; Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐ-
did he commit? But they much more cried out, Crucify him.
τόν. 15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ
And Pilate, desiring 'to 'the 'crowd 'that 'which ['was]
ικανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέ-
'satisfactory 'to 'do, released to them Barabbas, and de-
δωκεν τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.
livered up Jesus, having scourged [him], that he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ
And the soldiers led away him within the court, which
ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.
is [the] praetorium, and they call together 'whole 'the band.
17 καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ
And they put on him purple, and placed on him
πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζε-
having platted [it] 'thorny 'a crown, and they began to sa-
σθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. 19 καὶ ἔτυπον
lute him, Hail, King of the Jews! And they struck
αὐτοῦ τὴν κεφαλὴν καλὰμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες
his head with a reed, and spat on him, and bending
τὰ γόνατα προσεκύνουν αὐτῷ. 20 Καὶ ὅτε ἐνέπαιζαν σὺ τῷ,
the knees did homage to him. And when they had mocked him,
ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ
they took off him the purple, and put on him
ἱμάτια. τὰ ἴδια καὶ ἐξάγουσιν αὐτὸν ἵνα κσταυρώσωσιν
his own garments; and they lead 'out 'him that they may crucify
αὐτόν. 21 καὶ ἀγαγεύουσιν παράγοντά τινα Σίμωνα Κυ-
him. And they compel 'passing 'by 'one, Simon a Cy-
ρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
renian, coming from a field, the father of Alexander and
Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
Rufus, that he might carry his cross.

22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸ Γολγοθᾶ τόπον, ὃ ἐστὶν
And they bring him to Golgotha 'a 'place, which is
μεθερμηνεύμενον, κρανίου τόπος. 23 Καὶ ἰδίδουν αὐτῷ
being interpreted, 'of 'a 'skull 'place. And they gave him

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him

Πιλάτος T. πάλιν ἀποκριθεὶς LITTA. ἔλεγεν TT.A. [θέλετε] T. — ὃν λέγετε LTr. γ + τὸν τὴν LTrAW. + λέγοντες saying L. ἐποίησεν κακὸν TT.A. περισσώς GLTTAW. ἐκράζον L. ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ T. συνκαλοῦσιν T. ἐνδιύσκουσιν LTTA. ὁ βασιλεὺς GAW. ἱμάτια αὐτοῦ L; ἴδια ἱμάτια αὐτοῦ T. ἄγουσιν they lead L. σταυρώσουσιν they shall crucify LITTA. — αὐτόν T. ἀπὸ LTr. τὸν Γολγοθᾶν T; Γολγοθᾶν Δ; [τὸν] Γολγοθᾶ Tt.

mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled; which saith, And he was numbered with the transgressors. 29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave it to him to drink, saying, Let alone; let us see whether Elias will come to take him down.

ο πιεῖν¹ ἔσμυρτισμένον οἶνον· ῥ. δὲ² οὐκ ἔλαβεν. 24 Καὶ τοῦ ποτοῦ ἐμερίσαντο αὐτὸν· ῥ. διεμέριζον³ τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τίς ἄρρ. 25 ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐξωνύμων αὐτοῦ. 28 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινουῖντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐά,⁴ ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον σεαυτόν, καὶ κατάβα⁵ ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως·⁶ δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνειδίζον αὐτόν. 33 Ὦ γενόμενος δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης. 34 καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ, Ἐλωὶ, ἑλαμᾶ ἡ σαβαχθανί,⁷ ὃ ἐστὶν μεθερμηνευόμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες; 35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, ἡ Ἠλίαν φωνεῖ. 36 Δραμὼν δὲ εἷζ⁸ καὶ γεμίσας σπόγγον ὄξους, περιθείς αὐτῷ καλὰ μωφ ἐπότιζεν αὐτόν, λέγων, Ἀφετε, ἴδωμεν εἰ ἔρχεται ἡ Ἠλίας καθελεῖν αὐτόν.

¹ ο — πιεῖν TTrA.

² ῥ δὲ who however TTr.

³ σταυροῦσιν αὐτόν, καὶ they crucify

him and TTrA.

⁴ διαμερίζοντα they divide GLTTAW.

⁵ — verse 28 T[Tr]A.

⁶ οἰκοδομῶν τρισὶν ἡμέραις LTTrA.

⁷ καταβάς descending LTTrA.

⁸ — δε and GLTTAW.

⁹ — τοῦ LTTr.

¹⁰ + αὐτῷ him L.

¹¹ + σὺν with (read crucified along with) LT.

¹² καὶ γενομένης LTTrA.

¹³ ἐνάτης LTTrA.

¹⁴ ἐνάτῃ ὥρᾳ LTTrA.

¹⁵ — λέγων TTrA.

¹⁶ Ἐλωὶ Ἐλωὶ LTA.

¹⁷ ἑλεμᾶ LT;

¹⁸ λαμᾶ TTrAW.

¹⁹ ἡ σαβαχθανεὶ TTr.

²⁰ ἐγκατέλιπές με LTTrA.

²¹ παρεστώτων T.

²² Ἰδε TTrA.

²³ ἡ Ἠλείαν T.

²⁴ τις TTrA.

²⁵ — καὶ L[Tr]A.

²⁶ — τε LTTrA.

²⁷ ἡ Ἠλείας T.

37 Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.
And Jesus having uttered a cry loud expired.

38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς
And the veil of the temple was rent into two, from top to bottom. And having seen the centurion who stood by

ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράζας ἐξέπνευσεν, εἶπεν,
opposite him that thus having cried out he expired, said,

Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἦσαν δὲ καὶ
Truly this man Son was of God. And there were also

γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία
women from afar off looking on, among whom was also Mary

ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ
the Magdalene, and Mary the of James the less and

ἡ Ἰωσήφ μητέρα, καὶ Σαλώμη, 41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλι-
of James mother, and Salome; who also when he was in Galilee

λαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλὰ
followed him and ministered to him, and others many

αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
who came up with him to Jerusalem.

42 Καὶ ἤδη ὥσπας γενομένης, ἐπεὶ ἦν παρασκευή,
And already evening being come, since it was the preparation,

ὃ ἐστὶν ἡ προσάββατον, 43 ἦλθεν Ἰωσήφ ὁ ἀπὸ
that is the day before sabbath, came Joseph who was from

Αριμαθαίας, εὐσχήμων βουλευτήης, ὃς καὶ αὐτὸς ἦν προσ-
Arimathæa, an honourable counsellor, who also himself was wait-

δρόμενος τὴν βασιλείαν τοῦ θεοῦ. τολμήσας εἰσῆλθεν πρὸς
ing for the kingdom of God, having boldness he went in to

Πιλάτου καὶ ᾔτησεν τὸ πῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος
Pilate and begged the body of Jesus. And Pilate

ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ πρόσκαλεσάμενος τὸν
wondered if already he were dead; and having called to him the

κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν 45 καὶ
centurion he questioned him if long he had died. And

γινὼς ἀπὸ τοῦ κεντυρίωνος ἐδώρησεν τὸ ῥῶμα τῷ
having known it from the centurion he granted the body

Ἰωσήφ. 46 καὶ ἀγοράσας συνδόνα, καὶ καθελὼν
to Joseph. And having bought a linen cloth, and having taken down

αὐτὸν ἐνέειλησεν τῇ συνδόνῃ, καὶ κατέθηκεν αὐτὸν ἐν
him he wrapped him in the linen cloth, and laid him in

μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσ-
a tomb, which was cut out of a rock, and roll-

εκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ
ed a stone to the door of the tomb. And Mary the

Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήφ ἐθεώρουν ποῦ ἔτιθεται.
Magdalene and Mary the mother of Jesus saw where he is laid.

16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ
And being past the sabbath, Mary the Magdalene

καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν
and Mary the mother of James and Salome bought

ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωτὴ
aromatics, that having come they might anoint him. And very early

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on from afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of

41 (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of

43 Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

XVI. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they

† ἀπ' LTrA. — κράζας T[Tr]A. * οὗτος ὁ ἄνθρωπος LTrA. † — ἦν (read [was]) T[Tr]A.

† [ἦ] Tr. * — τοῦ LTrA. † Ἰωσήφ LTrA. † — καὶ LTrA. † πρὸς σάββατον LTr.

† ἐλθὼν having come LTrA. † + τὸν Tr. † Πιλάτον T. † Πιλάτος ἐθαύμασεν T.

† ἤδη already LTr. † πῶμα corpse LTrA. † — καὶ LTrA. † ἐθηκεν LTr. † μνηματί T.

† ἡ Ἰωσήφ LTrA. † τέθειται he has been laid LTrA. † — τοῦ T[Tr].

came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

οἷς μᾶς¹ σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον,² ἀνατεί-
 on the first [day] of the week they come to the tomb, ²having
 λαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει
 'risen' 'the' 'sun. And they said among themselves, Who will roll away
 ἡμῖν τὸν λίθον ἐκ³ τῆς θύρας τοῦ μνημεῖου; 4 Καὶ ἀνα-
 for us the stone out of the 'door of the tomb? ⁴ And having
 βλέψασα θεωροῦσιν ὅτι ἀποκεκλύσται⁴ ὁ λίθος. ἦν γὰρ
 looked up they see that has been rolled away the stone: for it was
 μέγας σφόδρα. 5 καὶ εἰσελθούσαι⁵ εἰς τὸ μνημεῖον, εἶδον
 'great' 'very. And having entered into the tomb, they saw
 νεανίσκον καθήμενον ἐν τοῖς δεξιotois, περιβεβλημένον στολὴν
 a young man sitting on the right, clothed with a 'robe
 λευκὴν⁶ καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ
 'white, and they were greatly amazed. But he says to them, 'Not
 ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἑστα-
 'be amazed. 'Jesus 'ye 'seek the Nazarene, who has been
 ρωμένον. ἡγέρθη, οὐκ ἔστιν ὧδε. Ἴδε ὁ τόπος ὅπου ἔθηκαν
 crucified. He is risen, he is not here; behold the place where they laid
 αὐτόν. 7 ἀλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ
 him. But go; say to his disciples and
 Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν
 to Peter, that he goes before you into Galilee; there him
 ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθούσαι⁸ ταχύ⁹
 shall ye see, as he said to you. And having gone out quickly
 ἔφυγον ἀπὸ τοῦ μνημεῖου· εἶχεν¹⁰ αὐτάς τρόμος καὶ
 they fled from the tomb. And 'possessed 'them 'trembling 'and
 ἐκστασις¹¹ καὶ οὐδενὶ¹² οὐδέν¹³ εἶπον, φόβουοντο γάρ.¹⁴
 'amazement, and to no one anything they spoke, for they were afraid.
 (lit. nothing)

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue; neither believed they them. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he

9 Ἀναστὰς δὲ πρῶτῃ⁹ σαββάτων ἐφάνη πρῶ-
 Now having risen early [the] first [day] of the week he appeared first
 τον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμό-
 to Mary the Magdalene, from whom he had cast out seven demons.
 νια. 10 ἐκείνη¹⁰ πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γε-
 She having gone told [it] to those who with him had
 νομένοις, πενθοῦσιν καὶ κλαίουσιν. 11 καὶ αὐτοὶ ἀκούσαντες
 been, [who were] grieving and weeping. And they having heard
 ὅτι ζῇ καὶ ἰθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ
 that he is alive and has been seen by her disbelieved [it]. And after
 ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἑτέρᾳ
 these things to two of them as they walked he was manifested in another
 μορφῇ, πορευομένοις εἰς ἀγρόν. 13 καὶ αὐτοὶ ἀπελθόντες ἀπ-
 form, going into [the] country; and they having gone
 ἡγγείλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. 14 Ὑστερον¹⁵
 told [it] to the rest; neither they did they believe. Afterwards
 ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανέρωθη, καὶ ὠνεί-
 as 'reclined 'at 'table' they to the eleven he was manifested; and re-
 προέειπεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς
 proached their unbelief and hardness of heart, because 'those 'who
 θεασαμένοις αὐτὸν ἐγηγερμένον¹⁶ οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν
 'had 'seen 'him 'arisen 'they 'believed 'not. And he said
 αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύττετε τὸ εὐαγ-
 to them, Having gone into 'the world 'all proclaim the glad

⁹ μιᾷ τῶν LTr; τῇ μιᾷ τῶν T
¹⁰ ἐλθούσαι having gone A.

¹¹ — οὐδέν L.

¹² tidings according to Mark A.

¹³ + δὲ and (afterwards) LTr.

⁹ πρῶτῃ T.

¹⁰ ἀλλὰ LTrA.

¹¹ — ταχύ GLTTAW.

¹² — verses 9 to 20 T[A].

¹³ + ἐκ νεκρῶν from among [the] dead L.

¹⁴ ἀνακεκλύσται TTrA.

¹⁵ γὰρ for LTr.

¹⁶ παρ LTr.

¹⁷ + δὲ and (she) L.

γέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει. ἐν τῷ ὀνόματί μου δαίμονια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν· καινὰς· 18 ὅφεις ἀροῦσιν· κἄν θανάσιμόν τι πῖωσιν οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.

19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη· εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. 20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

Τὸ κατὰ Μάρκον εὐαγγέλιον.

said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

THE ACCORDING TO LUKE HOLY GLAD TIDINGS.

ΕΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξεν ἡμῖν, παρηκολουθηκότες ἀνωθεν πᾶσιν ἀκριβῶς, καθὼς σοι γράφαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγινῶς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἑφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed.

5 THERE was in the days of Herod, the king of Judæa, a certain priest named

* παρακολουθήσει ταῦτα L; ἀκολουθήσει ταῦτα Tr. † — καινὰς Tr. ‡ + καὶ ἐν ταῖς χερσὶν and in the hands Tr. ὃ βλάβη should it injure GLTAW. † + Ἰησοῦς Jesus Ltr. ‡ ἀνελήμφθη LTrA. † — Ἀμήν EGLTAW. ‡ — Τὸ κατὰ Μάρκον εὐαγγέλιον EGLTW; Κατὰ Μάρκον Tr; Εὐαγγέλιον κατὰ Μάρκον [A].
* Εὐαγγέλιον ([Eday.] A) κατὰ Λουκᾶν GLTAW; κατὰ Λουκᾶν T. ‡ — τοῦ TTr[A].
* γυνὴ αὐτοῦ LTrA.

Zacharias, of the course of Abin: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now wellstricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him,

ὄνομα αὐτῆς Ἑλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐν ὧ·
her name Elizabeth. And they were ²just ¹both be-
πιὸν τοῦ θεοῦ. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ
God, walking in all the commandments and
δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς
ordinances of the Lord blameless. And there was not to them
τέκνον, καθότι ἡ Ἑλισάβετ ἦν^ε στειρά, καὶ ἀμφοτέροι προ-
a child, inasmuch as Elizabeth was barren, and both ad-
βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν
vanced in their days were. And it came to pass in
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐνάντι,
fulfilling his priestly service in the order of his course before
τοῦ θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν
God, according to the custom of the priestly service, it fell to him by lot
τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 10 καὶ
to burn incense, having entered into the temple of the Lord, And
πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἕξω τῇ ὥρᾳ
all the multitude of the people were praying without at the hour
τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐ-
of incense. And appeared to him an of his course Lord, stand-
στώς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ
ing at [the] right of the altar of incense. and
ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
was troubled Zacharias seeing him, and fear fell upon him.
13 Εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία·
But said to him the angel, Fear not, Zacharias,
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεν-
because has been heard thy supplication, and thy wife Elisabeth shall
νήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.
bear a son to thee, and thou shalt call his name John.
14 καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ
And he shall be joy to thee and exultation, and many at
γεννήσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον
his birth shall rejoice. For he shall be great before
τοῦ κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ
the Lord; and wine and strong drink in no wise shall he drink, and
πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρὸς
with [the] Spirit Holy he shall be filled even from [the] womb mother
αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ
of his. And many of the sons of Israel shall he turn to [the]
κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται ἐνώπιον
Lord their God. And he shall go forth before
αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας
him in [the] spirit and power of Elias, to turn hearts
πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι-
of fathers to children, and [the] disobedient to [the] wisdom of [the]
καίτων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 Καὶ
righteous, to make ready for [the] Lord a people prepared. And
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο;
said Zacharias to the angel, By what shall I know this?
ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς
for I am an old man, and my wife advanced in
ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,
her days. And answering the angel said to him,

^d ἐναντίον TTRA.

^e ἦν ἡ (— ἡ I [Tr]) Ἑλισάβετ LTTFA.

ⁱ ἦν τοῦ λαοῦ OLTTRA W.

^ε Ἰωάννη Tr.

^h γενέσει GLTTAW.

¹ — τοῦ (reud [the]) GT[Tr] W.

^k Ἡλεία T.

Εγώ εἰμι Γαβριήλ ὁ παρεστηκώς ἐνώπιον τοῦ θεοῦ· καὶ
 I am Gabriel, who stand before God, and
 ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι
 I was sent to speak to thee, and to announce glad tidings to thee
 ταῦτα. 20 καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι
 these; and lo, thou shalt be silent and not able to speak
 ἄχρι ἧς-ἡμέρας γένηται ταῦτα· ἀνθρώπων οὐκ ἐπίστευσας
 till the day in which shall take place these things, because thou didst not believe
 τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
 my words, which shall be fulfilled in their season.
 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν
 And were the people expecting Zacharias, and they wondered at
 τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο
 his delaying in the temple. But having come out he was not able
 λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὅπτασίαν ἑώρακεν ἐν
 to speak to them, and they recognized that a vision he had seen in
 τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.
 the temple. And he was making signs to them, and continued dumb.
 23 καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας
 And it came to pass, when were fulfilled the days of service
 αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
 of his he departed to his house.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ
 Now after these days conceived Elizabeth
 γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,
 his wife, and hid herself five months, saying,
 25 "Ὅτι οὕτως μοι πεποίηκεν ὁ κύριος ἐν ταῖς ἡμέραις αἷς
 Thus to me has done the Lord in the days wherein he
 ἐπεῖδεν ἀφελεῖν ἠπὸ δόξης μου ἐν ἀνθρώποις.
 he looked upon [me] to take away my reproach among men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ
 And in the month the sixth was sent the angel Gabriel
 ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Να-
 by God to a city of Galilee, whose name [was] Na-
 ζαρέθ, 27 πρὸς παρθένον ἡμενηστευμένην ἀνδρὶ ὃ ὄνομα
 zareth, to a virgin betrothed to a man whose name
 Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου
 [was] Joseph, of [the] house of David, and the name of the virgin

Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν,
 [was] Mary. And coming the angel to her said,
 Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλογημένη
 Hail, [thou] favoured one! the Lord [is] with thee, blessed [art]
 σὺ ἐν γυναιξίν. 29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ
 thou amongst women. But she seeing [him] was troubled at
 τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς
 his word, and was reasoning of what kind might be the salutation
 οὗτος. 30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ·
 this. And said the angel to her, Fear not, Mary,
 ἔθρες γὰρ χάριν παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ, συλλήψῃ
 for thou hast found favour with God; and lo, thou shalt conceive
 ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
 in [thy] womb and bring forth a son, and thou shalt call his name

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name

¹ ἐδύνατο LTrA. ^m — ὁ (reqd [the]) LTr[A]. ^u — τὸ Tr[A]. ^o ἀπὸ from TrA.
^p Ναζαρέθ LTw. ^q ἡμενηστευμένην LTr. ^r Δαυεὶδ LTrA; Δαυὶδ GW. ^s — ὁ ἄγγελος
 Tr[A]. ^t + ὁ ἄγγελος the angel T. ^v — εὐλογημένη σὺ ἐν γυναιξίν Tr[A]. ^w — ἰδοῦσα
 GTTrA. ^x ἐπὶ τῷ λόγῳ διεταράχθη GTTrA. ^y συλλήψῃ LTrA.

46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,
And said Mary, ²Magnifies ¹my ²soul the Lord,
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου·
and ²exulted ¹will ²count ¹me ²blessed ¹all ²generations. For
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ
For he looked upon the humiliation of his bondmaid; ²lo
γάρ, ἀπὸ τοῦ νῦν μακροιοῦσιν με πᾶσαι αἱ γενεαί. 49 ὅτι
for, from henceforth ²will ²count ¹me ²blessed ¹all ²generations. For
ἐποίησέν μοι ¹μεγαλεῖα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα
²has ²done ²to ²me ²great ²things ¹the ²mighty ²one, and holy ¹is ²name
αὐτοῦ· 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς ¹γενεῶν τοῖς
¹this, and his mercy ¹is to generations of generations to those
φοβουμένοις αὐτόν. 51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·
fearing him. He wrought strength with his arm,
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
he scattered ¹the haughty in ¹the thought of their heart.
52 καθέδρεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς.
He put down rulers from thrones, and exalted ¹the lowly:
53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας
¹the hungry he filled with good things, and ¹the rich
ἐξάπέστειλεν κενούς. 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
he sent away empty. He helped Israel ²servant ¹his,
μνησθῆναι ἑλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς
¹in order to remember mercy, according as he spoke to
πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ²εἰς τὸν
our fathers, to Abraham and to his seed for
αἰῶνα. 56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ἡ ὥσει μῆνας τρεῖς,
ever. And ²abode ¹Mary with her about ²months ¹three,
καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
and returned to her house.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,
Now to Elizabeth was fulfilled the time that she should bring forth,
καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ εἰπὼν πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένευον ῥῆ τῷ πατρί αὐτοῦ τὸ τί ἀνθελοὶ καλεῖσθαι αὐτόν. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης. 64 Ἐστὶν τὸ ὄνομα αὐτοῦ καὶ ἐθαύμασαν πάντες. 64 Ἀνεψύχθη δὲ

46 And Mary said, My soul doth magnify the Lord, 47 and my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaid: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 as he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolks heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, on the eighth day, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately,

¹ μεγάλα LTr. ¹ καὶ γενεὰς and generations TTr. ² ἡμέρα τῇ ὀγδόῃ LTr. ² Ἰωάννης Tr. ² εἶπαν TTr. the kinsfolk LTr. ² αὐτὸ it LTr. ² — τὸ τι LTr.

² ἕως αἰῶνος G. ² ὥς LTr. ² ἐκ τῆς συγγενείας from among

and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwell round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ
his mouth immediately and his tongue [loosed], and
ἐλάλει ἐὺλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος
he spoke, blessing God. And ²came ²upon ²all ²fear
τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς
those who dwell around them; and in ²whole ²the hill-country
Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· 66 καὶ
of Judæa ²were ²being ²talked ²of. ²all ²these ²things. And
ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέ-
²laid [²them] ²up ²all ²who ²heard in their heart, say-
γοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ ²χειρ
ing, What then ²this ²little ²child ²will ²be? And [the] hand
κυρίου ἦν μετ' αὐτοῦ.
of [the] Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 and hath raised up an horn of salvation for us in the house of his servant David; 70 as he spake by the mouth of his holy prophets, which have been since the world began: 71 that we should be saved from our enemies, and from the hand of all that hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant; 73 the oath which he swore to our father Abraham, 74 that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 to give knowledge of salvation unto his people by the remission of their sins, 78 through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 to give light to them that sit in darkness and in the shadow of death, to guide our feet

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος
And Zacharias his father was filled with [the] ²Spirit
ἀγίου, καὶ ²προεφῆτευσεν, ²λέγων, 68 Εὐλογητὸς κύριος ὁ
²Holy, and prophesied, saying, Blessed be [the] Lord the
θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν
God of Israel, because he looked upon and wrought redemption
τῷ λαῷ αὐτοῦ· 69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῶν ἐν Ἰσραὴλ
for his people, and raised up a horn of salvation for us in the
οἴκῳ ²Δαβὶδ ²αὐτοῦ· 70 καθὼς ἐλάλησεν διὰ
house of David his servant; according as he spoke by [the]
στόματος τῶν ἁγίων ²τῶν ²ἀπ' αἰῶνος προφητῶν αὐτοῦ·
mouth ²holy ²since ²time ²began ²prophets ²of ²his;
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων
salvation from our enemies and from [the] hand of all
τῶν μισούντων ἡμᾶς· 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων
those who hate us; to fulfil mercy with ²fathers
ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν
²our, and to remember ²covenant ²holy ²his, [the] oath which
ᾤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
he swore to Abraham our father, to give us [that]
74 ἀφόβως ἐκ χειρὸς ἐτῶν ²ἐχθρῶν ²ἡμῶν ²ῥυθέντας,
without fear out of [the] hand of our enemies being saved,
λατρεῖν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ
we should serve him in holiness and righteousness before him,
πάσας τὰς ἡμέρας ²τῆς ζωῆς ²ἡμῶν. 76 Καὶ σύ, παιδίον,
all the days of our life. And thou, little child,
προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ
prophet of [the] Highest shalt be called; for thou shalt go before [the]
προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ· 77 τοῦ δοῦναι
face of [the] Lord to prepare his ways; to give
γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
knowledge of salvation to his people in remission of their sins,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο
through [the] bowels of compassion of our God, in which has visited
ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 ἐπιφάναι τοῖς ἐν σκότει
us [the] day-spring from on high, to shine upon those ²in ²darkness
καὶ σκιᾷ θανάτου καθημένους· τοῦ κατευθῆναι τοὺς
and ²in [²the] ²shadow ²of ²death ²sitting; to direct

² + γὰρ (read For also) LITRA.

² ἐπροφῆτευσεν LITRA.

² — τῷ (read [the]) LITRA.

² Δαυεὶδ LITRA; Δαυὶδ GW.

² — τοῦ LITRA.

² — τῶν LITRA.

² — τῶν LITRA.

² — ἡμῶν (read of [our] enemies) LITRA.

² — τῆς ζωῆς (read all our days) GLITRAW.

² + δε also LITRA.

πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἡῤῥαγεν
our feet into [the] way of peace. And the little child grew
καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως
and was strengthened in spirit; and he was in the deserts until [the]
ἡμέρας ἀναδείξας αὐτοῦ πρὸς τὸν Ἰσραήλ.
day of his shewing to Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
And it came to pass in those days ²went ¹out ²a ²decree
παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πάντας τὴν
from Caesar Augustus, that should be registered all the
οἰκουμένην· 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγε-
habitable world; this registration first took place when
μονεύοντος τῆς Συρίας Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες
was governor of Syria Cyrenius. And ²went ¹all
ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. 4 Ἀνέβη δὲ καὶ
to be registered, each to his own city: and ²went ¹up ²also
Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ· εἰς τὴν
Joseph from Galilee out of [the] city Nazareth to
Ἰουδαίαν, εἰς πόλιν Δαβὶδ¹ ἣτις καλεῖται Βηθλεὲμ, διὰ
Judæa, to a city of David which is called Bethlehem, because
τοῦ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ. 5 ἀπο-
of his being of [the] house and family of David, to re-
γράψασθαι¹ σὺν Μαρίας τῇ ὁμεινηστυμένῃ² αὐτῷ ῥγυναί³,
register himself with Mary who was betrothed to him as wife,
οὗσιν ἐγκύψ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
she being great with child. And it came to pass in the [time] they were
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· 7 καὶ ἔτε-
there ²were ¹fulfilled ¹the ²days for her bringing forth, and she brought
κεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν
forth her son the first-born, and wrapped ²in ¹swaddling ²clothes
αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν
him, and laid him in the manger, because there was not
αὐτοῖς τόπος ἐν τῇ καταλύματι.
for them a place in the inn.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγρουλοῦντες
And shepherds were in the country ¹same, lodging in the fields
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.
and keeping watch by night over their flock;
9 καὶ ἰδοῦ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα
and behold, an angel of [the] Lord stood by them, and [the] glory
κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον
of [the] Lord shone around them, and they feared [with] ²fear
μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοῦ
¹great. And ²said ¹to ²them ¹the ²angel, Fear not; ²behold
γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται
for, I announce glad tidings to you [of] ¹great, which shall be
παντὶ τῷ λαῷ. 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστιν
to all the people; for was born to you to-day a Saviour, who is
χριστὸς ὁ κύριος, ἐν πόλει Δαβὶδ. 12 καὶ τοῦτο ὑμῖν
Christ [the] Lord, in [the] city of David. And this [is] to you
τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον. ¹κεί-
the sign: ye shall find a babe wrapped in swaddling clothes, ly-

into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.) 5 to be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

ε — ἡ LTTA. ¹ ἐγένετο πρώτη T. ¹ Κυρίου Cyrenus L. ¹ αὐτοῦ (read his city) LTTA.
¹ Ναζαρέθ L; Ναζαρέθ TW. ² Δαυεὶδ LTTA; Δαυὶδ OW. ² ἀπογράφεσθαι L.
² ἐμνηστευμένη LTTA. ² γυναικί LTTA. ² τῇ (read a manger) LTTA. ² ἰδοῦ
T.T.A. ² Δαυεὶδ LTTA; Δαυὶδ OW. ² + καὶ and [L]TTA. ² — κείμενον T.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 and to offer a sacrifice according to that

μενον" ἐν τῇ φάτνῃ. 13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν θεόν, καὶ λεγόντων, 14 Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ, ἐν ἀνθρώποις εὐδοκία." 15 Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ, καὶ ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἔβηθον σπεύσαντες καὶ εἰσέβηθον εἰς τὴν φάτνῃ. 17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτοῦς. 19 ἡ δὲ Μαρία πάντα συνέτηρει τὰ ῥήματα ταῦτα, αὐτοῦς. 20 καὶ οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πάνσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱερουσαλὺν παρ᾽ αὐτοῦ τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν τῷ νόμῳ κυρίου, ὅτι πᾶν ἄρσεν διανοίγον μῆτραν ἁγίον τῷ κυρίῳ κληθήσεται. 24 καὶ τοῦ δοῦναι θυσίαν κατὰ

W — τῇ (read a manger) GLTTAW. X οὐρανοῦ of heaven TT. Y εὐδοκίας of good pleasure LTTA. Z — καὶ οἱ ἄνθρωποι [L]TTA. A ἐλάουν T. B ἔλαυν TTTA. C ἀνεῖραν TT. D ἐγνώρισαν they made known LTTA. E Μαρία LTTA. F συμβάλλουσα T. G ἐπέστρεψαν GLTTAW. H ἴδον T. I αὐτόν him GLTTAW. K συλληφθῆναι LTTA. L αὐτῆς (read her purification) E. M Μωσέως LTTAW. N + τῷ the L.

τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεῖγος τρυγόνων
that which has been said in [the] law of [the] Lord, A pair of turtle doves
ἢ δύο πνεοσσούς" περιστερῶν.
or two young of pigeons.

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος" ἐν Ἱερουσαλὴμ ὃ ὄνομα
And behold, there was a man in Jerusalem whose name
Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,
[was] Simeon; and this man [was] just and pious,
προσδεχόμενος παρακλήσιν τοῦ Ἰσραὴλ, καὶ πνεῦμα
waiting for [the] consolation of Israel, and [the] Spirit
ἅγιον ἦν" ἐπ' αὐτόν. 26 καὶ ἦν αὐτῷ κεχορηματισμένον ὑπὸ
Holy was upon him. And it was to him divinely communicated by
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ
the Spirit the Holy that he should not see death before

ἰδῇ τὸν χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι
he should see the Christ of [the] Lord. And he came in the Spirit
εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοῦς γονεῖς τὸ παιδίον Ἰη-
into the temple; and when brought in the parents the little child Je-
σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον
sus, that they might do according to what had become customary
τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-
by the law for him, he also received him into arms,
λας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 29 Νῦν ἀπολύεις
his, and blessed God, and said, Now thou lettest go
τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ.
thy bondman, O Master, according to thy word, in peace;
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ
for have seen mine eyes thy salvation, which

ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν 32 ὥς
thou hast prepared before [the] face of all the peoples; a light
εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.
for revelation of [the] Gentiles and glory of thy people Israel.

33 Καὶ ἦν ἡ Ἰωσήφ" καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ
And were Joseph and his mother wondering at
τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν
the things which were spoken concerning him. And blessed
αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ,
them Simeon, and said to Mary his mother,
Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν
Lo, this [child] is set for [the] fall and rising up of many
ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον 35 καὶ σοὶ ὅδε
in Israel, and for a sign spoken against; (and of thee also
αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἀν' ἀποκαλυ-
thy soul shall go through a sword;) so that may be re-
φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
vealed of many hearts [the] reasonings.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ
And there was Anna a prophetess, daughter of Phanuel, of [the]
φυλῆς Ἀσήρ· αὐτὴ προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα
tribe of Asher, she was advanced in days, having lived
ἑπτὰ μετὰ ἀνδρός" ἐκ τῆς παρθενίας αὐτῆς, 37 καὶ
years with a husband seven from her virginity, and

which is said in the law of the Lord. A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things, which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be re-vealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 and she

ο + τῷ the LTr. P πνεοσσούς TA. q ἄνθρωπος ἦν T. r ἦν ἅγιον GLTTAW.
ἢ ἂν T; ἂν Tr. — αὐτοῦ (read [his] arms) [L]T[TA]. u + ὁ L. ὁ πατήρ αὐτοῦ his
father GTTr. w — αὐτοῦ (read [his] mother) GTTr. z [δέ] LTr. γ μετὰ ἀνδρός
ἐτη LTr. s παρθενίας A.

rasa widow of about
course and four
years, which departed
not from the temple,
but served God with
fastings and prayers
night and day. 38 And
she coming in that in-
stant gave thanks like-
wise unto the Lord,
and spake of him to
all them that looked
for redemption in Je-
rusalem.

βαῦτη" χήρα ὥς" ἐτῶν ὀγδοηκοντατεσσάρων, ἥ οὐκ
she [was] a widow about years of eighty-four, who not
ἀφίστατο ἀπὸ" τοῦ ἱεροῦ, νηστείας καὶ δεήσεων λατρεύουσα
departed from the temple, with fastings and supplications serving
νύκτα καὶ ἡμέραν· 38 καὶ αὕτη αὐτῇ·τῇ ὥρᾳ ἐπιστᾶσα
night an. day: and she at the same hour coming up
ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν
gave praise to the Lord, and spake concerning him to all
τοῖς προσδεχομένοις λύτρωσιν ἐν" Ἱερουσαλήμ.
those waiting for redemption in Jerusalem.

39 And when they
had performed all
things according to
the law of the Lord,
they returned into
Galilee, to their own
city Nazareth. 40 And
the child grew, and
waxed strong in spirit,
filled with wisdom;
and the grace of God
was upon him.

39 Καὶ ὥς ἐτέλεσαν ἅπαντα ἰτὰ" κατὰ τὸν νόμον
And when they had completed all things according to the law
κυρίου, ἐπέστρεψαν" εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν
of [the] Lord they returned to Galilee, to city
αὐτῶν· ἡ Ναζαρέτ· 40 Τὸ δὲ παιδίον ἠῤῥαξαν καὶ ἔκρα-
their [town], Nazareth. And the little child grew, and became
ταιοῦτο ὁ πνεῦματι, πληρούμενον σοφίας, καὶ χάρις
strong in spirit, being filled with wisdom, and [the] grace
θεοῦ ἦν ἐπ' αὐτό.
of God was upon him.

41 Now his parents
went to Jerusalem
every year at the feast
of the passover. 42 And
when he was twelve
years old, they went
up to Jerusalem after
the custom of the feast.
43 And when they had
fulfilled the days, as
they returned, the
child Jesus tarried be-
hind in Jerusalem;
and Joseph and his
mother knew not of it.
44 But they, supposing
him to have been in
the company, went a
day's journey; and
they sought him a-
mong their kinsfolk
and acquaintance.
45 And when they
found him not, they
turned back again to
Jerusalem, seeking
him. 46 And it came to
pass, that after three
days they found him
in the temple, sitting
in the midst of the
doctors, both hearing
them, and asking them
questions. 47 And all
that heard him were
astonished at his un-
derstanding and an-
swers. 48 And when
they saw him, they
were amazed: and his
mother said unto him,
Son, why hast thou
thus dealt with us?

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ
And went his parents yearly to Jerusalem
τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,
at the feast of the pas-sover. And when he was years [old] twelve,
ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς
having gone up they to Jerusalem according to the custom of the
ἑορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
feast, and having completed the days, as returned
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ
they remained behind Jesus the child in Jerusalem, and
οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ· 44 νομίσαντες δὲ αὐτὸν
knew [it] not Joseph and his mother; but supposing him
ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν
in the company to be they went a day's journey, and sought
αὐτὸν ἐν τοῖς συγγενεῖσιν καὶ ἐν τοῖς γνωστοῖς· 45 καὶ
him among the relations and among the acquaintances: and
μὴ εὑρόντες αὐτὸν ἐπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες
not having found him they returned to Jerusalem, seeking
αὐτόν. 46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εἶρον αὐτὸν ἐν
him. And it came to pass after days three they found him in
τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκού-
the temple, sitting in [the] midst of the teachers, both hear-
οντα αὐτῶν καὶ ἐπερωτῶντα αὐτοὺς. 47 ἐξίσταντο δὲ πάντες
ing them and questioning them. And were amazed all
οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνείσει καὶ ταῖς ἀποκρίσεσιν
those hearing him at [hi-] understanding and answers
αὐτοῦ. 48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ πρὸς αὐτόν
his. And seeing him they were astonished: and to him
ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως;
his mother said, Child, why hast thou done to us thus?

^b αὐτῇ, herself TTrA.

^c ἕως up to LTrA.

^d ἀπὸ (read left not) TTrA.

^e αὐτῇ W;

— αὐτῇ (read ἀνθωμολ. she gave p. ase) LTrA. ^f θεῷ (read to God) LTrA.

^g — ἐν (read

[in]) LTrA.

^h πάντα TTr.

ⁱ — τὰ T.

^k ἐπέστρεψαν T.

^l — τὴν LTrA.

^m ἐαυτῶν

ⁿ Ναζαρέθ TTrAW.

^o — πνεύματι LTrA.

^p σοφία TTr.

^q ἀναβαινόντων going

up LTrA.

^r — εἰς Ἱεροσόλυμα TTrA.

^s [Ἰησοῦς] A.

^t οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ his

parents knew it not LTrA.

^v εἶναι ἐν τῇ συνοδίᾳ LTrA.

^w — ἐν GLTrAW.

^x — αὐτόν

(read [him]) GLTrA.

^y ἀναζητοῦντες LTrA.

^z μετὰ TTrA.

^{aa} εἶπεν πρὸς αὐτόν

^{ab} ἡ μήτηρ αὐτοῦ LTrA.

^{ac} —

^{ad} —

ἰδοῦ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. 49 Καὶ
 behold, thy father and I distressed were seeking thee. And
 εἶπεν πρὸς αὐτοὺς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι
 he said to them, Why [is it] that ye were seeking me? knew ye not that
 ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; 50 Καὶ αὐτοὶ
 in the [affairs] of my Father it behoves to be me? And they
 οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη
 understood not the word which he spoke to them. And he went down
 μετ' αὐτῶν καὶ ἦλθεν εἰς ^bΝαζαρέτ^a καὶ ἦν ὑποτασσόμενος
 with them and came to Nazareth, and he was subject
 αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει ^cπάντα τὰ ῥήματα^d ταῦτα^e
 to them. And his mother kept all these things
 ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν ^eσοφία καὶ
 in her heart. And Jesus advanced in wisdom and
 ἡλικία^f, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.
 stature, and in favour with God and men.

3 Ἐν ἔτει δὲ πεντεκαδικατῇ τῆς ἡγεμονίας Τιβερίου
²In year now [the] ⁴fifteenth of the government of Tiberius
 Καίσαρος, ἡγεμονεύοντος Ποντίου ²Πιλάτου^g τῆς Ἰουδαίας,
 Cæsar, ²being governor Pontius ²Pilate of Judæa,
 καὶ ^hτετραρχούντος^h τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ
 and ^hbeing tetrarch of Galilee Herod, and Philip
 ἀδελφοῦ αὐτοῦ ^hτετραρχούντος^h τῆς Ἰουραίας καὶ Τραχωνί-
 his brother being tetrarch of Ituræa and of Tracho-
 τιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς ^hτετραρχούντος,^h
 tidis [the] region, and Lysanias of Abilene being tetrarch,
 2 ἐπ' ^hἀρχιερέων^h Ἄννα καὶ ^hΚαϊάφα^h, ἐγένετο ῥῆμα
 in [the] high-priesthood of Annas and Caiaphas, came [the] word
 θεοῦ ἐπὶ ¹Ἰωάννῃ^h τὸν ²τοῦ^h Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.
 of God upon John the of Zacharias son in the wilderness.
 3 καὶ ἦλθεν εἰς πᾶσαν ^hτὴν^h περίχωρον τοῦ Ἰορδάνου,
 And he went into all the country around the Jordan,
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
 proclaiming [the] baptism of repentance for remission of sins;
 4 ὡς γέγραπται ἐν βιβλῷ λόγων Ἡσαΐου τοῦ
 as it has been written in [the] book of [the] words of Esaias the
 προφήτου, ὁ λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 prophet, saying, [The] voice of one crying in the wilderness,
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους
 Prepare the way of [the] Lord; straight make paths
 αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ
 his. Every ravine shall be filled up, and every mountain and
 βουνὸς ταπεινωθήσεται· καὶ ἔσται, τὰ σκολιά εἰς
 hill shall be made low; and shall become the crooked [places] into
^hεὐθείαν^h, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ ὄψεται
 a straight [path], and the rough into ways smooth; and shall see
 πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 7 Ἐλέγεν οὖν τοῖς
 all flesh the salvation of God. He said therefore to the
 ἐκπορευόμενοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα
 coming out crowds to be baptized by him, Offspring
 ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
 of vipers, who forewarned you to flee from the coming wrath?

behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not he saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 and all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our fa-

^b Ναζαρέθ TTrAw. ^c τὰ ῥήματα πάντα L. ^d — ταῦτα these [L]T[A]. ^e + ἐν τῇ in (wisdom) T. ^f ἡλικία καὶ σοφία Tr. ^g Πειλάτου T. ^h τετραρχούντος T. ⁱ ἐπὶ ἀρχιερέων GLTTTrAw. ^k Καϊάφα L. ^l Ἰωάννην Tr. ^m — τοῦ GLTTTrAw. ⁿ — τὴν (read every country around) LTrA. ^o — λέγοντος LTTra. ^p εὐθείας straight [paths] LTTra.

ther: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison.

8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ
Produce therefore fruits worthy of repentance; and ²not
ἀρξήσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχουμεν τὸν Ἀβραάμ·
¹begin to say in yourselves, [For] ²father ¹we ²have ³Abraham,
λέγω· γὰρ ὑμῖν, ὅτι δύνатаι ὁ θεὸς ἐκ τῶν λίθων· τούτων
for I say to you, that ²is ¹able ¹God from these stones
ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίη πρὸς τὴν
to raise up children to Abraham. But already also the axe to the
ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν
root of the trees is applied: ²every ¹therefore tree not producing
καρπὸν ¹καλὸν ²ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ
²fruit ¹good is cut down and into [the] fire is cast. And
ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν; ³
²asked ⁴him ¹the ²crowds, saying, What then shall we do?
11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μετα-
And answering he says to them, He that has two tunics let him
δότε τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὁμοίως
impart to him that has not; and he that has victuals ⁴likewise
ποιεῖτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ
¹let ²him ²do. And ²came ²also ¹tax-gatherers to be baptized, and
εἶπον· πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν; 13 Ὁ δὲ εἶπεν
they said to him, Teacher, what shall we do? And he said
πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον
to them, ²Nothing ²more ⁴beyond ⁴that ²which ²is ²appointed
ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι,
²to ²you ²exact. And asked him also those who were soldiers,
λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπεν πρὸς αὐτούς,
saying, And we what shall we do? And he said to them,
Μηδὲνα διασεῖσητε ²μηδὲ ²συκοφαντήσητε, καὶ ἀρκείσθε τοῖς
²No ²one ²oppress nor accuse falsely, and be satisfied
ὀψωνίοις ὑμῶν.
with your wages.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάν-
But as ²were ²in ²expectation ²the ²people, and ²were ²reasoning ²all
των ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, ²μήποτε
in their hearts concerning John, whether or not
αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο ²ὁ Ἰωάννης ἅπασιν,
he might be the Christ, ²answered ²John all,
λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ
saying, I indeed with water baptize you, but he comes who [is]
ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἱμᾶντα τῶν
mightier than I, of whom I am not fit to loose the thong
ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of his sandals; he ²you ¹will ²baptize with [the] ²Spirit
ἁγίῳ καὶ πυρὶ. 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,
¹Holy and with fire; of whom the winnowing fan [is] in his hand,
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν
and he will thoroughly purge his floor, and will gather the
σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει
wheat into his granary, but the chaff he will burn
πυρὶ ἀσβέστω. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν
with fire unquenchable. ²Many ²therefore ²and other things exhorting

¹ [καλὸν] L. ² ποιήσωμεν should we do LTTΓAW. ³ ἔλεγεν he said LTTΓA. ⁴ εἶπαν LTTΓ. ⁵ τί ποιήσωμεν (ποιήσωμεν should we do TAW) καὶ ἡμεῖς LTTΓA. ⁶ αὐτοῖς to them LTTΓA. ⁷ μηδὲνα no one T. ⁸ Ἰωάνου Tr. ⁹ ὁ Ἰωάννης ἅπασιν λέγων Tr; λέγων πᾶσιν ὁ Ἰωάννης T. ¹⁰ + εἰς μετάνοιαν to repentance L. ¹¹ διακαθαῖραι to thoroughly purge T. ¹² συναγαγεῖν to gather T.

εὐηγγελίζετο τὸν λαόν. 19 Ὁ δὲ Ἡρώδης ὁ τε-
he announced the glad tidings to the people. But Herod the te-
ράρχης ἔλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς
trarch being reproved by him concerning Herodias the
γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων
wife of Philip his brother, and concerning all
ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν ἔκαι
which had done [the] evils Herod, added also
τοῦτο ἐπὶ πάντιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν κτῇ
this to all that he shut up John in the
φυλακῇ.
prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ
Now it came to pass having been baptized all the people, and
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὴν
Jesus having been baptized and praying, was opened the
οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς
heaven, and descended the Spirit the Holy in a bodily
εἶδει ὥσει¹ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
form as a dove upon him, and a voice out of heaven
γενέσθαι, ἡ λέγουσαν, Σὺ εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ
came, saying, Thou art my Son the beloved, in thee
ἡ ὑπόδοκός α.¹
I have found delight.

23 Καὶ αὐτὸς ἦν ὁ¹ Ἰησοῦς ὥσει ἐτῶν τριάκοντα
And himself was Jesus about years [old] thirty
ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλίου,
beginning [to be], being, as was supposed, son of Joseph, of Eli,
24 τοῦ Ματθαίου, τοῦ Λευι, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ
of Matthat, of Levi, of Melchi, of Janna, of Semei,
Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλίου,
of Joseph, of Mattathias, of Amos, of Naoum, of Esli,
τοῦ Ναγκαί, 26 τοῦ Μαᾶθ, τοῦ Ματθαίου, τοῦ Σεμεί, τοῦ
of Naggai, of Maath, of Mattathias, of Semei,
Ἰωσήφ, τοῦ Ἰούδα, 27 τοῦ Ἰωαννᾶ, τοῦ Ρησά, τοῦ Ζορο-
of Joseph, of Juda, of Joannes, of Rhesa, of Zoro-
βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, 28 τοῦ Μελχί, τοῦ Ἀδδί,
babel of Salathiel, of Neri, of Melchi, of Addi,
τοῦ Κωσάμ, τοῦ Ἐλμωάμ, τοῦ Ἡρ, 29 τοῦ Ἰωσή, τοῦ Ἐλι-
of Cosam, of Elmodam, of Er, of Jose, of Eli-
ἐζερ, τοῦ Ἰωρεῖμ, τοῦ Ματθαίου, τοῦ Λευι, 30 τοῦ Συμεών,
ezer, of Joreim, of Matthat, of Levi, of Simeon,
τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωάν, τοῦ Ἐλιακίμ, 31 τοῦ Με-
of Juda, of Joseph, of Jonan, of Eliakim, of Me-
λεᾶ, τοῦ Μαῖνᾶν, τοῦ Ματθαθά, τοῦ Ναθαν, τοῦ Δα-
leas, of Menna, of Mattatha, of Nathan, of Da-
βίδ, 32 τοῦ Ἰεσσαί, τοῦ Οβεδ, τοῦ Βοόζ, τοῦ Σαλμών,
vid, of Jesse, of Obed, of Booz, of Salmon, the son of Melea, which

21 Now when all the
people were baptized,
it came to pass, that
Jesus also being bap-
tized, and praying, the
heaven was opened,
22 and the Holy Ghost
descended in a bodily
shape like a dove upon
him, and a voice came
from heaven, which
said, Thou art my be-
loved Son; in thee I
am well pleased.

23 And Jesus him-
self began to be about
thirty years of age, be-
ing (as was suppose) the
son of Joseph, which
was the son of Heli,
24 which was the son
of Matthat, which was
the son of Levi, which
was the son of Joseph,
25 which was the son
of Mattathias, which
was the son of Amos,
which was the son of
Naoum, which was the
son of Esli, which was
the son of Nagge,
26 which was the son
of Maath, which was
the son of Mattathias,
which was the son of
Semei, which was the
son of Joseph, which
was the son of Juda,
27 which was the son
of Joannes, which was
theson of Rhesa, which
was the son of Zoro-
babel, which was the
son of Salathiel, which
was the son of Neri,
28 which was the son
of Melchi, which was
the son of Addi, which
was the son of Jose,
which was the son of
Eliezer, which was the
son of Jorim, which
was the son of Simeon,
which was the son of
Juda, which was the
son of Joseph, which
was the son of Jonan,
which was the son of
Eliakim, 31 which was
the son of Melea, which

* τετραάρχης T. f — Φιλίππου (read of his) GLTTAW. g [καὶ] L. h — καὶ T[A].
1 Ἰωάννην Tr. k — τῇ LTTA. l ὡς LTTA. m — λέγουσαν LTTA. n εὐδόκησα LTTA.
o — ὁ TTA. p ἀρχόμενος ὥσει ἐτῶν τριάκοντα TTr. q ὧν υἱὸς ὡς ἐνομίζετο LTTA.
r Ἡλίου TTr. s Μαθθάθ T. t Λευεὶ TTr. u Μελχεὶ TTr. v Ἰανναί TTr.
x Ματθαίου Tr. y Ἐσλεί TTr. z Σεμεεὶν TTr. a Ἰωσὴφ Joseph TTr. b Ἰωδὰ TTr.
c Ἰωανάν LTTA. d Νηρεὶ TTr. ea Ἀδδεὶ TTr. fa Ἐλμωάμ LTTA. ga Ἰησοῦ Jesus
LTTA. ha Μαθθάθ T; Μαθθάθ TTr. ia Λευεὶ TTr. ka Ἰωνάμ TTr. la Μελεά TTr.
ma τοῦ Μεννά [L]TTr. na Ναθάμ T. oa Δαυεὶδ LTTA; Δαυὶδ GW. pa Ἰωβηδ Jobed
LTTA. qa Βοός LTTA. ra Σαλά T.

ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἰ
upon the edge of the temple, and said to him, If the Son thou art
τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. 10 γέγραπται γάρ,
of God, cast thyself hence down; for it has been written,
Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-
That to his angels he will give charge concerning thee, to
φυλάξαι σε. 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε
keep thee; and that in [their] hands shall they bear thee, lest
προσκύψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν
thou strike against a stone thy foot. And answering said
αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις κύριον
to him, Jesus, It has been said, Thou shalt not tempt [the] Lord
τὸν θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-
thy God. And having finished every temptation the de-
βολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
vil departed from him for a time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος
And returned Jesus in the power of the Spirit
εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-
to Galilee; and a rumour went out into whole the country
χώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συνα-
around concerning him, and he taught in the syn-
γωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς
agogues their, being glorified by all. And he came to
Ἰτὴν.² Ναζαρέτ,³ ὃ ἦν τεθραμμένος·⁴ καὶ εἰσῆλθεν κατὰ
Nazareth, where he was brought up; and he entered according to
τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,
his custom on the day of the sabbaths into the synagogue,
καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον
and stood up to read. And there was given to him [the] book
Ἰσαίου τοῦ προφήτου,⁵ καὶ ἀναπτύξας τὸ βιβλίον εὗρεν
of Esaias the prophet, and having unrolled the book he found
τόπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα κυρίου
the place where it was written, [The] Spirit of [the] Lord [is]
ἐπ' ἐμέ, ὃ ἐνεκεν⁶ ἐχρίσεν με. εὐαγγελίζεσθαι⁷
upon me, on account of which he anointed me to announce the glad tidings
πτωχοῖς, ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους
to [the] poor, he has sent me to heal the broken
τὴν καρδίαν,⁸ κηρύττειν αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
in heart, to proclaim to captives deliverance and to [the] blind
ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφέσει. 19 κηρύ-
recovery of sight, to send forth [the] crushed in deliverance, to pro-
ξαι ἐνιαυτὸν κυρίου δεκτόν. 20 Καὶ πτύξας τὸ
claim [the] year of [the] Lord acceptable. And having rolled up the
βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων
book, having delivered [it] to the attendant he sat down, and of all
ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.
in the synagogue the eyes were fixed upon him.
21 Ἦρᾶτο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται
And he began to say to them, To-day is fulfilled
ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν
this scripture in your ears. And all bore witness

God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge over thee, to keep thee: 11 and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

² — ὁ GLTTTAW. ³ — τὴν LITRA. ⁴ Ναζαρέτ w; Ναζαρά Nazara T. ⁵ ἀναθερα-
μένος T. ⁶ τοῦ προφήτου Ἰσαίου LITRA. ⁷ ἀνοίξας having opened LIT. ⁸ — τὸν T.
εἵνεκεν GLTTTAW. ⁹ εὐαγγελίσασθαι GLTTTAW. ¹⁰ — ἰάσασθαι τοὺς συντετριμμένους
τὴν καρδίαν C[L]ITTA. ¹¹ ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ L; οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ
ἦσαν TITRA.

αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε δι' αὐτοῦ.
²him ¹Jesus, saying, Hold thy peace, and come forth out of him.

Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν
 And ²having ²thrown ²him ¹the ¹demon into the midst came out
 ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος

from him, in nothing having hurt him. And ¹came ¹astonishment
 ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς
 upon all, and they spoke to one another, saying, What
 ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς

word [is] this, that with authority and power he commands the
 ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο
 unclean spirits, and they come out? And ²went ²out

ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
²a ²rumour concerning him into every place of the country around.

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν
 And rising up out of the synagogue he entered into the house

Σίμωνος· ²ἢ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη
 of Simon. ²The ²mother-in-law ¹and of Simon was oppressed with

πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ
 a ²fever ¹great; and they asked him for her. And

ἐπιστὰς ἐπάνω αὐτῆς ἐπέτιμυσεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·
 standing over her he rebuked the fever, and it left her;

παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.
 and immediately arising she served them.

40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον
 And at the going down of the sun all as many as had [persons]

ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·
 sick with ²diseases ¹various brought them to him,

ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἔπιθεις· ¹ἰθεράπευ-
 and he ²on ²each ²of them ²hands ¹having ¹laid healed

σεν· αὐτούς· 41 ¹ἐξήρχετο· δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
 them; and ²went ²out ²also ¹demons from many,

ἰκράζοντα· καὶ λέγοντα, Ὅτι σὺ εἶ μὲν χριστός· ὁ υἱὸς τοῦ
 crying out and saying, Thou art the Christ the Son

θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ᾔδεισαν
 of God. And rebuking he suffered not them to speak because they knew

τὸν χριστὸν αὐτὸν εἶναι.

²the ²Christ ¹him ²to ²be.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον
 And ²being ²come ¹day having gone out he went into a desert

τόπον, καὶ οἱ ὄχλοι ¹ἐζήτουν· αὐτόν, καὶ ἦλθον ἕως αὐτοῦ
 place, and the crowds sought him, and came up to him

καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ
 and were detaining him that he might not go from them. But he

εἶπεν πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγ-
 said to them, Also to the other cities ²to ²announce

γελισσασθαί· ὁ μὲν δὲ τὴν βασιλείαν τοῦ θεοῦ· ὅτι
 the ²glad ²tidings ¹it ²behoves ²me, the kingdom of God; because

ῥεῖς τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς
 for this have I been sent forth. And he was preaching in the

συναγωγαῖς τῆς Γαλιλαίας.
 synagogues of Galilee.

to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuked them, suffering them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed

^d ἀπ' from LITRA. ^e — τὸ G. ^f ἀπὸ from TTRA. ^g — ἡ (read [the]) GLTTA.W.

^h ἐπιτιθεῖς laying LITRA. ⁱ ἰθεράπευεν TTRA. ^k ἐξήρχοντο T. ^l κραυγάζοντα LT.

^m — ὁ χριστὸς GLTTA. ⁿ ἐπεζήτουν sought after GLTTA.W. ^o δεῖ με L. ^p ἐπὶ LT.

^q ἀπεσταλὴν I was sent forth TTRA. ^r εἰς τὰς συναγωγὰς TTRA. ^s Ἰουδαίας of Judea A.

him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

V. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink: 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ
And it came to pass during the [time] the crowd pressed on him
τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ
to hear the word of God, that he was standing by
τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδεν δύο πλοῖα ἐστῶτα
the lake of Gennesaret: and he saw two ships standing
παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἰαποβάντες ἀπ' αὐτῶν
by the lake, but the fishermen having gone out from them
ἔπλυναν τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων
washed the nets. And having entered into one of the ships
ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-
which was Simon's, he asked him from the land to put
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς
off a little; and having sat down he taught from the ship the
ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα,
crowds. And when he ceased speaking he said to Simon,
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς
Put off into the deep and let down your nets for
ἄγραν. 5 Καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, Ἐπιστάτα,
a haul. And answering Simon said to him, Master,
οἱ ὅλης τῆς νυκτὸς κοπιῶντες οὐδὲν ἐλάβομεν·
through whole the night having laboured, nothing have we taken,
ἐπὶ δὲ τῷ ῥηματί σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο
but at thy word I will let down the net. And this
ποιήσαντες συνέκλεισαν ἰχθύων πλῆθος πολὺ· ἰδιερῆγγυτο
having done they enclosed of fishes a shoal great; was breaking
δὲ τὸ δίκτυον αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις
and net their. And they beckoned to the partners
τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς·
those in the other ship, that coming they should help them;
καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζε-
and they came, and filled both the ships, so that were sink-
σθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν
ing them. And having seen Simon Peter fell at the knees
αὐτοῦ· Ἰησοῦ λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλός
of Jesus, saying, Depart from me, for a man a sinner
εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς
am I, Lord. For astonishment laid hold on him and all those
σὺν αὐτῷ, ἐπὶ τῇ ἄγρα τῶν ἰχθύων συνέλαβον·
with him, at the haul of the fishes which they had taken;
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
and in like manner also James and John, sons of Zebedee,
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα
who were partners with Simon. And said to Simon
Ρόδ· Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθ
Jesus, Fear not; from henceforth men thou shalt be
ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες
capturing. And having brought the ships to land, leaving
ἅπαντα ἠκολούθησαν αὐτῷ.
all they followed him.

* καὶ also TTrA.

ἀποβάντες TTrA.

θίσας δὲ TA.

* αὐτῷ T.

ἰχθύων GTTrAW.

breaking TTrA.

* Ἰωάννην Tr.

* ἰδὼν T.

* ἐπλυνον were washing LTTrA;

* ἐπλυναν T.

* — τοῦ LTTrA.

* — τῆς (read a whole night) LTTrA.

* — τοῖς [LTTrA.

* — τῷ LTTrAW.

* πλοῖαρία small ships TA.

* ἀλεις T.

* ἀπ' αὐτῶν

* κα-

* — οἱ TTrA.

* πλῆθος

* τὰ δίκτυα nets (read διεπ. were

* ἦλθαν T.

* — τοῦ LTTrAW.

* ὡς Tr

* πάντα LTTr.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,
And it came to pass as² was¹ he in one of the cities,
καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν¹ τὸν Ἰησοῦν, πεσὼν
that behold, a man full of leprosy, and seeing Jesus, falling
ἐπὶ πρόσωπον ἐδέηθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς,
upon [his] face he besought him, saying, Lord, if thou wilt
δύνασαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα
thou art able me to cleanse. And having stretched out [his] hand
ἤψατο αὐτοῦ, "εἰπὼν," Θέλω, καθαρίσθῃ. Καὶ εὐθέως ἡ
he touched him, saying, I will; be thou cleansed. And immediately the
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ
leprosy departed from him. And he charged him
μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
no one to tell; but having gone show thyself to the priest, and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Ἰω-
offer for thy cleansing, as² ordered¹ Mo-
σῆς, εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μάλλον ὁ
ses, for a testimony to them. But was spread abroad still more the
λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν,
report concerning him; and² were¹ coming² crowds¹ great to hear,
καὶ θεραπεύεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
and to be healed by him from their infirmities.
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχο-
But he was retiring in the deserts and pray-
μενος.
ing.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσ-
And it came to pass on one of the days that he was teach-
κων, καὶ ἦσαν καθήμενοι¹ Φαρισαῖοι καὶ νομοδιδάσκαλοι,
ing, and there were sitting by Pharisees and teachers of the law,
οἱ ἦσαν ἐκ παντὸς κώμης τῆς Γαλιλαίας καὶ
who were come out of every village of Galilee and
Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς
of Judæa and of Jerusalem; and power of [the] Lord was [there] for
τὸ ἰᾶσθαι αὐτούς. 18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης
to heal them. And behold, men carrying upon a couch
ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγ-
a man who was paralysed, and they sought² him¹ to² "bring
κεῖν καὶθεῖναι² ἐνώπιον αὐτοῦ· 19 καὶ μὴ εὐρόντες² διὰ¹
in and to place [him] before him. And not having found by
ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες
what way they should bring in him on account of the crowd, going up
ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ
on the housetop, through the tiles they let down him with the
κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν
little couch into the midst before Jesus. And seeing
πίστιν αὐτῶν εἶπεν βαῦτῳ, "Ἄνθρωπε, ἀφέωνται σοι
their faith he said to him, Man, have² been¹ forgiven² thee
αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
thy² sins. And began to reason the scribes
καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασ-
and the Pharisees, saying, Who is this who speaks blas-
φημίας; τίς δύναται ἁφίνειν ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ θεός;
phemies? who is able to forgive sins, except² alone¹ God?
22 But when

from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when

¹ ἰδὼν δὲ T. ² λέγων LTr. ¹ Μωϋσῆς LTTra. ² — ὑπ' αὐτοῦ LTTra. ³ + οἱ τοῦ L.
⁴ συνεληλυθότες come together L. ⁵ αὐτόν him (read was for his healing) TA. ⁶ + αὐτόν him A. ⁷ — διὰ GLTTra. ⁸ — αὐτῷ GLTTra. ⁹ ἁμαρτίας ἀφίνειν LTTra.

Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

22 Ἐπιγινούσ-δὲ ὁ Ἰησοῦς τοὺς-διαλογισμοὺς-αὐτῶν ἀπο-
But knowing Jesus their reasonings an-
κριθεὶς¹ εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις
answering said to them, Why reason ye in hearts
ὑμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένωνταί σοι
your? which is easier, to say, Have been forgiven thee
αἱ ἁμαρτίαι-σου, ἢ εἰπεῖν, Ἐγείραι² καὶ περιπατεῖς; 24 ἵνα-δὲ
thy sins, or to say, Arise and walk? But that
εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου³ ἐπὶ τῆς
ye may know that authority has the Son of man on the
γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω,
earth to forgive sins, he said to the paralysed, To thee I say,
ἔγχειραι, καὶ ἄρας τὸ-κλινιδίον-σου πορεύου εἰς τὸν οἶκόν
Arise, and having taken up thy little couch go to house
σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας
thy. And immediately having stood up before them, having taken up
ἐφ' ἧ⁴ κατέκειτο, ἀπῆλθεν εἰς τὸν-οἶκόν-αυτοῦ, δοξάζων
[that] on which he was lying, he departed to his house, glorifying
τὸν-θεόν. 26 καὶ ἐκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον
God. And amazement seized all, and they glorified
τὸν-θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν
God, and were filled with fear, saying, We have seen
παράδοξα σήμερον.
strange things to-day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance. 33 And they said unto him, Why do the disciples of John fast

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην,
And after these things he went forth, and saw a tax-gatherer,
ὀνόματι Λευὶν,¹ καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ,
by name Levi, sitting at the tax office, and said to him,
Ἀκολούθει μοι. 28 Καὶ καταλιπὼν ἅπαντα,² ἀναστὰς ἠκολούθησεν αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην³ μό⁴
Follow me. And having left all, having arisen he fol-
lowed him. And made entertainment a great
Λευὶς⁵ αὐτῷ ἐν τῇ-οικίᾳ-αυτοῦ, καὶ ἦν ὄχλος⁶ ὁ τελω-
Levi for him in his house, and there was a multitude of tax-
γῶν πολὺς⁷ καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.
gatherers great and others who were with them reclining
30 καὶ ἐγόγγυζον οἱ-ῤῥαμματεῖς-αὐτῶν καὶ οἱ Φαρι-
[at table]. And murmured their scribes and the Phari-
σαῖοι⁸ πρὸς τοὺς-μαθητάς-αυτοῦ, λέγοντες, Ὁ-Διατί⁹ μετὰ
sees at his disciples, saying, Why with
τελωνῶν καὶ ἁμαρτωλῶν¹⁰ ἐσθίετε καὶ πίνετε; 31 καὶ ἀπο-
tax-gatherers and sinners do ye eat and drink? And an-
κριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρειάν ἔχουσιν οἱ
answering Jesus said to them, No need have they who
ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ
are in health of a physician, but they who ill are. Not
ἐλήλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
I have come to call righteous [ones], but sinners to repent-
ance. 33 Οἱ-δὲ εἶπον¹¹ πρὸς αὐτόν, Ὁ-Διατί¹² οἱ μαθηταὶ
And they said to him, Why the disciples

¹ ἀποκριθεὶς L[Tr]. ² Ἐγείρε GLTT+AW. ³ ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει TT+Α. ⁴ παραλυτικῶ paralytic L. ⁵ ἔγειρε GLTT+AW. ⁶ ὁ TT+Α. ⁷ Λευεὶν A; Λευεὶν TTr. ⁸ πάντα LTT+Α. ⁹ ἠκολούθει LTT+Α. ¹⁰ — ὁ GLTT+AW. ¹¹ Λευεὶς A; Λευεὶς TTr. ¹² πολὺς τελωνῶν LTT+Α. ¹³ Φαρισαῖοι καὶ οἱ ῤῥαμματεῖς αὐτῶν [αὐτῶν] Tr LTT+AW. ¹⁴ Διὰ τί LTT+Α. ¹⁵ + τῶν the GLTT+AW. ¹⁶ — καὶ ἁμαρτωλῶν A. ¹⁷ ἀλλὰ LTT+Α. ¹⁸ εἶπαν LTT+Α. ¹⁹ Διὰ τί L[Tr]; — Διατί TA.

*Ἰωάννου¹ νηστεύουσιν πυκνα καὶ δεήσεις ποιοῦνται, ὁ-
 *of ¹John ¹fast often and supplications make, in like
 μοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ
 manner also those of the Pharisees, but those of thee eat and
 πίνουσιν; 34 Ὁ δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς
 drink? And he said to them, Are ye able ³the
 υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν
 *sons *of *the ¹⁰bridechamber ¹¹while ¹²the ¹³bridegroom ¹⁴with ¹⁵them ¹⁶is
 ποιῆσαι νηστεύειν; 35 ἐλεύσονται δὲ ἡμέραι *καὶ ὅταν
¹⁷to *make ¹⁸to *fast? But will come ¹⁹days ²⁰also ²¹when

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν
 shall be taken away from them the bridegroom, then they will fast in
 ἐκείναις ταῖς ἡμέραις. 36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς
 these days. And he spoke also a parable to
 αὐτούς, Ὅτι οὐδεὶς ἐπίβλημα ^bἱματίου καινοῦ ^cἐπιβάλλει ἐπὶ
 them, No one a piece of a ²garment ³new puts on
 ἱμάτιον παλαιόν· εἰ δὲ μήγε καὶ τὸ καινὸν σχίζει, καὶ
⁴garment ⁵an ⁶old, otherwise both the new he rends, and

τῷ παλαιῷ οὐ συμφωνεῖ. ^fἐπίβλημα τὸ ἀπὸ τοῦ
 with the old does not agree [the] piece which [is] from the
 καινοῦ. 37 καὶ οὐδεὶς βάλλει ὀλνον νέον εἰς ἀσκὸς παλαιού·
 new. And no one puts ²wine ³new into ⁴skins ⁵old,
 εἰ δὲ μήγε ῥήξει ὁ νέος ὀλνος τοὺς ἀσκούς, καὶ αὐτὸς
 otherwise ⁶will ⁷burst ⁸the ⁹new ¹⁰wine the skins, and it
 ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται. 38 ἀλλὰ ὀλνον νέον
 will be poured out, and the skins will be destroyed; but ²wine ³new
 εἰς ἀσκὸς καινὸς βλητέον, ^bκαὶ ἀμφότεροι συντηροῦνται.
 into ⁴skins ⁵new is to be put, and both are preserved together.

39 καὶ οὐδεὶς πιὼν παλαιὸν εὐθὺς θέλει νέον·
 And no one having drunk old [wine] immediately desires new;
 λέγει γάρ, Ὁ παλαιὸς ^kχρηστώτερός ^lἐστίν.
 for he says, The old ²better ³is.

6 Ἐγένετο δὲ ἐν σαββάτῳ ¹δευτεροπρώτῳ ²διαπο-
 And it came to pass on ³sabbath ⁴[the] ⁵second ⁶first ⁷passed
 ρεύσθαι αὐτὸν διὰ ⁸τῶν ⁹σπορίμων ¹⁰καὶ ἔτιλλον οἱ
¹¹along ¹²he through the corn fields; and ¹³were ¹⁴plucking
 μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ¹⁵ψάροντες
¹⁶this ¹⁷disciples the ears, and were eating, rubbing [them]
 ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, ³Τί
 in the hands. But some of the Pharisees said to them, Why
 ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ
 do ye that which it is not lawful to do on the sabbaths? And

ἀποκριθεὶς ⁴πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, ⁵Οὐδὲ τοῦτο ἀνέγνωτε,
 answering to them ⁶said ⁷Jesus, Noteven this did ye read,
 ὃ ἐποίησεν ⁸Δαβὶδ, ⁹ὅτε ἐπεινασεν αὐτὸς καὶ οἱ
 that which ¹⁰did ¹¹David, when he hungered, himself and those who
 μετ' αὐτοῦ ὄντες; 4 ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
 with him were? how he entered into the house of God,
 καὶ τοὺς ἄρτους τῆς προθέσεως ¹²ἔλαβεν, καὶ ¹³ἔφαγεν, καὶ
 and the loaves of the presentation took, and ate, and

often, and make pray-
 ers, and likewise the
 disciples of the Phari-
 sees; but thine eat and
 drink? 34 And he said
 unto them, Can ye
 make the children of
 the bridechamber fast,
 while the bridegroom
 is with them? 35 But
 the days will come,
 when the bridegroom
 shall be taken away
 from them, and then
 shall they fast in those
 days. 36 And he spake
 also a parable unto
 them; No man putteth
 a piece of a new gar-
 ment upon an old; if
 otherwise, then both
 the new maketh a rent,
 and the piece that was
 taken out of the new
 agreeth not with the
 old. 37 And no man
 putteth new wine into
 old bottles; else the
 new wine will burst
 the bottles, and be
 spilled, and the bottles
 shall perish. 38 But
 new wine must be put
 into new bottles; and
 both are preserved.
 39 No man also hav-
 ing drunk old wine
 straightway desireth
 new; for he saith, The
 old is better.

VI. And it came to
 pass on the second
 sabbath after the first,
 that he went through
 the corn fields; and his
 disciples plucked the
 ears of corn, and did
 eat, rubbing them in
 their hands. 2 And
 certain of the Phari-
 sees said unto them,
 Why do ye that which
 is not lawful to do on
 the sabbath days? 3
 And Jesus answer-
 ing them said, Have
 ye not read so much
 as this, what David
 did, when himself was
 an hungred, and they
 which were with him;
 4 how he went into
 the house of God, and
 did take and eat the
 shewbread, and gave

* Ἰωάννου Tr. γ + Ἰησοῦς (And) Jesus TTrA. νηστεύειν TrA. [καὶ] L. b + ἀπὸ
 from (a garment) [L]TTrA. c + σχίσας having rent (read puts [it]) TTrA. d σχίζει he
 will rend LTTTrA. e οὐ συμφωνήσει will not agree LTTTrA. f + τὸ the TTrA. g ὁ οἶνος
 ὁ νέος LTTTrA. h — καὶ ἀμφότεροι συντηροῦνται T[Tr]A. i — εὐθὺς TTrA. k χρῆστος
 good TTrA. l — δευτεροπρώτῳ [L]T[Tr]A. m — τῶν LTTTrA. n καὶ ἤσθιον τοὺς στάχυας TrA.
 o + [αὐτῶν] of them L. p — αὐτοῖς [L]TTrA. q — ἐν T; — ποιεῖν ἐν, read τοῖς ἐν (the) LTTTrA.
 r ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς L; ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν T. s Davidi GW; Davidi LTTTrA.
 t ὅτε LTTTr. u — ὄντες LTTTr. v πῶς L; [ὡς] Tr. w λαβὼν ἠνίκα takeu LTTTrA.

^aἸάκωβον ^oτὸν τοῦ ^hἈλφαίου καὶ Σίμωνα τὸν καλοῦ-
James the [son] of Alphæus and Simon who [was] call-
μενον Ζηλωτὴν, 16 ^cἸούδαν Ἰακώβου, καὶ Ἰούδαν
Zealot, Judas [brother] of James, and Judas
^dἸσκαριώτην, ^hὃς ^eκαὶ ἔγενετο προδότης. 17 καὶ καταβάς
Iscariote, who also became [the] betrayer. And descending
μετ' αὐτῶν ἔστη ἐπὶ τόπον πεδινοῦ, καὶ ὄχλος ^fμαθητῶν
with them he stood on a ²place ¹level, and a crowd of ²disciples
αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας
¹his and a ²multitude ¹great of the people from all Judæa
καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ
and Jerusalem and the sea coast of Tyre and Sidon, who
ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,
came to hear him, and to be healed of their diseases,
18 καὶ οἱ ἐόχλούμενοι ^hὑπὸ ^hπνευμάτων ἀκαθάρτων, ^hκαὶ
and those beset by ²spirits ¹unclean, and
ἐθεραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ^hἐζήτει ^hἅπτεσθαι αὐτοῦ.
they were healed. And all the crowd sought to touch him;
^hὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.
for power from him went out and healed all.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθη-
And he lifting up his eyes upon ²disci-
πλῆς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν
ples ¹his said, Blessed [are] the poor, for yours is
ἡ βασιλεία τοῦ θεοῦ. 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
the kingdom of God. 21 Blessed [ye] who hunger now, for
χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
ye shall be filled. Blessed [ye] who weep now, for ye shall laugh.
22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
Blessed are ye when ²shall ²hate ²you ¹men, and when
ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ
they shall cut ²off ²you, and shall reproach [you], and cast out
ὄνομα ὑμῶν ὡς ποιήρῳ, ^hἐνεκα ^hτοῦ υἱοῦ τοῦ ἀνθρώπου.
your name as wicked, on account of the Son of man:
23 ^hχαίrete ^hἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ
rejoice in that day and leap for joy; for lo,
μισθὸς ὑμῶν πολὺς ἐν τῇ οὐρανῷ· κατὰ ^hταῦτα ^hγάρ
your reward [is] great in the heaven, ²according ²to ²these ²things ¹for
ἐποιοῦν τοῖς προφῆταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ
did ²to ²the ²prophets ¹their ²fathers. But woe
ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
to you the rich, for ye are receiving your consolation.
25 οὐαὶ ὑμῖν οἱ ἐμπέπλησμένοι, ὅτι πεινάσετε. οὐαὶ ὑμῖν
Woe to you who have been filled, for ye shall hunger. Woe to you
οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. 26 οὐαὶ ὑμῖν
who laugh now, for ye shall mourn and weep. Woe to you
ὅταν καλῶς ὑμᾶς εἴπωσιν ^hπάντες ^hοἱ ἄνθρωποι· κατὰ
when well of you speak all men, ²according ²to
^hταῦτα ^hγάρ ἐποιοῦν τοῖς ψευδοπροφῆταις οἱ πατέρες αὐτῶν.
²these ²things ¹for did ²to ²the ²false ²prophets ¹their ²fathers.
27 Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς
But to you I say who hear, Love ²enemies

of Alphæus, and Simon called Zelotes, 16 and Judas the brother of James, and Judas Iscariot, which also was the traitor. 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 and they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets. 27 But I say unto you which hear, Love your enemies, 28 bless them, that

^a + καὶ and T. ^b — τὸν τοῦ TTrA. ^c + καὶ and LTrA. ^d Ἰσκαριῶθ LTrA. ^e — καὶ LTrA. ^f + πολὺς great T. ^g ἐόχλούμενοι TTrA. ^h ἀπὸ GLTTfAW. ⁱ — καὶ (omit and they) LTrA. ^k ἐζήτων TTrA. ^l ἐνεκεν L. ^m χάριτε GLTTfAW. ⁿ τὰ αὐτὰ the same things LTrA. ^o + νῦν now TTrA. ^p — ὑμῖν TTrA. ^q — ὑμῖν GLTTfAW. ^r ἐπὶ αὐτῶν ὑμᾶς T. ^s — πάντες G. ^t Ἄλλὰ LTrA.W.

curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you

ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν τοὺς ὑμεῖς καταρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπιβλασάντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, παύρα καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ὄφρυον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ ὃ ἐὰν τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ ὄφρυα, καὶ τὸν χιτῶνα μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθρώποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἂν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 33 καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, καὶ ἡ χάρις ὑμῖν ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 34 καὶ ἐὰν ἐδανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ ἀπολαβεῖν ἐδανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα. 35 πληρὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ ἐδανείζετε ὅτι οὐ μὲν ἐλπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς; καὶ ἐσσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοῖς ἀγαρίστοις καὶ πονηροῖς. 36 γίνεσθε οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. 37 καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε; μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 δίδετε, καὶ δοθήσεται ὑμῖν. μέτρον καλὸν πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὃ ὅτι μετρεῖτε, ἀντιμε-

υμᾶς GLTTra. w — καὶ GLTTra. x περὶ TA. y εἰς T. z [δὲ τῷ] L; — δὲ τῷ T; [δὲ] τῷ Tr. a [καὶ ὑμεῖς] L. b + γὰρ (read for if ye also) T. c ἐστὶν χάρις L. d — γὰρ T. e δανείζετε L; δανίσθητε T; δανείζετε TrA. f λαβεῖν TrA. g — γὰρ T[Tr]A. h — οἱ LTTra. i δανίζουσιν T. k ἴσα LTAw. l δανίζετε T. m μηδὲνα T. n ἀφελπίζοντες L. o + [ἐν τοῖς οὐρανοῖς] in the heavens L. p — τοῦ (read of [the]) GLTTraW. q — οὖν LTTra. r — καὶ [L]T[Tr]. s ἵνα (read that ye be not judged) L. t + καὶ and TA. u — καὶ LTTra. v ὑπερεκχυνόμενον LTTra. w ὃ γὰρ μέτρον LTTra.

τρηθήσεται ὑμῖν. 39 Εἶπεν δὲ ὁ παραβολὴν αὐτοῖς, Μήτι
 measured again to you. And he spoke a parable to them,
 δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφότεροι εἰς
 Is able ¹a ²a blind ³man a blind [man] to lead? ²not ³both ⁴into
 βόθυνον ᾧ πεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκα-
⁵a ⁶pit ¹will fall? ²not ³is ⁴a ⁵a disciple above the teacher
 λον αὐτοῦ. ¹κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος
 of him; but ²perfected ³every ⁴one shall be as ⁵teacher
 αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
¹his. But why lookest thou on the mote that [is] in the eye
 τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
 of thy brother, but the beam that [is] in thine own eye
 οὐ κατανοεῖς; 42 ὅπως δύνασαι λέγειν τῷ ἀδελφῷ σου,
 perceivest not? or how art thou able to say to thy brother,
 Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 Brother, suffer [that] I may cast out the mote that [is] in ²eye
 σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑπο-
¹thine, thyself the ²in ³thine [⁴own] ⁵eye ⁶beam not seeing? Hypo-
 κριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
 crite, cast out first the beam out of thine [own] eye, and
 τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 then thou wilt see clearly to cast out the mote that [is] in the eye
 τοῦ ἀδελφοῦ σου. 43 οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν
 of thy brother. For ²not ³there ⁴is ⁵a ⁶a tree ⁷good producing
 καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
¹fruit ²corrupt; nor ³a ⁴tree ⁵corrupt producing ⁶fruit ⁷good;
 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ
 for each tree by its own fruit is known, for not
 ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου τρυγῶσιν
 from thorns do they gather figs, nor from a bramble gather they
 σταφυλὴν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
 a bunch of grapes. The good man out of the good treasure
 τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονη-
 of his heart brings forth that which [is] good; and the wick-
 ρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας
 ed man out of the wicked treasure of ²heart
 αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύ-
¹his brings forth that which [is] wicked; for out of the abun-
 ματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 Τί δέ με
 dance of the heart ²speaks ³his ⁴mouth. And why me
 καλεῖτε Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅ ἄγω; 47 πᾶς ὁ ἐρ-
 do ye call Lord, Lord, and do not what I say? Every one who
 χόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦς,
 is coming to me and hearing my words and doing them,
 ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὁμοίός ἐστιν ἀνθρώπῳ
 I will shew you to whom he is like. Like he is to a man
 οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν
 building a house, who dug and deepened, and laid
 θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέρ-
 a foundation on the rock; and a flood having come ²burst
 ῥήξεν· ὁ ποταμὸς τῆς οἰκίας ἐκείνης, καὶ οὐκ ἔσχυεν σαλευσά-
¹upon ²the ³stream that house, and could not shake

again. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it

γ + καὶ also LTrA. ² ἐμπεσοῦνται LTrA.
 ε — ἐκβαλεῖν TA. δ + ἐκβαλεῖν τὸ cast out TA.
 τρυγῶσιν TTrA. ζ — αὐτοῦ (read [his] heart) T.
 τῆς καρδίας αὐτοῦ [L]TTrA. κ — τοῦ LTrA.
 στόμα αὐτοῦ λαλεῖ L. π πλημμύρης TTrA. ο προσέρ-
 ῥηξεν TTrA.

α — αὐτοῦ LTrA. β — ἡ [T]TrA.
 ε + πάλιν again [L]T[Tr]A. ¹ σταφυλὴν
 ἡ — ἄνθρωπος [L]TTrA. ² — θησαυροῦ
 1 — τῆς (read of [the]) LTrA. ³ — τὸ
 ο προσέρ-
 ῥηξεν TTrA.

was founded upon a rock. 49 But he that hearth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

αὐτὴν· ὅτι θεμελίωτό· γὰρ ἐπὶ τὴν πέτραν. 49 ὁ δὲ ἀκούσας·
it, for it had been founded upon the rock. But he who heard
καὶ μὴ ποιήσας ὅμοιος ἐστὶν ἀνθρώπῳ ὁικοδομήσαντι οἰκίαν
and did not like is to a man having built a house,
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ὃ ᾧ προσέρρηξεν ὁ ποτα-
on the earth without a foundation; on which burst the stream,
μός, καὶ εὐθέως ἔπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας
and immediately it fell, and was the ruin of house
ἐκείνης μέγα.
that great.

7 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς
And when he had completed all his words in the
ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναούμ. 2 Ἐκατοντάρχου
ears of the people he entered into Capernaum. Of a centurion
δὲ τινος δούλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν
and certain a bondman ill being was about to die, who was
αὐτῷ ἐντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς
by him honoured. And having heard about Jesus he sent to
αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
him elders of the Jews, begging him that
ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
having come he might cure his bondman. And they having come
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες,
to Jesus besought him diligently, saying,
"Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· 5 οἱ δὲ ἀγαπᾷ γὰρ τὸ
that worthy he is to whom he shall grant this, for he loves
ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν.
our nation and the synagogue he built for us.
6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἤδη δὲ αὐτοῦ οὐ μακρὰν
And Jesus went with them; but already he not far
ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν πρὸς αὐτὸν τὸν ἐκατόν-
being distant from the house, sent to him the cen-
ταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκυλλῶν
turion friends, saying to him, Lord, trouble not [thyself], not
γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·
for I am worthy that under my roof thou shouldst come;
7 διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ
wherefore neither myself counted I worthy to thee to come; but
εἶπε λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄν-
say by a word, and shall be healed my servant. For also I a
θρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
man am under authority appointed, having under myself
στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται·
soldiers, and I say to this [one] Go, and he goes;
καὶ ἄλλῳ, Ἐρχου. καὶ ἔρχεται καὶ τῷ δούλῳ μου, Ποίησον
and to another, Come, and he comes; and to my bondman, Do
τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἰθαύ-
this, and he does [it]: And having heard these things Jesus won-
μασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
dered at him; and turning to the following him crowd

Ἐ διὰ τὸ καλῶς οἰκοδομῆσθαι (οἰκοδομησθαι τ) αὐτὴν because it was well built TTA.
οἰκοδομοῦντι building L. προσέρρηξεν TTr. εὐθέως συνέπεσεν immediately it fell
together TTA. Ἐπεὶ δὲ after that LTTA. Καπερναοῦμ LTTA. ἡρώτων asked T.
παρέξει he should grant LTTA. ἀπὸ (read τῆς from the) T. γ. - πρὸς αὐτόν T.
φίλους ὁ ἐκατόνταρχος (ἐκατοντάρχης T) TTA. - αὐτῷ T. ἱκανὸς εἰμι TTA. μου
ὑπὸ τὴν στέγην W. ἰαθήτω let be healed TTA.

spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and say-

πνευματων πονηρων, και τυφλοῖς πολλοῖς ἐχαρίσατο ^{τὸ} ²spirits ¹evil, and to ²blind ¹many he granted βλέπειν. 22 καὶ ἀποκριθεὶς ^ο ὁ Ἰησοῦς ^{εἶπεν} αὐτοῖς, Πορευθέν- to see. And ²answering ¹Jesus said to them, Having τες ἀπαγγεῖλατε ^δ Ἰωάννῃ ^{αὐ} εἰδετε καὶ ἠκούσατε· ^{ὅτι} ¹gone relate to John what ye have seen and heard; that τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζον- blind receive sight, lame walk, lepers are cleansed, ται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· deaf hear, dead are raised, poor are evangelized; 23 καὶ μακάριός ἐστιν ^{ὅς} ἐὰν μὴ σκανδαλισθῇ ^{ἐν} ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων ^ἡ Ἰωάννου ^{ἤρξατο} λέγειν And ²having ¹departed ^{the} ²messengers ³of ¹John he began to speak πρὸς τοὺς ὄχλους περὶ ^ἡ Ἰωάννου, ^{τί} ἐξεληλύθατε ^{εἰς} ¹to the crowds concerning John: What have ye gone out into τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ^{ἀνέμου} σαλευό- the wilderness to look at? a reed by [the] wind shaken? μενον; 25 ἀλλὰ τί ^{ἐξεληλύθατε} ^{ἰδεῖν}; ^{ἄνθρωπον} ἐν μαλα- But what have ye gone out to see? a man in soft κοῖς ἱματίοις ἡμφιεσμένον; ^{ἰδοὺ}, οἱ ἐν ἱματισμῷ ἐνδόξῳ clothing arrayed? Behold, they who in ²clothing ¹splendid καὶ ^{τρυφῇ} ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν. 26 ἀλλὰ τί and in luxury are living ²in ^{the} ²palaces ¹are. But what ^{ἐξεληλύθατε} ^{ἰδεῖν}; ^{προφήτην}; ναί, λέγω ὑμῖν, καὶ have ye gone out to see? a prophet? Yea, I say to you, and [one] περισσότερον ^{προφήτου}. 27 οὗτός ἐστιν περὶ οὗ γέ- more excellent than a prophet. This is he concerning whom it has γραπται, ^{ἰδοὺ}, ^{ἐγὼ} ^{ἀποστέλλω} τὸν ^{ἄγγελόν} μου πρὸ been written, Behold, I send my messenger before προσώπου σου, ^{ὅς} κατασκευάσει τὴν ὁδόν σου ^{ἔμπροσθέν} σου. thy face, who shall prepare thy way before thee. 28 Λέγω ^{ἰὰρ} ὑμῖν, ^{μεῖζων} ἐν ^{γεννητοῖς} ^{γυναικῶν} ²I ^{say} ^{for} to you, ^a ^{greater} ^{among} ²those ³born ^{of} ²women ¹κροφήτης ^ἡ Ἰωάννου ^{τοῦ} βαπτιστοῦ ^{οὐδὲς} ἐστιν· ^ὁ δὲ prophet than John the Baptist no one is; but he that [is] μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ ^{μεῖζων} αὐτοῦ ἐστιν. 29 Καὶ less in the kingdom of God greater than he is. And πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, all the people having heard and the tax-gatherers justified God, βαπτισθέντες ^{τὸ} βάπτισμα ^ἡ Ἰωάννου· ³⁰ οἱ δὲ Φα- having been baptized [with] the baptism of John; but the Pha- ρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἡθέτησαν rises and the doctors of the law the counsel of God set aside εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 ^{εἶπεν} δὲ ὁ as to themselves, not having been baptized by him. And ²said ^{the} κύριος, ^{τί}νι οὖν ὁμοίωσω τοὺς ἀνθρώπους τῆς γενεᾶς ²Lord, To what therefore shall I liken the men of ¹generation ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσιν παιδίοις ¹this? and to what are they like? Like are they to little children τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις in a market-place sitting, and calling one to another

^b — τὸ LTTAW.

^c — ὁ Ἰησοῦς (read he said) [L]TTA.

^d Ἰωάννη τ; Ἰωάνη Tr.

^e — ὅτι [L]Tr.

^f Ἰωάνου Tr.

^g ἐξῆλθατε went ye out LTr.

^h — ἐγὼ (read αποστ.

I send) LTTA.

ⁱ — γὰρ TTA.

^k — προφήτης [L]TA.

^l — τοῦ βαπτιστοῦ TTA.

^m — εἶπεν δὲ ὁ κύριος GLTTAW.

"καὶ λέγουσιν," Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὤρχήσασθε· ἔθρη-
and saying, We piped to you, and ye did not dance;
νήσαμεν ὑμῖν," καὶ οὐκ ἐκλαύσατε. 33 ἐλήλυθεν γὰρ ὁ Ἰωάννης
mourned to you, and ye did not weep. For ¹has ²come ³John
ὁ βαπτιστὴς ἡμῆτε" ἄρτον ἐσθίων" ἢ μῆτε" οἶνον πίνων,"
⁴the ⁵Baptist neither ⁶bread ⁷eating nor ⁸wine ⁹drinking,
καὶ λέγετε, Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου
and ye say, A demon he has. ¹⁰Has ¹¹come ¹²the ¹³Son ¹⁴of ¹⁵man
ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδού, ἄνθρωπος φάγος καὶ
eating and drinking, and ye say, Behold, a man aglutton and
οἰνοπότης, ὁ τελωνῶν φίλος" καὶ ἁμαρτωλῶν. 35 καὶ ἐδι-
a wine-bibber, of tax-gatherers a friend and of sinners; and ¹⁶was
καιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων."
¹⁷justified ¹⁸wisdom by ¹⁹her ²⁰children ²¹all.

36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἢνα φάγῃ μετ'
And ²²asked ²³one. ²⁴him ²⁵of ²⁶the ²⁷Pharisees that he should eat with
αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν" τοῦ Φαρισαίου ἵκανε
him And having entered into the house of the Pharisee he re-
κλίθη." 37 Καὶ ἰδοὺ, γυνὴ ἔν τῇ πόλει ἦτις ἦν
clined [at table]; and behold, a woman in the city who was
ἁμαρτωλός, ἡ ἐπιγνοῦσα ὅτι ἠνάκειται" ἐν τῇ οἰκίᾳ
a sinner, having known that he had reclined [at table] in the house
τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, 38 καὶ σταῖσα
of the Pharisee, having taken an alabaster flask of ointment, and standing
παρὰ τοὺς πόδας αὐτοῦ ὀπίσω" κλαίονσα, ἠρξάτο βρέχειν
at ²⁸his feet ²⁹behind weeping, began to bedew
τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν," καὶ ταῖς θριξίν τῆς κεφαλῆς
his feet with tears, and with the hairs of ³⁰head
αὐτῆς ἐξέμασεν," καὶ κατεφίλει τοὺς πόδας αὐτοῦ,
³¹her she was wiping [them], and was ardently kissing his feet,
καὶ ἠλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος
and was anointing [them] with the ointment. But having seen, the Pharisee
ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ
who invited him spoke within himself, saying, This [person] if
ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή
he were a prophet, would have known who and what the woman [is]
ἡτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. 40 Καὶ ἀποκριθεὶς
who touches him, for a sinner she is. And ³²answering
ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.
³³Jesus said to him, Simon, I have to thee something to say.
Ὁ δὲ ἔφησιν, Διδάσκαλε, εἰπέ." 41 Δύο ἔχρεωφειλέται" ἦσαν
And he says, Teacher, say [it]. Two debtors there were
ἡ δανειστῇ" τινι· ὁ εἷς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ
to a ³⁴creditor ³⁵certain; the one owed ³⁶denarii ³⁷five ³⁸hundred, and the
ἕτερος πεντήκοντα. 42 μὴ ἔχόντων· ἰδὲ" αὐτῶν ἀπο-
other ³⁹fifty. But ⁴⁰not ⁴¹having ⁴²they [wherewith] to
δοῦναι ἀμφοτέροις ἑχαρίσατο· τίς οὖν αὐτῶν, ἡ εἰπέ," πλεῖον
pay, both he forgave: which therefore of them, say, ⁴³most
αὐτὸν ἀγαπήσει;" 43 Ἀποκριθεὶς ἰδὲ" ὁ Σίμων εἶπεν, Ὑπο-
⁴⁴him ⁴⁵will ⁴⁶love? And ⁴⁷answering ⁴⁸Simon said, I

ing, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I sup-

¹ λέγοντες TtA. ² — ὑμῖν Tt. ³ Ἰωάννης Tt. ⁴ μὴ ποτ Tt. ⁵ ἐσθίων ἄρτον LtA. ⁶ μηδὲ Tt. ⁷ πίνων οἶνον LtTtA. ⁸ φίλος τελωνῶν GLTtA. ⁹ πάντων τῶν τέκνων αὐτῆς LtTtA. ¹⁰ τὸν οἶκον LtTtA. ¹¹ κατεκλίθη LtTtA. ¹² ἦτις ἦν ἐν τῇ πόλει LtTtA. ¹³ + καὶ and LtTtA. ¹⁴ κατάκειται LtTtA. ¹⁵ ὀπίσω παρὰ τοὺς πόδας αὐτοῦ GLTtA. ¹⁶ τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ LtTtA. ¹⁷ ἐξέμαξεν Tt. ¹⁸ Διδάσκαλε, εἰπέ, φησὶν LtTtA. ¹⁹ ἔχρεωφειλέται LtTtA. ²⁰ δανιστῇ Tt. ²¹ — εἰπέ LtTtA. ²² ἀγαπήσει αὐτόν LtTtA. ²³ — ὁ Tt.

pos. that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

λαμβάνω ὅτι ᾠ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, take it that [he] to whom the more he forgave. And he said to him, Ὁρθῶς ἔκρινας. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Rightly thou hast judged And having turned to the woman, Σίμωνι ἔφη. Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς to Simon he said, Seest thou this woman? I entered "thy 'into τὴν οἰκίαν, ὕδωρ ἢ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ house, water for my feet thou gavest not, but she τοῖς δάκρυσιν ἔβροξέν μου τοὺς πόδας, καὶ ταῖς θριξίν ὁτῆς with tears bedewed my feet, and with the hairs κεφαλῆς αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας, "head 'of her wiped [them]. A kiss to me thou gavest not, αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διελείπεν καταφιλοῦσά but she from which [time] I came in ceased not ardently kissing ἑμου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠέμισας, my feet. With oil my head thou didst not anoint, αὕτη δὲ μύρῳ ἡλειψέν μου τοὺς πόδας. 47 οὐ χάριν but she with ointment anointed my feet. For which cause λέγω σοι, ἀφείωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι I say to thee, forgiven have been her "sins 'many; for ἡγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. she loved much; but to whom little is forgiven little he loves. 48 Εἶπεν δὲ αὐτῇ, Ἀφείωνταί σου αἱ ἁμαρτίαι. 49 Καὶ And he said to her, Forgiven have been thy sins. And ἡρῶσαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, τίς οὗτός began those reclining with [him] to say within themselves, Who "this ἐστίν; ὃς καὶ ἁμαρτίας ἀφίησιν; 50 Εἶπεν δὲ πρὸς τὴν γυ- I say to thee, who even "sins 'forgives? But he said to the wo- ναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. man, Thy faith has saved thee; go in peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδεν

And it came to pass afterwards that he journeyed through

VIII. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the

κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζό- city by city and village by village, preaching and announcing the glad μενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, tidings, the kingdom of God, and the twelve [were] with him, 2 καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμένα ἀπὸ πνευμάτων and "women "certain who had been cured from "spirits πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, "wicked and infirmities, Mary who is called Magdalene, ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα ἡ γυνὴ from whom "demons "seven had gone out; and Joanna wife Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι πολλοί, of Chuza a steward of Herod; and Susanna, and "others "many, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. who were ministering to him of their property.

4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπι- And "assembling "a "crowd "great, and those who from each city were πορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. 5 Ἐξῆλθεν coming to him, he spoke by a parable. "Went "out ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν "the "sower to sow his seed; and as "sowed αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ "he some fell by the way, and it was trampled upon, and the

¹ μου ἐπὶ τοὺς πόδας T; μοι ἐπὶ πόδας TGA.

GLTGAW. P διελείπεν T. ² τοὺς πόδας μου L.

³ τοὺς πόδας μου GLTGA. ⁴ αὐτῇ (αὐτῆς) T.

αἱ ἁμαρτίαι LT. ⁵ ἐστὶν οὗτως L. ⁶ Ἰωάννα T.

⁷ — τῆς κεφαλῆς (read with her hairs;

⁸ αὐτοῖς to them TGA.

⁹ ἐξ out of LTGA.

πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν¹
 birds of the heaven devoured it. And other fell
 ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν
 upon the rock, and having sprung up it withered, because it had not
 ἱκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ
 moisture; and other fell in [the] midst of the thorns, and
²συμφνεῖσαι αἱ ἀκανθαὶ ἀπέπνιζαν αὐτό. 8 καὶ ἕτερον
 having sprung up together the thorns choked it; and other
 ἔπεσεν ἐπὶ³ τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησεν
 fell upon the ground the good, and having sprung up produced
 καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων
 fruit a hundredfold. These things saying he cried, He that has
 ὦτα ἀκοῦειν ἀκούτω. 9 Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ,
 ears to hear let him hear. And asked him his disciples,
 λέγοντες, Τίς εἴη ἡ παραβολὴ αὕτη; 10 Ὁ δὲ εἶπεν,
 saying, What may be this parable? And he said,
 Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ
 To you it has been given to know the mysteries of the kingdom
 θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέπωτες· μὴ
 of God, but to the rest in parables, that seeing not
 βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 Ἔστιν δὲ
 they may see, and hearing they may not understand. Now is
 αὕτη ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ
 this, the parable: The seed is the word of God: and those
 παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διά-
 by the way are those who hear; then comes the de-
 βολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
 vil and takes away the word from their heart, lest
 πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἱ
 having believed they should be saved. And those upon the rock, those who
 ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
 when they hear, with joy receive the word, and these
 ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ
 a root have not, who for a time believe, and in time
 πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν,
 of trial fall away. And that which into the thorns fell,
 οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτον
 these are they who having heard, and under cares and riches
 καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ
 and pleasures of life moving along are choked, and not
 τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν
 do bring to perfection. And that in the good ground, these are
 οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
 they who in a heart right and good having heard the word
 κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ
 keep [it], and bring forth fruit with endurance. And no one
 λύχνον ὥσας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης
 a lamp having lighted covers it with a vessel, or under a couch
 τίθουσιν· ἀλλὰ ἐπὶ λυχνίας ἡπιτίθουσιν, ἵνα οἱ
 puts [it], but on a lamp-stand puts [it], that they who
 εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἐστὶν
 enter in may see the light. For not [anything] is
 κρυπτὸν ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον ὃ
 hidden which not manifest shall become; nor secret which

fowls of the air de-
 voured it. 6 And some
 fell upon a rock; and
 as soon as it was sprung
 up, it withered away,
 because it lacked mois-
 ture. 7 And some fell
 among thorns; and the
 thorns sprang up with
 it, and choked it. 8 And
 other fell on good
 ground, and sprang
 up, and bare fruit
 an hundredfold. And
 when he had said these
 things, he cried, He
 that hath ears to hear,
 let him hear. 9 And
 his disciples asked
 him, saying, What
 might this parable be?
 10 And he said, Unto
 you it is given to know
 the mysteries of the
 kingdom of God: but
 to others in parables;
 that seeing they might
 not see, and hearing
 they might not under-
 stand. 11 Now the pa-
 rable is this: The seed
 is the word of God.
 12 Those by the way
 side are they that hear;
 then cometh the devil,
 and taketh away the
 word out of their
 hearts, lest they should
 believe and be saved.
 13 They on the rock
 are they, which, when
 they hear, receive the
 word with joy; and
 these have no root,
 which for a while be-
 lieve, and in time of
 temptation fall away.
 14 And that which fell
 among thorns are they,
 which, when they have
 heard, go forth, and
 are choked with cares
 and riches and plea-
 sures of this life, and
 bring no fruit to per-
 fection. 15 But that
 on the good ground are
 they, which in an ho-
 nest and good heart,
 having heard the word,
 keep it, and bring forth
 fruit with patience.
 16 No man, when he
 hath lighted a candle,
 covereth it with a ves-
 sel, or putteth it under
 a bed; but setteth it on
 a candlestick, that they
 which enter in may see
 the light. 17 For no-
 thing is secret, that
 shall not be made

¹ κατέπεσεν fell down TTr. ² συμφνεῖσαι T. ³ εἰς into GLTGrAW. ⁴ λέγοντες
 LTrH[Λ]. ⁵ εἰπὴ εἴη ἡ παραβολή T. ⁶ ἀκούσαντες heard TTr. ⁷ τὴν πέτραν T.
⁸ συμπνίγονται TΔ. ⁹ ἀλλά Tr. ¹⁰ τίθουσιν LTrH.

manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain man, which had

οὐ-γνωσθήσεται¹ καὶ εἰς φανερόν ἔλθῃ. 18 βλέπετε οὖν ὅπως ἀκούετε· ὃς-^κ γὰρ ἂν¹ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς-¹ ἂν¹ μὴ-ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. whoever shall not be known and to light come. Take heed therefore how ye hear; for whoever may have, shall be given to him; and whoever may not have, even what he seems to have shall be taken from him.

19 Παρεγένοντο¹ δὲ πρὸς αὐτὸν ἡ μήτηρ¹ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ-ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20 καὶ ἀπηγγέλη¹ αὐτῷ, ῥηγόντων, ¹ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. and came to him [his] mother and brethren, and were not able to get to him because of the crowd. 20 and it was told him, saying, Thy mother and thy brethren are standing without, to see thee wishing. 21 Ὅ-δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν. And he answering said to them, My mother and my brethren are these who the word of God are hearing and doing it.

22 Καὶ ἐγένετο¹ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Let us pass over to the other side of the lake; and they put off. 23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. And as they sailed he fell asleep; and came down a storm of wind on the lake, and they were being filled, and were in danger. 24 προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὅ-δὲ ¹ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς, Ποῦ ¹ ἐστίν¹ ἡ πίστις ὑμῶν; And having come to [him] they aroused him, saying, Master, Master, we are perishing. And he having arisen rebuked the wind and the raging of the water; and they ceased, and there was a calm. 25 And he said to them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν¹ τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ¹ ἀνὴρ τις ἐκ τῆς πόλεως, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; and they sailed down to the country of the Gadarenes, which is over against Galilee. And on his having gone forth upon the land met him a man certain out of the city,

¹ οὐ μὴ γνωσθῇ in any wise should not be known LTTA. ^κ ἂν γὰρ TTA. ¹ ἐάν L. ¹ Παρεγένετο TTr. ² + αὐτοῦ his T. ^ο ἀπηγγέλη δὲ LTTA. ^ρ — λεγόντων LTT[A]. ^q + ὅτι T. ^τ θέλοντές σε Tr. ^σ αὐτοῖς L. ^ι — αὐτόν GLTTA. ^γ ἐγένετο δὲ LTTA. ¹ διεγερθεὶς having been aroused TTr. ² — ἐστίν (read [is]) LTTAW. ^γ Γερασσηνῶν Gerasenes LTA; Γεργεσηνῶν Gergesenes T. ² ἀντιπέρα LTTAW; ἀντίπερα T. ^α — αὐτῷ (read [him]) TTTA.

ἃς εἶχεν^h δαιμόνια^c ἐκ χρόνων^b ἱκανῶν, καὶ ἱμάτιον οὐκ
 who had demons for a long time, and a garment ^{not}
 ἐνεδιδύσκετο,^h καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.
 'was wearing, and in a house did not abide, but in the tombs.
 28 ἰδὼν^{δὲ} τὸν Ἰησοῦν^δ καὶ^h ἀνακράζας προσέπεσεν αὐτῷ,
 But having seen Jesus and having cried out he fell down before him,
 καὶ φωνῇ^h μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ
 and with a ^{voice} loud said, What to me and to thee, Jesus, Son
 θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με βασανίσῃς.
 of God the Most High? I beseech of thee ^{not} me ^{thou} mayest torment.
 29 Ἐπαρήγγελλεν^h γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν
 For he was charging the spirit the unclean to come out
 ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν,
 from the man. For many times it had seized him;
 καὶ ἔιδεσμεῖτο,^h ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ ἔδιάρ-
 and he was bound, with chains and fetters being kept, and break-
 ρήσων^h τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ ἡδαιμόνος^h εἰς τὰς
 ing the bonds he was driven by the demon into the
 ἐρήμους. 30 ἐπρωτόησεν^{δὲ} αὐτόν ὁ Ἰησοῦς, λέγων,^h Τί σοι
 desert. And ^{asked} ^{him} Jesus, saying, What ^{thy}
 ἔστιν ὄνομα^h; Ὁ δὲ εἶπεν, Λεγεών^h ὅτι δαιμόνια πολλὰ
^{is} name? And he said, Legion, because demons many
 εἰσῆλθεν^h εἰς αὐτόν. 31 καὶ παρεκάλει^h αὐτόν ἵνα μὴ ἐπι-
 had entered into him. And he besought him that ^{not} he ^{would}
 τάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ
 command them into the abyss to go away. Now there was there
 ἀγέλη χοίρων ἱκανῶν ὀβοσκομένων^h ἐν τῷ ὄρει καὶ παρε-
 a herd of swine many feeding in the mountain, and they be-
 κίλουν^h αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν.
 sought him that he would allow them to enter to; and
 καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
 and he allowed them. And having gone out the demons from the
 ἀνθρώπου εἰσῆλθεν^h εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη
 man they entered into the swine, and rushed the herd
 κατὰ τοῦ κρηνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη 34 ἰδόντες δὲ
 down the steep into the lake, and were choked. And ^{having} ^{seen}
 οἱ βόσκοντες τὸ γεγεννημένον^h ἔφυγον, καὶ ἀπελ-
^{those} ^{who} ^{fed} [them] what had taken place fled, and having
 θόντες^h ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
 gone away related [it] to the city and to the country.
 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον^h πρὸς τὸν
 And they went out to see what had taken place, and came to
 Ἰησοῦν, καὶ ἔδρυν^h καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ
 Jesus, and found seated the man from whom the
 δαιμόνια ἔξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ
 demons had gone out, clothed and of sound mind, at
 τοὺς πόδας τοῦ Ἰησοῦ. καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
 the feet of Jesus. And they were afraid. And ^{related}
 αὐτοῖς καὶ^h οἱ ἰδόντες πῶς ἐσώθη ὁ δαι-
^{to} ^{them} ^{also} ^{those} ^{who} ^{had} ^{seen} [it] how was healed he who had been pos-

devils long time, and were no clothes, neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils

^b ἔχων having T. ^c καὶ χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον and for a long time did not put on a garment TTr. ^d — καὶ LTTA. ^e Παρήγγειλε he charged EG. ^f ἔδρεμενος TTr. ^g διάρρησων LTTA. ^h δαιμονίου LTTA. ⁱ — λέγων L. ^k ὄνομα ἐστὶν LTT. ^l Λεγών TTr. ^m εἰσῆλθεν δαιμόνια πολλὰ LT. ⁿ παρεκάλουν they besought LTTA. ^o βοσκομένη L. ^p παρεκάλεσαν LTTA. ^q εἰσῆλθον LTTAW. ^r γεγονός GLTTAW. ^s — ἀπελθόντες GLTTAW. ^t ἦλθαν Tr. ^u ἔδρυν Tr. ^v ἐξῆλθεν went out T. ^w — καὶ LTT[A].

was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And

μονισθείς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς σессed by demons. And asked him all the multitude of the περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ country around of the Gadarenes to depart from them, for with fear μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον great they were possessed. And he having entered into the ship ὑπέστρεψεν. 38 ἐδέετο αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξελή- returned. And was begging him the man from whom had λυθεῖ τὰ δαιμόνια εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν gone the demons to be [taken] with him. But sent away him ὁ Ἰησοῦς, λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ Jesus, saying, Return to thy house and relate ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν all that has done for thee God. And he departed, through whole the πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. city proclaiming all that had done for him Jesus. 40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπ- It came to pass and on returning Jesus, gladly

εἰδεξάτο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες received him the crowd, for they were all looking for αὐτόν. 41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαίριος, καὶ he him. And behold, came a man whose name [was] Jairus, and αὐτοῦ ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πρὸς τὸν παρὰ he a ruler of the synagogue was, and having fallen at τοὺς πόδας τοῦ Ἰησοῦ παρεκάλεε αὐτὸν εἰσελθεῖν εἰς τὸν the feet of Jesus he besought him to come to οἶκόν αὐτοῦ· 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν his house, because daughter an only was to him, about years δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτόν [old] twelve, and she was dying. And as went he οἱ ὄχλοι συνέπιυγον αὐτόν. 43 Καὶ γυνὴ οὖσα ἐν ῥύσει the crowds thronged him. And a woman being with a flux αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἐεῖς ἱατροὺς προσανηλώσασα of blood since years twelve, who on physicians having spent ὅλον τὸν βίον οὐκ ἴσχυεν μὴ οὐδενὸς θεραπευθῆναι, whole living [her] could by no one be cured, 44 προσελθοῦσα ὀπίσθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου having come behind touched the border of garment αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. his, and immediately stopped the flux of her blood. 45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνού- And said Jesus, Who [is it] that was touching me? Deny- μένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπι- ing and all, said Peter and those with him, Mas- στάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, the crowds throng thee and press, and sayest thou, Τίς ὁ ἀψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἠψάτο Who [is it] that was touching me? And Jesus said, Touched μου τίς; ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' me some one, for I knew [that] power went out from

ἠρώτησεν LTrA.

(read a ship) LTrA.

σοὶ ἐποίησεν LTrA.

καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν and it came to pass as he proceeded L.

GLTTFA.

1. + αὐτῆς her L. m ἀπ' LTTFA.

Τίς ὁ ἀψάμενός μου; T[TrA].

Γερασινῶν Gerasenes LTrA; Γεργεσινῶν Gergesenes T.

ἰδεῖτο L; εἰδεῖτο TrA.

εἰς ὁ Ἰησοῦς (read he sent) [L] TrA.

εἰς οὗτος this LTr.

ἱατροὶς

οὐ καὶ λέγεις;

ἐξελθούσαν had gone out TrA.

-μου. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλ-
me. And seeing the woman that she was not hid, trembling she
θεν, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο
came, and having fallen down before him, for what cause she touched
αὐτοῦ ἀπήγγειλεν αὐτῷ. ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς
him she declared to him before all the people, and how

ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ, Ὁ θάρσει,
she was healed immediately. And he said to her, Be of good courage,

ἡ θύγατερ, ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην.
daughter, thy faith has cured thee: go in peace.

49 Ἐπὶ αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώ-
As yet he was speaking comes one from the ruler of the syna-

γου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου. μὴ σκύλλε
gogue, saying to him, Has died thy daughter; not trouble

τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ,
the teacher. But Jesus having heard answered him,

λέγων, Μὴ φοβοῦ. μόνον πιστεῦε. καὶ σωθήσεται.
saying, Fear not; only believe, and she shall be restored.

51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδέναν
And having entered into the house he did not suffer to go in any one
(lit. no one)

εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα
except Peter and James and John, and the father

τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ
of the child and the mother. And they were weeping all and

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε. οὐκ ἀπέθανεν,
bewailing her. But he said, Weep not; she is not dead, but

ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέ-
but sleeps. And they laughed at him, knowing that she was

θανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας
dead. But he having put out all, and having taken hold

τῆς χειρὸς αὐτῆς, ἐβόωνσεν, λέγων, Ἡ παῖς, ἐγείρου. 55 Καὶ
of her hand, cried, saying, Child, arise. And

ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα καὶ
returned her spirit, and she arose immediately; and

διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
he directed [that] to her [something] should be given to eat. And

ἐξέστησαν οἱ γονεῖς αὐτῆς. ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
were amazed her parents; and he charged them to no one

εἰπεῖν τὸ γεγονός.
to tell what had happened.

9 Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν
And having called together the twelve disciples of him he gave

αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
to them power and authority over all the demons, and

νόσους θεραπεύειν. 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
diseases to heal, and sent them to proclaim the

βασίλειαν τοῦ θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενούντας. 3 καὶ
kingdom of God, and to heal those being sick. And

εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν. μήτε ῥάβδους,
he said to them, Nothing take for the way; neither staves,

when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save

Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

IX. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor

α — αὐτῷ LTTA. ρ — Θάρσει LTTA. σ — θυγάτηρ Tr. τ — ἀπὸ L. υ — αὐτῷ T[Tr].
μ — μηκέτι no longer LTTA. ζ — λέγων LTT[A]. η — πιστευουσιν TTTA. θ — ἐλθὼν having
gone GLTTW. ι — τινὰ σὺν αὐτῷ any one with him LTTA. κ — Ἰωάννην (Ἰωάννη Tr) καὶ
Ἰάκωβον GLTTAW. λ — οὐ γὰρ (read for she is not dead) LTTA. μ — ἐκβαλὼν ἔξω πάντας
καὶ LTTA. ν — ἐγείρου LTTA. ξ — συγκαλεσάμενος T. ο — μαθητὰς αὐτοῦ GTTAW. π — τοὺς
ἀσθενεῖς the sick L[Tr]; — τοὺς ἀσθενούντας TA. ρ — ῥάβδους staff GLTTA.

scrip, neither bread, nor their money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἑκάστη δὺο
nor provision bag, nor bread, nor money, nor each two
χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε,
And into whatever house ye may enter, there remain,
καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς,
and thence go forth. And as many as may not receive you,
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ
going forth from that city even the dust from
τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτοῦς.
your feet, shake off, for a testimony against them.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι
And going forth they passed through the villages, announcing the
μενοὶ καὶ θεραπεύοντες πανταχοῦ.
glad tidings and healing everywhere.

7 Now Herod the tetrarch heard of that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρρχης τὰ γινόμενα
And 'heard of Herod the tetrarch the things being done
ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ
by him all, and was perplexed, because it was said by
τινων, "Ὅτι Ἰωάννης ἡγήγερται ἐκ νεκρῶν"
some, John has been raised from among [the] dead;
8 ὑπὸ τινων δὲ, "Ὅτι Ἠλίας ἑφάνη ἄλλων δὲ, "Ὅτι
by some also, that Elias had appeared; by others also, that
προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 Καὶ εἶπεν ὁ
a prophet one of the ancients had arisen. And said
Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος
Herod, John I beheaded, but who is this
περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτην ἰδεῖν αὐτόν.
concerning whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ
And having returned the apostles related to him
ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
whatsoever they had done. And having taken them he retired
κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιδά.
apart into a place desert of a city called Bethsaida.
11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ δεξά-
But the crowds having known [it] followed him; and having
μενός αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ,
received them he spoke to them concerning the kingdom of God,
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. 12 Ἡ δὲ ἡμέρα
and those need having of healing he cured. But the day
ἤρξατο κλίνειν, προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπό-
began to decline, and having come the twelve said to him, Dis-
λυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ
miss the crowd, that having gone into the around villages and
τοὺς ἀγροὺς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὥδε
the country they may lodge, and may find provisions; for here
ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Ἐλεπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς
in desert a place we are. But he said to them, Give to them
ὑμῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ
ye to eat. But they said, There are not to us more than

^k [ἀνὰ] TrL. ^l δέχωνται LITrA. ^m -- καὶ [L]TrA. ⁿ ἀποτινάσσετε TA. ^o τετράρρχης T.
P — ὑπ' αὐτοῦ [L]TrA. ^q Ἰωάννης Tr. ^r ἡγήγερται was raised LITr. ^s Ἠλίας T.
^t τις some one TA; τίς Tr. ^v εἶπεν δὲ LITrA. ^w — ὁ GLITrAw. ^x Ἰωάννην T.
^y — ἐγὼ (read ἀκούω I hear) T[Tr]. ^z πόλιν καλουμένην a city called TrA. ^a ἀποδεξά-
μενος having gladly received LITrA. ^b πορευθέντες GLITrA. ^c — τοὺς T[Tr]A. ^d φαγεῖν
ὑμῖς LTA. ^e εἶπαν LITrA.

ἑπέντε ἄρτοι¹ καὶ ἑδύο ἰχθύες,² εἰ³ μὴ⁴ τι⁵ πορευθέντες ἡμεῖς
 five loaves and two fishes, unless indeed having gone we
 ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 Ἦσαν
 should buy for all this people victuals; ²they were
 γὰρ⁶ ὥσει ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς
 for about ³men ⁴five ⁵thousand. But he said to ⁶disciples
 αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας⁷ ἑκάστης⁸ πεντήκοντα. 15 Καὶ
¹his, Make ²recline ³them in companies by ⁴fifties. And
 ἐποίησαν οὕτως, καὶ ἰσκέκλιναν⁹ ἅπαντας. 16 Λαβὼν δὲ
 they did so, and made ²recline ³all. And having taken
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
 the five loaves and the two fishes, having looked up to the
 οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἰδίδου τοῖς
 heaven he blessed them and broke, and gave to the
 μαθηταῖς¹⁰ παρατιθέναι¹¹ τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἔχορ-
 disciples to set before the crowd. And they ate and were
 τάσθησαν πάντες¹² καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς
²satisfic³ all; and was taken up that which was over and above to them
 κλασμάτων κόφιοι δώδεκα.
 of fragments ²hand ³baskets ⁴twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον¹³ κατα-
 And it came to pass as ²was ³he praying a-
 μόνας,¹⁴ συνῆσαν αὐτῷ οἱ μαθηταί¹⁵ καὶ ἐπηρώτησεν αὐτοὺς,
 lone, ²were ³with ⁴him ⁵the ⁶disciples, and he questioned them,
 λέγων, Τίνα με¹⁶ ὀλέγουσιν οἱ ὄχλοι¹⁷ εἶναι; 19 Οἱ δὲ ἀπο-
 saying, Whom ²me ³do ⁴pronounce ⁵the ⁶crowds to be? And they an-
 κριθέντες¹⁸ ῥεῖπον,¹⁹ ὁ Ἰωάννης²⁰ τὸν βαπτιστὴν²¹ ἄλλοι δὲ
 swering said, John the Baptist; and others,
 ἢ Ἠλίαν²² ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.
 Elias; and others, that ²prophet ³some of the ancients has arisen.
 20 Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με²³ λέγετε εἶναι;
 And he said to them, But ye whom ²me ³do ⁴ye ⁵pronounce to be?
 Ἀποκριθεὶς δὲ ὁ Πέτρος²⁴ εἶπεν, Τὸν χριστὸν τοῦ θεοῦ. 21 Ὁ δὲ
 And answering Peter said, The Christ of God. And he
 ἐπιτιμῆσας αὐτοῖς παρήγγειλεν²⁵ μηδενὶ²⁶ εἰπεῖν²⁷ τοῦτο,
 strictly enjoining them charged [them] to no one to tell this,
 22 εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου²⁸ πολλὰ
 saying, It is necessary for the Son of man many things
 παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-
 to suffer, and to be rejected by the elders and chief
 ιερῶν καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
 priests and scribes, and to be killed, and the third
 ἡμέρᾳ²⁹ ἐγερθῆναι. 23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει
 day to be raised. And he said to all, If any one desires
 ὀπίσω μου³⁰ ἔλθεῖν, ἀπαρνήσασθω³¹ ἑαυτὸν, καὶ ἀράτω
 after me to come, let him deny himself, and let him take up
 τὸν σταυρὸν αὐτοῦ³² καθ' ἡμέραν,³³ καὶ ἀκολουθεῖτω μοι.
 his cross daily, and let him follow me;
 24 ὃς γὰρ ἂν³⁴ θέλῃ τὴν ψυχὴν αὐτοῦ³⁵ σῶσαι, ἀπολέσει αὐ-
 for whoever may desire his life to save, shall lose it;
 τὴν³⁶ ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ³⁷ ἕνεκεν ἐμοῦ, οὗτος
 but whoever may lose his life on account of me, he

two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven; he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

¹ ἄρτοι πέντε T. ² ἰχθύες δύο GLTTRAW. ³ μὴ τι LTRa. ⁴ δὲ and T. ⁵ + ὥσει (read about fifty each) [LTR]A. ⁶ κατέκλιναν TTR. ⁷ παραθέσθαι TTR. ⁸ κατὰ μόνας LTR. ⁹ οἱ ὄχλοι λέγουσιν TTR. ¹⁰ εἶπαν LTRa. ¹¹ Ἰωάννην Tr. ¹² Ἠλείαν T. ¹³ Πέτρος δὲ ἀποκριθεὶς TTR. ¹⁴ λέγειν GLTTRa. ¹⁵ ἀναστῆναι to arise LA. ¹⁶ ἐρχεσθαι, ἀρνησάσθω GLTTRa. ¹⁷ — καθ' ἡμέραν L. ¹⁸ ἔαν T.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

σώσει αὐτήν. 25 τί· γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; the world whole, but himself having destroyed or suffered the loss of?

26 ὅς· γὰρ· ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς λόγους, For whoever may have been ashamed of me and my words,

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται ὅταν ἔλθῃ him the Son of man will be ashamed of when he shall come

ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. in the glory of himself and of the Father and of the holy angels.

27 Λέγω· δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ᾧδε ἑστηκότων, οἳ οὐ· μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν But I say to you of a truth, there are some of those here stand-

ing who in no wise shall taste of death until they shall have seen

τὴν βασιλείαν τοῦ θεοῦ. the kingdom of God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους· τούτους ὥσπερ ἡμέραι ὀκτῶ And it came to pass after these words about days eight

καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον that having taken Peter and John and James

ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο he went up into the mountain to pray. And it came to pass

ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ as he prayed the appearance of his face

ἔπεσεν, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. [became] altered, and his clothing white effulgent.

30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν And behold, men two talked with him, who were

Μωσῆς καὶ Ἑλίας 31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν Moses and Elias, who appearing in glory spoke of

ἐξόδου αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. his departure which he was about to accomplish in Jerusalem.

32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. But Peter and those with him were oppressed with sleep.

διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο and having awoke fully they saw his glory, and the two

ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια- men who stood with him. And it came to pass as de-

χωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν parted these from him, said Peter to.

Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν Jesus, Master, good it is for us here to be; and let us make

σκηνάς τρεῖς, μίαν σοί, καὶ Μωσῇ μίαν, καὶ μίαν tabernacles three, one for thee, and for Moses one, and one

ἡλίας, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος for Elias, not knowing what he is saying. But these things, as he was saying,

ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ came a cloud and overshadowed them, and they feared as

ὁ κείνους εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ those entered into the cloud: and a voice came out of

τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· the cloud, saying, This is my Son the beloved;

* αὐτοῦ TTa.

† — τὸν GLTTaw.

‡ ἔμελλεν T.

§ ἐπεσκίασεν TTa.

¶ ἐστῶτων GLTTaw.

⋆ Ἰωάννην T.

⋈ εἶδαν T.

⋉ εἰσελθεῖν αὐτοὺς they entered TTa.

⋊ γεύσονται should taste GLTTaw.

⋋ Μωϋσῆς LTTaw.

⋌ ἡλίας T.

⋍ μίαν Μωσῇ G; μίαν Μωϋσῇ LTTaw.

⋎ ἐκλελεγμένος chosen TTa.

⋏ [καὶ] L.

⋐ + [δὲ] and L.

⋑ ἡλίας T.

αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῇ γενέσθαι τὴν φωνὴν εὐρέθη
 ἡμῶν ἡμεῖς. And as occurred the voice ἡμεῖς
 ἡμεῖς ἡμεῖς. 37 Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν
 Ἰησοῦς alone: and they were silent, and to no one they told
 ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.
 in those days anything of what they had seen.

37 Ἐγένετο δὲ ἐν τῇ ἡμέρᾳ, κατελθόντων αὐτῶν
 And it came to pass on the next day, on their having come down
 ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 38 Καὶ
 from the mountain, met him a crowd great. And
 ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε;
 behold, a man from the crowd cried out, saying, Teacher,
 δέομαι σου ἐπιβλέψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς
 I beseech thee look upon my son, for an only child
 ἔστιν μοι. 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν καὶ ἐξ-
 he is to me: and behold, a spirit takes him and sud-
 αἰφνης κρᾶζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,
 denly he cries out, and it throws into convulsions him with foaming,
 καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ
 and with difficulty departs from him, bruising him. And
 ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ
 I besought thy disciples that they might cast out it, and not
 ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ
 they were able. And answering Jesus said, O generation
 ἀπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
 unbelieving and perverted, until when shall I be with you and
 ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 Ἐτι δὲ
 bear with you? Bring hither thy son. But yet
 προσερχομένου αὐτοῦ ἐρῆξεν αὐτὸν τὸ δαιμόνιον καὶ συν-
 as he was coming near dashed down him the demon and threw
 ἐσπάραξεν ἐπετίμησεν. ὁ δὲ Ἰησοῦς τῷ πνεύματι τῷ
 [him] into convulsions. And rebuked Jesus the spirit the
 ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ
 unclean, and healed the child, and gave back him to
 πατρὶ αὐτοῦ. 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι
 his father. And were astonished all at the majesty
 τοῦ θεοῦ.
 of God.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν ὅς ἐποίησεν ὁ Ἰη-
 And [as] all were wondering at all which did Jesus
 σοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τὰ
 sus, he said to his disciples, Lay by ye into
 ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-
 your ears these words: For the Son of man is a-
 λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγνόουν
 bout to be delivered up into [the] hands of men. But they understood not
 τὸ ῥήμα τοῦτο, καὶ ἦν παρακαλυμμένον ἀπ' αὐτῶν ἵνα
 this saying, and it was veiled from them that
 μὴ αἰσθῶνται αὐτό· καὶ ἐφοβοῦντο βῆρωτῆσαι αὐτόν
 they should not perceive it. And they feared to ask him
 περὶ τοῦ ῥήματος τούτου. 46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
 concerning saying this. But came up a reasoning among
 αὐτοῖς, τίς ἂν εἴη μέγιστος αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼν
 them, this, who might be greatest of them. And Jesus having seen

when the voice was
 past, Jesus was found
 alone. And they kept
 it close, and told no
 man in those days any
 of those things which
 they had seen.

37 And it came to
 pass, that on the next
 day, when they were
 come down from the
 hill, much people met
 him. 38 And, behold,
 a man of the company
 cried out, saying, Mas-
 ter, I beseech thee, look
 upon my son: for he
 is mine only child.
 39 And, lo, a spirit
 taketh him, and he
 suddenly crieth out;
 and it teareth him that
 he foameth again, and
 bruising him hardly
 departeth from him.
 40 And I besought thy
 disciples to cast him
 out; and they could
 not. 41 And Jesus
 answering said, O
 faithless and perverse
 generation, how long
 shall I be with you,
 and suffer you? Bring
 thy son hither. 42 And
 as he was yet a com-
 ing, the devil threw
 him down, and tare
 him. And Jesus re-
 buked the unclean
 spirit, and healed the
 child, and delivered
 him again to his fa-
 ther. 43 And they
 were all amazed at
 the mighty power of
 God.

But while they won-
 dered every one at all
 things which Jesus did,
 he said unto his disci-
 ples, 44 Let these say-
 ings sink down into
 your ears: for the Son
 of man shall be de-
 livered into the hands
 of men. 45 But they
 understood not this
 saying, and it was hid
 from them, that they
 perceived it not; and
 they feared to ask him
 of that saying. 46 Then
 there arose a reasoning
 among them, which of
 them should be great-
 est. 47 And Jesus, per-
 ceiving the thought of

9 — ὁ LITTAU.

ἑώρακαν TTA.

— ἐν T[Tr]A.

ἑβόησεν LITTAU.

ἐπιβλέψαι

GTTrAW.

μοι ἔστιν LITTAU.

ἐκβάλλωσιν OLITTAU.

τὸν υἱόν σου ὧδε GW.

ἐποίησε

GLITTAU.

— ὁ Ἰησοῦς (read ἐποίησε he was doing) TTA.

ἑπερωτήσαι L.

εἰδὼς T.

their heart, took a child, and set him by him, 48 and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος ^aπαιδίον^h the reasoning of their heart, having taken hold of a little child
ἔστησεν αὐτὸ παρ' ἐαυτοῦ, 48 καὶ εἶπεν αὐτοῖς, "Ὅς ἐάνⁱ he set it by him, and said to them, Whosoever
δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεταιⁱ shall receive this little child in my name, me receives;
καὶ ὁς ἐάνⁱ ἐμὲ δέξεται, δέχεται τὸν ἀποστείλαντά με. and whoever me shall receive, receives him who sent me.
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσταιⁱ For he who less. among all you is he shall be
μέγας. 49 Ἀποκριθεὶς δὲ ὁ Ἰωάννηςⁱ εἶπεν, Ἐπιστάτα, great. And answering John said, Master,
εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνιαⁱ we saw some one in thy name casting out the demons,
καὶ ἐκώλυσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 Καὶ and we forbade him, because he follows not with us. And
εἶπενⁱ πρὸς αὐτόν ^mὅⁱ Ἰησοῦς, Μὴ κωλύετε. ὅς γὰρ οὐκ ^zsaid ^{to} ^{him} ^{Jesus}, Forbid not; for whosoever ^{not}
ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶνⁱ ἔστιν. ^{is} against us, for us is.

51 And it came to pass, when the time was come that he should be received up, He stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς And it came to pass when were being fulfilled the days of the
ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦⁱ ἔστηⁱ receiving him up, that he his face sted-
ρξενⁱ τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. 52 καὶ ἀπέστειλεν fastly set to go to Jerusalem. And he sent
ἄγγελους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον messengers before ^{face} his. And having gone they entered
εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. 53 καὶ οὐκ into a village of Samaritans, so as to make ready for him. And not
ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό- ^{they} ^{did} receive him, because his face was [as] go-
μενον εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦⁱ ing εἰς Jerusalem. And seeing [it] his disciples
Ἰάκωβος καὶ Ἰωάννηςⁱ εἶπον, Κύριε, θέλεις εἰπω- James and John said, Lord, wilt thou [that] we should
μεν πῦρ καταβῆναι ἀπὸⁱ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, call fire to come down from the heaven, and consume them,
ὥς καὶ Ἠλίας ἐποίησεν; 55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, as also. Elias did? But turning he rebuked them,
καὶ εἶπεν, Οὐκ οἰδατέ οἶον πνεύματος ἔστε ὑμεῖς. 56 ὁ γὰρ and said, Ye know not of what spirit ^{are} ye. For the
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, Son of man did not come [the] lives of men to destroy,
ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. but to save. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Je-

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις And it came to pass as they were going in the way ^{said} ^{some} one
πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. to him, I will follow thee whithersoever thou mayest go, Lord.

^a παιδίον TrA. ^e ἂν L. ^f ἂν T. ^g ἔστιν is LTTra. ^h — ὁ LTrA. ⁱ Ἰωάννης Tr.
^k — τὰ LTTraW. ^l εἶπεν δὲ LTTra. ^m — ὁ T[A]. ⁿ ὑμῶν γου GLTTra. ^o ἀναλήψεως
LTTra. ^p [αὐτοῦ] LTTra. ^q ἐστήρισεν TTTra. ^r πόλιν Σαμαριτῶν a city of Samaritans T.
^s — αὐτοῦ [read the disciples] TTTra. ^t Ἰωάννης Tr. ^u εἶπαν TTTra. ^v ἐκ out of L.
^y — ὡς καὶ Ἠλίας ἐποίησεν TTT[A]. ^z — καὶ εἶπεν (verse 55) . . . σῶσαι (verse 56) LTTra;
— ὁ γὰρ . . . σῶσαι G. ^a Καὶ and TTTra. ^b ἂν LTrA. ^c — κύριε LTT[A].

58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. 59 Εἶπεν δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπεν, Ὁ κύριε, ἐπίτρεψόν μοι ἅπελθόντι πρῶτον ἵνα θάψω τὸν πατέρα μου. 60 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἡπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπὶ ὄστρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθὺς ἐστὶν εἰς τὴν βασιλείαν τοῦ θεοῦ.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέροις ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς εἰσελθεῖν. 2 Ἐλεγε γὰρ οὕτως πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἀρνίους ἐν μέσῳ λύκων. 4 μὴ βαστάζετε βιβάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ μὴ δένα κατὰ τὴν ὁδὸν ἀσπάσασθε. 5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ· τοῦτο. 6 καὶ ἐάν τις ἐκεῖ υἱὸς εἰρήνης, ἐπάναυσται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψεται. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ παύσασθε.

And said unto him, The foxes have holes, and the birds of the heaven nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead; but thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy

d — Κύριε T. e πρῶτον ἀπελθεῖν first to go away L; πρῶτον ἀπελθόντι TTr. f — ὁ Ἰησοῦς (read he said) [L] Tr A. g ὁ Ἰησοῦς πρὸς αὐτόν LTr; — πρὸς αὐτόν A. h ἐπιβάλλων L. i [αὐτοῦ] Tr. k τῇ βασιλείᾳ LTrA. l [καὶ] TrA. m + [δύο] two L. n ἡμελλεν LTrTAw. o δε and (he said) LTrA. p ἐκβάλλῃ ἐργάτας GLW; ἐργάτας ἐκβάλλῃ TTrA. q — ἐγὼ (read I send forth) LTrTA. r βαλλάντιον LTrTAw. s μὴ TTrA. t — καὶ T. u εἰσελθόντες οἰκίαν TTrA; οἰκίαν εἰσελθόντες L. v — μὲν GLTTAw. w + ὁ the (son) E. x ἐπάναυσται T.

of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

πίνοντες τὰ παρ' αὐτῶν· ἄξιός· γὰρ ὁ ἐργάτης
driuking the things [supplied] by them; for worthy ²the ³workman
τοῦ μισθοῦ αὐτοῦ· ἔστιν. ⁴μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν.
⁴of ⁵his ⁶hire ⁷is. Remove not from house to house.
8 καὶ εἰς ἣν ⁸ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς,
And into whatever ²also ¹city ye may enter, and they receive you,
ἔσθιετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν
eat the things set before you, and heal the ²in
αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, ⁹ἤγγικεν ἐφ' ὑμᾶς ἡ βασι-
¹⁰it ¹¹sick, and say to them, Has drawn near to you the king-
λεῖα τοῦ θεοῦ. 10 εἰς ἣν ¹²ἂν πόλιν εἰσέρχησθε, καὶ μὴ
dom of God. But into whatever city ye may enter, and ²not
δέχωνται ὑμᾶς, ἐξελεύσθητε εἰς τὰς πλατείας αὐτῆς, εἰπάτε,
¹³they ¹⁴do receive you, having gone out into its streets, say,
11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως
Even the dust which clung to us out of ²city
ὑμῶν ¹⁵ἀπομασσοῦμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι
¹⁶your ¹⁷we wipe off against you; yet this know, that
ἤγγικεν ἐφ' ὑμᾶς ¹⁸ἡ βασιλεία τοῦ θεοῦ. 12 λέγω ὑμῖν,
has drawn near to you the kingdom of God. And I say to you,
ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ
that for Sodom in that day more tolerable it shall be than
πόλει ἐκείνῃ. 13 Οὐαὶ σοι, Χωραζὶν, οὐαὶ σοι, Βηθσαιδᾶ·
for that city. Woe to thee, Chorazin! woe to thee, Bethsaida!
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ¹⁹ἔγενοντο αἱ δυνάμεις αἱ
for if in Tyre and Sidon had taken place the works of power which
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
have been taking place in you, long ago in sackcloth and ashes
ἠκαθήμεναι ²⁰μετενόησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκ-
sitting they had repented. But for Tyre and Sidon more
τότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ σύ, Καπερ-
tolerable will it be in the judgment than for you. And thou, Caper-
ναοὺμ, ²¹ἕως τοῦ οὐρανοῦ ὑψωθείς, ²²ἕως ὅδου
naum, who to the heaven has been lifted up, to hades
καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ
thou shalt be brought down. He that hears you ²³me ²⁴hears, and
ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν
he that rejects you ²⁵me ²⁶rejects, and he that ²⁷me ²⁸rejects rejects him
ἀποστείλαντά με.
who sent me.

17 Ὑπὸ στρεψάνδρῳ δὲ οἱ ἐβδομήκοντα¹ μετὰ χαρᾶς, λέγοντες,
And ²returned ³the ⁴seventy with joy, saying,
Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι
Lord, even the demons are subject to us through ⁵name
σου. 18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν
⁶thy. And he said to them, I beheld Satan as lightning
ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ, ⁷ἔδωκα ὑμῖν τὴν ἐξουσίαν
out of the heaven falling. Lo, I give you the authority
τοῦ πατεῖν ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
to tread upon serpents and scorpions, and upon all the
δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ⁸ἀδικήσῃ.
power of the enemy, and nothing you in anywise shall injure.
(lit. in no wise)

¹ — ἐστιν (read [is]) LTrA. ² — δ' also LTrA. ³ εἰσέλεθτε LTrA. ⁴ + εἰς τοὺς πόδας to the feet (+[ἡμῶν] of us A) LTrA. ⁵ — ἐφ' ὑμᾶς GLTrA. ⁶ — δὲ and G[L]TrAW. ⁷ Χωραζὶν EGLW; Χωραζὶν TTrA. ⁸ ἐγενήθησαν LTrA. ⁹ καθήμενοι LTrA. ¹⁰ Καπερναοὺμ LTrAW. ¹¹ μὴ LTrA. ¹² — τοῦ LTrA. ¹³ ὑψωθείς; wilt thou be lifted up? LTrA. ¹⁴ + τοῦ the TrA. ¹⁵ + [δύο] two L. ¹⁶ ἔδωκα I have given TTrA. ¹⁷ ἀδικήσῃ ELTrA.

20 πλὴν ἐν τούτῳ μὴ χαίrete, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίrete δὲ ἄλλων ὅτι τὰ ὀνόματα ὑμῶν ἔγραψεν ἐν τοῖς οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλίασατο ὁ τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἔγένετο εὐδοκία ἔμπροσθεν σου. 22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, ἐκτὸς τοῦ υἱοῦ, καὶ ὁ υἱὸς ἀποκαλύψει αὐτὸν τῷ πατρί. 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. 25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 Εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. 29 Ὁ δὲ θέλων ἠδικαιῶν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶν μου πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24 for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and

* — μάλλον GLTTAW. ἡ ἐγγέγραπται have been inscribed T; ἔγγε. TTA. * + ἐν ἐν (the) T. * + τῷ ἁγίῳ the Holy LTTA. * — ὁ Ἰησοῦς (read ἡγαλ. he rejoiced) LTTA. * εὐδοκία ἐγένετο LTTA. * — καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν ECT[1]. * μοι παρεδόθη GLTTAW. * ἂν LTTA. * εἶδαν T; εἶδαν TTA. * — καὶ T[1]A. * [τῆς] T. * ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ LTTA. * ἐν ὅλῃ τῇ διανοίᾳ LTTA. * δικαιοῦσαι LTTA. * — δὲ and T.

fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite; when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her

εἰς ^kἹερικώ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπήλθον, ἀφέντες ἡμιθανῆ ^lτυγχάνοντα. 31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινον ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 32 ὁμοίως δὲ καὶ ^mΛευίτης, ⁿγενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ^o ἀντιπαρῆλθεν. 33 Σαμαρεῖτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτόν ^pἐπὶ τὴν ὁδὸν αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον ἐπὶ τὰ τραύματα αὐτοῦ, καὶ ἰδὼν αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμέληθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ ^qπανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἑπ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως. 36 Τίς οὖν τούτων τῶν τριῶν ἵδοκεῖ σοι πλησίον γεγυῖναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; 37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

38 Ἐγένετο δὲ ἐν τῇ πόλει αὐτοῦ καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν, ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλειπεν δια-

^k Ἱερικώ T. ^l — τυγχάνοντα LTT[A]. ^m Λευίτης TTA. ⁿ — γενόμενος Tr. ^o + αὐτόν him L. ^p Σαμαρεῖτης T. ^q — αὐτόν [L]T[Tr]A. ^r καὶ ἐπιβίβασας L. ^s πανδοκίον T. ^t — ἐξελθὼν LTT[A]. ^v πανδοκεῖ T. ^w — αὐτῷ [L]T[Tr]A. ^x — οὖν [L]T[Tr]A. ^y πλησίον δοκεῖ σοι GTTAW. ^z δὲ 'and' (Jesus) GLTTA. ^a Ἐν δὲ And as Tr. ^b [καὶ] LTr. ^c τὴν οἰκίαν T. ^d — αὐτῆς (read the house) T[Tr]. ^e Μαριάμ T. ^f παρακαθεσθίσα TTA. ^g πρὸς against TTA. ^h τοῦ κυρίου of the Lord LTTAW. ⁱ κατέλειπεν TTA.

κουεῖν; ^kεἰπέ¹¹ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 Ἀπο-
 serve? Speak therefore to her that me she may help. ²Αυ-
 κριθείς δὲ εἶπεν αὐτῇ ¹⁰ὁ Ἰησοῦς, ¹¹Μάρθα, Μάρθα, μεριμνᾷς
 answering ¹but ²said ³to ⁴her ⁵Jesus, Martha, Martha, thou art careful
 καὶ ¹²τυρβαίῃ¹³ περι πολλὰ. 42 ἐνός-δὲ ἐστὶν χρεία· Μαρία
 and troubled about many things; but of one there is need; ²Mary
¹⁴δὲ¹⁵ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται
 and the good part chose, which shall not be taken
¹⁶ἀπ' αὐτῆς.
 from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-
 And it came to pass as ²was ³he in a ⁴place ⁵certain pray-
 ειγχόμενον, ὥς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς
 ing, when he ceased, said one of his disciples to
 αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ ¹⁷Ἰωάν-
 him, Lord, teach us to pray, as also John
 νης¹⁸ ἐδίδαξεν τοὺς μαθητάς αὐτοῦ. 2 Εἶπεν δὲ αὐτοῖς, "Ὅταν
 taught his disciples. And he said to them, When
 προσεῖχῃσθε λέγετε, Πάτερ ¹⁹ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,"
 ye pray say, ²⁰Father ²¹our, who [art] in the heavens,
 ἁγιασθήτω τὸ ὄνομά σου· ²²ἐλθέτω²³ ἡ βασιλεία σου· ²⁴γεννηθήτω
 sanctified be thy name; let come thy kingdom; let be done
 τὸ θέλημά σου, ²⁵ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν
 thy will, as in heaven, [so] also upon the earth. 3 τὸν
 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ
 Our bread the needed give us daily; and
 ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ²⁶ἡμῶν
 forgive us our sins, for ²⁷also ²⁸ourselves ²⁹we forgive
 παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσεσέγκῃς ἡμᾶς εἰς πειρασμόν,
 every one indebted to us; and lead not us into temptation,
³⁰ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπεν πρὸς
 but deliver us from evil. And he said to
 αὐτούς, Τίς ἐξ ὑμῶν ἔχει φίλον, καὶ πορεύεται πρὸς
 them, Who among you shall have a friend, and shall go to
 αὐτὸν μεσονυκτίου, καὶ ³¹εἰπῇ³² αὐτῷ, Φίλε, χρῆσθαι μοι τρεῖς
 him at midnight, and say to him, Friend, lend me three
 ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με,
 loaves, since a friend of mine is come off a journey to me,
 καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κακεῖνος ἔσωθεν
 and I have not what I shall set before him; and he from within
 ἀποκριθεὶς εἶπρ, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα
 answering should say, ³³Not me ³⁴trouble ³⁵cause; already the door
 κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν·
 has been shut, and my children with me in bed are;
 οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8 Λέγω ὑμῖν, εἰ καὶ οὐ
 I cannot rise up to give to thee. I say to you, if even ³⁶not
 δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον,³⁷
³⁸he ³⁹will give to him, having risen up, because of [his] being his friend,
 διὰ γε τὴν ἀνάδειαν αὐτοῦ ἔγερθεὶς δώσει αὐτῷ
 yet because of his importunity having risen he will give him
 ὅσων χρῄζει. 9 Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται
 as many as he needs. And I to you say, Ask, and it shall be given you,

therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

XI. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 for a friend of mine is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you,

^k εἶπον T. ¹ ὁ κύριος the Lord T. ^m θορυβάζῃ agitated LITR. ⁿ γὰρ for T; [δὲ] A.
 • — ἀπ' [L]T[TrA]. ^p Ἰωάννης Tr. ^q — ἡμῶν ὁ ἐν τοῖς οὐρανοῖς GTrA. ^r ἐλθάτω TTr.
 • σου ἡ βασιλεία G. ^s — γεννηθήτω τὸ θέλημά σου GTrA. ^t — ὥς ἐν οὐρανῷ καὶ ἐπὶ τῆς
 γῆς G[L]TTrA. ^u ἀφίεμεν LITR. ^v — ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ GTrA.
^w εἰρεῖ L. ^x φίλον αὐτοῦ TTrA. ^y ἀναίδειαν T.

seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἡ ἀνοιγήσεται ὑμῖν. to you; seek, and ye shall find; knock, and it shall be opened to you.

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκε· καὶ For every one that asks receives; and he that seeks finds; and

τῷ κρούοντι ἡ ἀνοιγήσεται. 11 τίνα δὲ ὑμῶν τὸν to him that knocks it will be opened. And which of you who [is]

πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; a father shall ask for the son bread, a stone will he give to him?

εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ if also a fish, instead of a fish a serpent will he give to him? or

καὶ ᾠόν· αἰτήσῃ ὄον, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ also if he should ask an egg, will he give to him a scorpion? If

οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἁγαθὰ δόματα therefore ye, evil being, know [how] good gifts

διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ to give to your children, how much more the Father who [is] of

οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν; heaven will give [the] Spirit Holy to those that ask him?

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· And he was casting out a demon, and it was dumb;

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἔλαλθεν ὁ κωφός· and it came to pass on the demon having gone out, spoke the dumb.

καὶ ἐθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν And wondered the crowds. But some of them said, By

Βεελζεβοῦλ ὁ ἄρχωντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Beelzebub prince of the demons he casts out the demons.

16 Ἄλλοι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ And others, tempting, a sign from him were seeking from

οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν heaven. But he knowing their thoughts said

αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρη- to them, Every kingdom against itself divided is brought to

μοῦται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς desolation; and a house against a house falls. And if also Satan

ἐφ' ἑαυτὸν διεμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; against himself be divided, how shall stand his kingdom?

ὅτι λέγετε, ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ because ye say, by Beelzebub I cast out the demons. And if

ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν I by Beelzebub cast out the demons, your sons by

τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται whom do they cast out? on account of this judges of you they shall

ταῖς. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, be. But if by [the] finger of God I cast out the demons,

ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ then is come upon you the kingdom of God. When the

ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν strong [man] being armed may keep his own dwelling, in

εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπὶ αὐτῷ ἰσχυρό- peace are his goods; but as soon as the stronger

^b ἀνοιχθήσεται τὰ. ^c ἀνοιχθήσεται LTAW. ^d + ἐξ LTTAW. ^e ἢ ὅς GLTAW. ^f αὐτῷ ἐπιδώσει TrA. ^g — ἐάν Tr[A]. ^h αἰτήσῃ he shall ask ETTrA. ⁱ δόματα ἀγαθὰ GLTAW.

^k + ὑμῶν (read your father) L. ^l [καὶ αὐτὸ ἦν] TrA. ^m ἐκ- βληθέντος having been cast out L. ⁿ εἶπαν TrA. ^o + τῷ the LTTAW. ^p ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ LTTAW. ^q τὰ διανοήματα αὐτῶν L. ^r διαμερισθεῖσα ἐφ' ἑαυτὴν T.

^s — οἱ L. ^t αὐτοὶ ὑμῶν κριταὶ ἔσονται LA; αὐτοὶ κριταὶ ἔσονται ὑμῶν T; αὐτοὶ κριταὶ ὑμῶν ἔσονται Tr. ^v + [ἐγὼ] Tr. ^w — ὁ (read a stronger) LTTAW.

τερος αὐτοῦ ἐπελθὼν νικῆσθ αὐτόν, τὴν πανοπλίαν
 than he coming upon [him] shall overcome him, ²panoply
 αὐτοῦ αἶρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ δια-
¹his he takes away in which he had trusted, and his spoils he
 δίδωσιν. 23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ
 divides. He that is not with me against me is, and he that
 μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον
 gathers not with me scatters. When the unclean
 πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν
 spirit is gone out from the man, he goes through waterless
 τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον· λέγει, Ὑπο-
 places, seeking rest; and not finding [any] he saith, I will
 στρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὼν
 return to my house whence I came out. And having come
 εὐρίσκει σεσαρμμένον καὶ ἐκοσμημένον. 26 τότε πορεύεται
 he finds [it] swept and adorned. Then he goes
 καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,¹
 and takes seven other spirits more wicked than himself,
 καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ
 and having entered they dwell there; and becomes the last
 ἀνθρώπου ἐκεῖνον χεῖρονα τῶν πρώτων. 27 Ἐγένετο δὲ
²man ¹of that worse than the first. And it came to pass
 ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις ³γυνὴ ⁴φωνή⁵
 as ²spoke ¹he these things, ⁴lifting up ²certain ³a ⁵woman [her] voice
 ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά
 from the crowd said to him, Blessed the womb that bore
 σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπεν, Ἄμεν-
 thee, and [the] breasts which thou didst suck. But he said, Yea
 οὐν γε⁶ μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ
 rather blessed they who hear the word of God and it.
 φυλάσσοντες ⁶αὐτόν.⁷
 keep it.

29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν, Ἡ γενεὰ
 But the crowds being thronged together he began to say, ²generation
 αὕτη ¹πονηρὰ ἐστίν· σημεῖον ⁴ἐπιζητεῖ, καὶ σημεῖον οὐ
¹this ²wicked ³is; a sign it seeks after, and a sign ²not
 δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ ⁵τοῦ προφήτου.
 shall be given to it except the sign of Jonas the prophet.
 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς ¹σημεῖον τοῖς Νινευίταις, οὕτως
 For as was Jonas a sign to the Ninevites, thus
 ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα
 shall be also the Son of man to this generation. A queen
 νότου ἐγεγνήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
 of [the] south shall rise up in the judgment with the men
 γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
 of this generation, and shall condemn them; for she came from the
 περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν ²Σολομῶντος, καὶ ἰδοὺ,
 ends of the earth to hear the wisdom of Solomon, and behold,
 πλεῖον ²Σολομῶντος³ ὤδε. 32 ἄνδρες ⁴Νινευί⁵ ἀναστήσονται
 more than Solomon here. Men of Nineveh shall stand up
 ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·
 in the judgment with this generation, and shall condemn it,
 for they repented at

come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at

¹ + [τότε] then L.

² μενοῦν TTr; μὲν οὖν A.

³ ζητεῖ it seeks TTrA.

σημεῖον TTrA.

Νινευίταις T.

⁴ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτὰ TTrA.

⁵ αὐτόν (read [it]) GLTTrA.

⁶ — τοῦ προφήτου GLTTrA.

⁷ τοῖς Νινευίταις (Νινευίταις TTrA)

⁸ Σολομῶντος GLTTrA.

⁹ Νινευὶ A; Νινευίταις Ninēvites LTrw;

¹⁰ φωνὴν γυνὴ LTrA.

¹¹ + γενεὰ a generation LTTrA.

¹² τῶν Νινευίταις (Νινευίταις TTrA)

¹³ Νινευίταις LTrw;

the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is within make that which is without also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites!

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. καὶ ἰδοὺ, πλεῖον because they repented at the proclamation of Jonas: and behold, more Ἰωνᾶ ὧδε. 33 Οὐδεὶς ἰδὲ ἴλυνον ἔλας εἰς κρυπτόν^κ τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἄλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. 34 ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὶ δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί. 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὥς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.

37 Ἐν ἐκτῇ λαλήσαι ἥρωτα αὐτὸν Φαρισαῖος τις· ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. 42 ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι, κακεῖνα μὴ ἀφίεναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ

¹ — δὲ but TTrA. ^κ κρυπτήν secret place EGLTTrAw. ¹ ἀλλὰ EW. ^π φῶς LTrA. ^κ + σου (read thine eye) LTrA. ^ο — οὖν LTrA. ^ρ — καὶ L. ^q μέρος τι (τῇ) A LTrA. ^τ + αὐτὸν he L. ^ε ἥρωτα asks LTrA; ἥρωτα Tr. ^τ — τις TTrA. ^τ ἀλλὰ T. ^ω + δὲ now [L]Tr. ^τ παρῆναι to pass by LTrA. ^τ + [καὶ τὰς πρωτοκλισίας ἐν τοῖς δαίμνοις] and the first places at the suppers L. ^τ — γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί G[L]TrA.

ὡς τὰ μνημεῖα τὰ ἀδελφά, καὶ οἱ ἄνθρωποι ^{οἱ} περιπατοῦντες
as the ²tombs unseem, and the men who walk
ἐπάνω οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομι-
over [them] do not know [it]. And answering one of the doctors of the
κῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
law says to him, Teacher, these things saying ²also ^{us} thou insultest.
46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε
And he said, Also to you the doctors of the law woe, for ye burden
τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ
men [with] burdens heavy to bear, and yourselves with one
τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις. 47 οὐαί
of your fingers do not touch the burdens. 47 Woe
ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, ^{οἱ} δὲ ^{πα}-
to you, for ye build the tombs of the prophets, and ²fa-
τέρεις ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα ^εμαρτυρεῖτε καὶ
thers ^{your} killed them. Hence ye bear witness and
συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν
consent to the works of your fathers; for they indeed
ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.
killed them, and ye build their tombs.
49) διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς
Because of this also the wisdom of God said, I will send to
αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-
them prophets and apostles, and [some] of them they will
νοῦσιν καὶ ἐκδιώξουσιν. 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων
kill and drive out, that may be required the blood of all
τῶν προφητῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου
the prophets poured out from [the] foundation of [the] world,
ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ
of this generation, from the blood of Abel to the
αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου
blood of Zacharias, who perished between the altar
καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς
and the house; yea, I say to you, it shall be required of ²generation
ταύτης. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν
¹this. Woe to you the doctors of the law, for ye took away the
κλειδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερ-
key of knowledge; yourselves did not enter, and those who were
χομένους ἐκωλύσατε. 53 Ἀέγωντος δὲ αὐτοῦ ταῦτα πρὸς
entering ye hindered. And as ²was ³saying ¹he these things to
αὐτούς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐν-
them began the scribes and the Pharisees urgently to press
έχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων. 54 ἐνε-
upon [him], and to make ²speak ¹him about many things; watch-
δρεύοντες αὐτὸν καὶ ³ζητοῦντες θηρεῦσαι τι ἐκ τοῦ
ing him and seeking to catch something out of
στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.
his mouth that they might accuse him.

12 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ
During which [things] being gathered together the myriads of the
ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς
crowd, so as to trample upon one another, he began to say to

for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay, and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his

^a — οἱ (read περιπ. walking) L[A]W.

^b καὶ οἱ T.

^c μάρτυρες ἐστε witnesses ye are

TTA. ^d αὐτῶν τὰ μνημεῖα [L]TTA. ^e [ἐκ]διώξουσιν TTA. ^f τὸ ἐκχυννόμενον LTA;

τὸ ἐκκεχυμένον which has been poured out Tr. ^g — τοῦ (read [the]) LTTA. ^h εἰσήλθατε GLTTA. ⁱ Κάκειθεν ἐξελθόντος αὐτοῦ and as he went out thence TTA. ^k — αὐτόν T.

^l — καὶ GLTTAW. ^m — ζητοῦντες T[Tr]A.

ⁿ — ἵνα κατηγορήσωσιν αὐτοῦ T[Tr]A.

disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have, no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed bath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to

μαθητάς· αὐτοῦ πρώτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης
his disciples first, Take heed to yourselves of the leaven
τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκαλυμ-
of the Pharisees, which is hypocrisy; but nothing covered
μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ' οὐ
sup is which shall not be uncovered, nor hidden which not
γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἵπατε, ἐν τῇ
shall be known; wherefore whatever in the darkness ye said, in the
φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
light shall be heard; and what in the ear ye spoke in
ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 Λέγω δὲ ὑμῖν
chambers, shall be proclaimed upon the housetops. But I say to you,
τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων¹¹
my friends, Ye should not fear because of those who kill
τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων¹² περισσώτερόν¹³ τι
the body, and after these things are not able anything more
ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε
to do. But I will shew you whom ye should fear: Fear
τὸν μετὰ τὸ ἀποκτείνειν¹⁴ ἐξουσίαν ἔχοντα¹⁵ ἐμβαλεῖν εἰς τὴν
him who after having killed, authority has to cast into the
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε
gehenna; yea, I say to you, him fear. Not five
στρονθία¹⁶ πωλεῖται¹⁷ ἄσσαν¹⁸ δύο; καὶ ἐν ἑξ αὐτῶν οὐκ¹⁹
sparrows are sold for assaria two? and one of them not
ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες
is forgotten before God. But even the hairs
τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ οὖν²⁰ φοβεῖσθε²¹
of your head all have been numbered. Not therefore fear,
πολλῶν στρονθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν
than many sparrows ye are better. But I say to you, Every one who ever
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
may confess me before men, also the Son
ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ
of man will confess him before the angels
θεοῦ. 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον²² τῶν ἀνθρώπων
of God; but he that has denied me before men
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς
will be denied before the angels of God; and every one
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
who shall say a word against the Son of man, it will be forgiven
αὐτῷ. τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι
him; but to him who against the Holy Spirit has blasphemed
οὐκ ἀφεθήσεται. 11 ὅταν δὲ προσφέρωσιν²³ ὑμᾶς ἐπὶ τὰς
it will not be forgiven. But when they bring you before the
συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε²⁴
synagogues and the rulers and the authorities, be not careful
πῶς ἢ τί²⁵ ἀπολογήσησθε, ἢ τί εἵπητε. 12 τὸ γὰρ
how or what ye shall reply in defence, or what ye should say; for the
ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ
Holy Spirit will teach you in that same hour what it behoves [you]
εἰπεῖν.
to say.

13 Εἰπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ
And said one to him from the crowd, Teacher, speak

¹ ἀποκτείνοντων G; ἀποκτείνόντων LITRA.

² πωλοῦνται TTA.

³ — οὖν [L] ITTA.

⁴ μεριμνήσητε ye should not be careful TTA.

⁵ περισσόν L.

⁶ ἔμπροσθεν L.

⁷ [ἢ τί] TTA.

⁸ ἐκ τοῦ ὄχλου αὐτῷ T.

⁹ ἐχοντα ἐξουσίαν LITRA.

¹⁰ εἰσφέρωσιν TTA.

¹¹ μὴ

ἀδελφῶν μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ
to my brother to divide with me the inheritance. But he
εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν ἡ δικαστὴν ἢ μερισ-
said to him, Man, who me appointed a judge or a di-
τὴν ἐφ' ὑμᾶς; 15 Εἶπεν δὲ πρὸς αὐτοὺς, Ὁρᾶτε καὶ φυλάσ-
vider over you? And he said to them, See and keep your-
σεσθε ἀπὸ ἐπιθυμίας ὅτι οὐκ ἐν τῷ περισσεύειν
selves from covetousness; for not in the abundance

τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.¹
to anyone his life is of that which he possesses.

16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἄνθρώπου
And he spoke a parable to them, saying, Of a man
τινὸς πλουσίου εὐφρόρῃσεν ἡ χώρα. 17 καὶ
certain rich brought forth abundantly the ground. And

διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω
he was reasoning within himself, saying, What shall I do, for I have not
ποῦ συναῶν τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο ποιήσω·
where I shall lay up my fruit? and he said, This will I do:

καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ
I will take away my granaries, and greater will build, and
συναῶν ἐκεῖ πάντα τὰ γενήματά μου² καὶ τὰ ἀγαθά μου,
will lay up there all my produce and my good things,

19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
and I will say to my soul, Soul, thou hast many good things
κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.
laid by for years many; take thy rest, eat, drink, be merry.

20 εἶπεν δὲ αὐτῷ ὁ θεός, Ἔα φρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν
But said to him God, Fool, this night soul
σου ἡ ἀπαιτοῦσιν ἀπὸ σοῦ. ἀλλ' ἡτοίμασας τίνι
thy they require of thee; and what thou didst prepare to whom

ἔσται; 21 οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς
shall be? Thus [is] he who treasures up for himself, and not toward
θεὸν πλουτῶν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ, Διὰ
God is rich. And he said to his disciples, Because of

τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε,
this to you I say, Be not careful as to your life what ye should eat,
μηδὲ τῷ σώματι τί ἐνδύσθητε. 23 ἢ ἡ ψυχὴ πλεονέκτητον ἐστὶν
nor as to the body what ye should put on. The life more is

τῆς τροφῆς καὶ τοῦ σώματος τοῦ ἐνδύματος. 24 Κατανοήσατε
than the food, and the body than the raiment. Consider

τοὺς κόρακας, οἳ οὐδὲ σπείρουσιν οὐδὲ θερίζουσιν, οἷς
the ravens, for not they sow nor reap, to which
οὐκ ἐστὶν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς.
there is not storehouse nor granary, and God feeds them.

πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ
How much more ye are better than the birds? And who of

ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ³
you [by] being careful is able to add to his stature
πῆχυν ἓνα; 26 εἰ οὖν οὐτὲ ἑλάχιστον δύνασθε,
cubit one? If therefore not even [the] least ye are able [to do],

τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ κρίνα,
why about the rest are ye careful? Consider the lilies,

my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow:

^a κρίτην LITTA. ^b πάσης all LITTAW. ^c αὐτῷ LITTA. ^d εὐφρόρῃσεν L. ^e τὰ γενήματα E; τὸν σῖτον the wheat Tr. ^f — μου Tr[A]. ^g ἄφρων GW. ^h αὐτοῦσιν TrA. ⁱ αὐτῷ T. ^k [αὐτοῦ] L. ^l λέγω ὑμῖν TrA. ^m — ὑμῶν (read as to the life) LITTA. ⁿ + [ὑμῶν] (read your body) L. ^o + [γὰρ] (read for the) LITTA. ^p οὐτε neither TA. ^q οὐτὲ [μεριμνῶν] A. ^r ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι A. ^s — ἓνα (read a cubit) Tr[Tr]A. ^t οὐδὲ LITTA.

they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lights burning; 36 and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the Goodman of the house had known what hour the thief would

πῶς ἂν ἔξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.¹ λέγω δὲ ὑμῖν,² how they grow; they labour not, nor do they spin; but I say to you, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν Not even Solomon in all his glory was clothed as one τούτων. 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα,³ καὶ of these. But if the grass in the field to-day which is, and αὐριοῖν εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν,⁴ to-morrow into an oven is cast, God thus arrays, πῶσ' μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε how much rather you, O [ye] of little faith? And ye seek ye not τί φάγητε⁵ ἢ τί πίνητε, καὶ μὴ μετεωρίζεσθε. 30 ταῦτα what ye may eat or what ye may drink, and be not in anxiety; ²these things γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ.⁶ ὑμῶν δὲ ὁ πατήρ for all the nations of the world seek after; and your Father οἶδεν ὅτι χορῶσετε τούτων. 31 πλὴν ζητεῖτε τὴν βασιλείαν knows that ye have need of these things. But seek ye the kingdom τοῦ θεοῦ,⁷ καὶ ταῦτα πάντα⁸ προστεθήσεται ὑμῖν. 32 μὴ of God, and ²these things all shall be added to you. ²Not φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν ¹fear, little flock, for ²took ³delight ⁴your Father δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν, in giving you the kingdom. Sell your possessions, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια⁹ μὴ and give alms; make to yourselves purses not παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου growing old, a treasure unfailing in the heavens, where κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. 34 ὅπου γὰρ ἐστὶν thief does not draw near, nor moth destroy. For where is ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. 35 Ἔστωσαν your treasure, there also your heart will be. Let be ὑμῶν αἱ ὀσφύες¹⁰ περιεζωσμένοι καὶ οἱ λύχνοι καίόμενοι· 36 καὶ your loins girded about and lamps burning; and ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, ye like to men waiting for their lord, πότε ἔναλυσεν¹¹· ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ κρού- whenever he shall return from the wedding feasts, that having come and having σαντος, εὐθέως ἀνοιξώσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι knocked, immediately they may open to him. Blessed ²bondmen ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὕρησει γρηγοροῦντας. ἀμὴν ¹those whom coming the Lord shall find watching. Verily λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ I say to you, that he will gird himself and will make ²recline ¹them, and παρελθὼν διακονήσῃ αὐτοῖς. 38 καὶ ἂν ἔλθῃ ἐν τῇ δευτέρᾳ coming up will serve them. And if he come in the second φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτως, watch, and in the third watch he come, and find [them] thus, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.¹² 39 τοῦτο δὲ γινώσκετε, ὅτι blessed are ²bondmen ¹those. But this know, that εἰ ᾗδῃ ὁ οἰκοδεσπότης· ποῖα ὥρα ὁ κλέπτῃς ἐρχεται, if ¹had ²known ¹the ²master ³of ⁴the ¹house in what hour the thief is coming,

¹ οὔτε νήθει οὔτε ὑφαίνει they neither spin nor weave TA. ² + [ὅτι] that L. ³ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον TA; τὸν χόρτον σήμερον ἐν ἀγρῷ ὄντα LTr. ⁴ ἀμφιένει L; ἀμφιένει TTrA. ⁵ καὶ and TTr. ⁶ ἐπιζητοῦσιν TTrA. ⁷ αὐτοῦ (read his kingdom) LTrA. ⁸ πάντα [L] TTrA. ⁹ βαλάντια LTTAW. ¹⁰ αἱ ὀσφύες ὑμῶν L. ¹¹ ἐναλύσει he may return LTTTrA. ¹² καὶ ἐν τῇ δευτέρᾳ, καὶ and if in the second and if TTrA. ¹³ [οἱ δοῦλοι] ἐκεῖνοι TTrA; — οἱ δοῦλοι ἐκεῖνοι (read are they) T.

^kἐγρηγόρησεν ἄν, καὶ^l οὐκ ἂν^l ἀφῆκεν^m ἡδιορυγῆναιⁿ αὐτοῦ. 40 καὶ ὑμεῖς^o οὖν^o γίνεσθε ἔτοιμοι· ὅτι^p his house. And ye therefore be ye ready; for

^qἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 Εἶπεν δὲ^r αὐτῷ^r ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην^s to^s him^s Peter, Lord, to us this parable

λέγεις, ἢ καὶ πρὸς πάντας; 42 Ἐἶπεν δὲ^t ὁ κύριος, Τίς^t speakest thou, or also to all? And said the Lord, Who

ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος^u καὶ^u φρόνιμος, ὃν καταστήσει^v then is the faithful steward and prudent, whom^v will^v set

ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ^w διδόναι ἐν καιρῷ^w τοῦ^w the^w Lord over his household, to give in season the

σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκείνος ὃν ἔλθων^x measure of corn? Blessed that bondman whom^x having^x come

ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν,^y his^y Lord will find doing thus. Of a truth I say to you,

ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.^z that over all his possessions he will set him.

45 Ἐάν δὲ εἴπῃ ὁ δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρο-^{aa} But if^{aa} should^{aa} say^{aa} that^{aa} bondman in his heart, De-

νίξει ὁ κύριός μου ἔρχεσθαι^{ab} καὶ ἄρξεται τύπτειν τοὺς^{ab} lays^{ab} my^{ab} Lord to come, and should begin to beat the

παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ με-^{ac} men- servants and the maid-servants, and to eat and to drink and to be

θύσκεισθαι^{ad}. 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ^{ad} drunken, will^{ad} come^{ad} the^{ad} Lord of that^{ad} bondman in a day

ἢ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει, καὶ^{ae} in which he does not expect, and in an hour which he knows not, and

διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων^{af} will cut^{af} in two^{af} him, and his portion with the unbelievers

θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ^{ag} will appoint. But that bondman who knew the will

κυρίου^{ah} αὐτοῦ, καὶ μὴ ἐτοιμάσας^{ah} μὴ δὲ^{ah} ποιήσας^{ah} πρὸς^{ah} of his Lord, and prepared not nor did according to

τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς^{ai}. 48 ὁ δὲ μὴ^{ai} his will, shall be beaten with many [stripes]; but he who^{ai} not

γνοὺς, ποιήσας δὲ^{aj} ἄξια πληγῶν, δαρήσεται ὀλίγας.^{aj} knew, and did [things] worthy of stripes, shall be beaten with few.

παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.^{ak} And everyone to whom was given much, much will be required from him;

καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν.^{al} and to whom was committed much, the more will they ask of him.

49 Πῦρ ἦλθον βαλεῖν^{am} εἰς^{am} τὴν γῆν, καὶ τί θέλω εἰ ἤδη^{am} Fire I came to cast into the earth, and what will I if already

ἀνήφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συν-^{an} it be kindled? But a baptism I have to be baptized [with], and how am I

έχομαι ἕως^{ao} τοῦ^{ao} τελεσθῆ. 51 δοκεῖτε ὅτι εἰρήνην παρε-^{ao} straitened until it be accomplished! Think ye that peace I

γενόμεν δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ^{ap} came to give in the earth? No, I say to you, but rather

come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Whosoever is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 for

^k — ἐγρηγόρησεν ἄν, καὶ (read he would not have suffered) T. ^l — ἂν TtA. ^m διορυ-
χθῆναι TtA. ⁿ — οὖν LTTtA. ^o — αὐτῷ LTT[A]. ^p καὶ εἶπεν TtTtA. ^q ὁ the LTTtA;
καὶ ὁ and the w. ^r — τοῦ L[TtA]. ^s -- τὸ (read a measure of corn) TtA. ^t αὐτοῦ
LTTtA. ^u ἢ or T. ^v ἐπὶ upon LTTtAw. ^w ὅτου LTTtAw.

from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

διαμερισμόν. 52 εσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ division; for there will be from henceforth five in "house ἐνί" διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν. "one divided, three against two and two against three. 53 διαμερισθήσεται" πατὴρ "ἐφ'" υἱῷ, καὶ υἱὸς ἐπὶ πατρί· "Will "be "divided "father against son, and son against father μήτηρ ἐπὶ θυγατρί," καὶ θυγάτηρ ἐπὶ μητρί·" πενθερά mother against daughter, and daughter against mother; mother-in-law ἐπὶ τὴν νύμφην αὐτῆς," καὶ νύμφη ἐπὶ τὴν against "daughter-in-law "her, and daughter-in-law against πενθεράν αὐτῆς." "mother-in-law "her.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

54 "Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν" νεφέλην And he said also to the crowds, When ye see the cloud ἀνατίλλουσαν ἑαπὸ" δυσμῶν, εὐθέως λέγετε, ὅμοιβρος rising up from [the] west, immediately ye say, A shower ἔρχεται· καὶ γίνεται οὕτως. 55 καὶ ὅταν νότον πνέοντα, is coming; and it happens so. And when a south wind [is] blowing, λέγετε, "Ὅτι καύσων ἔσται· καὶ γίνεται. 56 ὑποκριταί, τὸ ye say, Heat there will be; and it happens. Hypocrites, the πρῶσσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· appearance of the earth and of the heaven ye know [how] to discern, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε"; 57 τί δὲ καὶ ἄφ' but this time how do ye not discern? And why even of ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὥς γὰρ ὑπάγεις μετὰ yourselves judge ye not what [is] right? For as thou goest with τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν thine adverse party before a magistrate, in the way give diligence ἀπὸ τῆς ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς to be set free from him, lest he should drag away thee to τὸν κριτὴν, καὶ ὁ κριτὴς σε ἵκασθαι τῷ πράκτορι, καὶ the judge, and the judge thee should deliver to the officer, and ὁ πράκτωρ σε ἵκασθαι εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ the officer thee should cast into prison. I say to thee, In no wise ἐξέλθῃς ἐκεῖθεν ἕως οὗ" καὶ τὸ ἔσχατον λεπτὸν shalt thou come out thence until even the last lepton ἀποδῷς.

thou shalt have paid.

XIII. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay; but, except ye repent, ye shall all likewise perish. 4 Or

13 Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες And "were "present "some at the same time telling αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος" ἔμιξεν him about the Galileans, of whom the blood Pilate mingled μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς" εἶπεν with their sacrifices. And answering Jesus said αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν- to them, Think ye that these Galileans sinners beyond all τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ῥτοιαῦτα" πεπόνθασιν; the Galileans were, because such things they have suffered? 3 οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ ἡμετανοήτε," πάντες ὥσαύ- No, I say to you; but if ye repent not, all "in "like

γ ἐνὶ οἴκῳ LTTra.

* τρισὶν διαμερισθήσονται· (read three will be divided :) LTTra.

δ ἐπὶ TTrA. ε θυγατέρα LTTra. ζ μητέρα T; τὴν μητέρα LTTra. δ — αὐτῆς T. ε — αὐτῆς TTrA. ς — τὴν (read a cloud) LTTra. ζ ἐπὶ at T. η + ὅτι that [L]TTra. ι οὐκ οἴδατε δοκιμάζειν know ye not to discern? Tr. κ παραδώσει shall deliver LTTra. λ βάλη GW; βαλεῖ shall cast LTTra. μ — οὐ TTr. ν Πιλάτος T. ο — ὁ Ἰησοῦς (read he said) [L]TTra. ρ ταῦτα these things TTr. σ μετανοήσητε L. τ ὁμοίως LTTra.

τως¹ ἀπολείσθε· 4 ἡ ἐκεῖνοι οἱ δέκα· καὶ ὁκτώ² ἔφ' οὓς
 *manner ye shall perish. Or those eighteen on whom
 ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς· δοκεῖτε
 fell the tower in Siloam and killed them, think ye
 ὅτι ἰδοὺ τοὶ ὀφειλέται ἐγένοντο παρὰ πάντας ἄνθρώπους
 that these debtors were beyond all men
 τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; 5 οὐχί, λέγω ὑμῖν· ἀλλ'
 who dwelt in Jerusalem? No, I say to you; but
 ἐάν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε.
 if ye repent not, all in like manner ye shall perish.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχεν τις
 And he spoke this parable: A fig-tree had a certain
 ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθεν καρπὸν
 [man] in his vineyard planted; and he came fruit
 ζητῶν ἐν αὐτῇ καὶ οὐκ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμ-
 seeking on it and did not find [any]. And he said to the vine-
 πελουργόν, Ἰδοὺ, τρία ἔτη³ ἔρχομαι ζητῶν καρπὸν ἐν τῇ
 dresser, Behold, three years I come seeking fruit on the
 συκῇ· ταύτη καὶ οὐκ εὗρίσκω· ἐκκοψον αὐτήν· δινατί⁴ καὶ
 this fig-tree and do not find [any]: cut down it, why even
 τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ,
 the ground does it render useless? But he answering says to him,
 Κύριε, ἀφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ
 Sir, let alone it also this year, until I shall dig about
 αὐτὴν καὶ βάλω κοπρίαν· 9 κὰν μὲν ποιήσῃ καρπὸν·
 it and put manure, and if indeed it should bear fruit—;
 εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.
 but if not, hereafter thou shalt cut down it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-
 And he was teaching in one of the synagogues on the sab-
 βασιν· 11 καὶ ἰδοὺ, γυνὴ ἑστὴν πνεῦμα ἔχουσα ἀσθενείας
 baths. And behold, a woman there was a spirit having of infirmity
 ἔτη δέκα καὶ ὁκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη
 years eighteen, and she was bent together and unable
 ἀνακύψαι εἰς τὸ παντελές· 12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς
 to lift up herself wholly. And seeing her Jesus
 προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι
 called to [her] and said to her, Woman, thou hast been loosed from
 τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
 thine infirmity. And he laid upon her [his] hands,
 καὶ παραχρῆμα ἠνθρωθώθη, καὶ ἰδοὺ αὖτε τὸν θεόν.
 and immediately she was made straight, and glorified God.
 14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι
 But answering the ruler of the synagogue, indignant because
 τῷ σαββάτῳ ἠθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ,¹
 on the sabbath healed Jesus, said to the crowd,
 Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύ-
 Six days there are, in which it behoves [men] to work; in these
 ταῖς οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
 therefore coming be healed, and not on the day

those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her; and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The

¹ δέκα [καὶ] ὁκτώ LTRa; δεκαοκτώ T. ² αὐτοὶ they LTRa. ³ + τοὺς the LTRa. ⁴ — ἐν (read [in]) TRa. ⁵ μετανοήσητε LTRa. ⁶ ὡσαύτως TTRa. ⁷ πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ LTRa. ⁸ ζητῶν καρπὸν GLTRaAW. ⁹ ἀφ' οὗ since (three years) TTRa. ¹⁰ + οὖν therefore (cut) L. ¹¹ δινατί LTRa. ¹² κόπρια EGLTRaAW. ¹³ καρπὸν εἰς τὸ μέλλον εἰ δὲ μήγε (read bear fruit hereafter; but if not) TTRa. ¹⁴ — ἦν LTRa. ¹⁵ συγκύπτουσα T. ¹⁶ + ἀπὸ from LT. ¹⁷ ἠνθρωθώθη LTRa. ¹⁸ + ὅτι that TA. ¹⁹ αὐταῖς them LTRa.

Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in

σαββάτου. 15 Ἀπεκρίθη ὁ οὗν αὐτῷ ὁ κύριος, καὶ εἶπεν, ἡ σαββάτῃ. 16 Ὑποκριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ ταῦτα λέγοντας αὐτοῦ καταρσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18 Ἐλεγεν ὁ δέ, Τίни ὁμοία ἐστίν ἡ βασιλεία τοῦ θεοῦ; καὶ τίни ὁμοιώσω αὐτήν; 19 ὁμοία ἐστίν· κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ· καὶ ἤξησεν· καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν εἶπεν, Τίни ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστίν ζύμῃ, ἣν λαβούσα γυνὴ ἑνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλὴμ. 23 εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς, 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν. 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς

° δὲ but LTTra.

* — μέγα [L]T[ra].

εἰπεν LTTra.

° Ὑποκριταὶ hypocrites LTTaw.

° — καὶ W.

° ἐκρυψεν TTTa.

° οὗν therefore TTTa.

° Ἱεροσόλυμα T.

° θύρας door

° — κύριε [L]T[ra].

πλατείας· ἡμῶν ἐδίδασκε. 27 καὶ ἔρεῖ, Λέγω ὑμῖν· οὐκ
our streets thou didst teach. And he will say, I tell you, "Not
οἶδα ὑμᾶς" πόθεν ἐστέ· ἀπόσπῃτε ἀπ' ἐμοῦ πάντες
I do know you whence ye are; depart from me, all [ye]
οἱ ἑργάται βτῆς ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
the workers of unrighteousness. There shall be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων· ὅταν εὗρησθε· Ἀβραὰμ καὶ Ἰσαὰκ
the gnashing of the teeth, when ye see Abraham and Isaac
καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ
and Jacob and all the prophets in the kingdom
θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἥξουσιν ἀπὸ
of God, but yourselves being cast out. And they shall come from
ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνα-
east and west, and from north and south, and shall
κλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ, εἰσὶν
recline in the kingdom of God. And lo, there are
ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται
last who shall be first, and there are first who shall be
ἔσχατοι.
last.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι,
On the same day came to [him] certain Pharisees,
λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης
saying to him, Go out and proceed hence, for Herod
θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες
desires thee to kill. And he said to them, Having gone
εἰπάτε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις
say to that fox, Lo, I cast out demons and cures
ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.
I complete to-day and to-morrow, and the third [day] I am perfected;
33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ
but it becometh me to-day and to-morrow and the [day] following
πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω
to proceed; for it is not possible [for] a prophet to perish out of
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα
Jerusalem. Jerusalem, who killest
τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
the prophets, and stonest those who have been sent to
αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον
her, how often would I have gathered thy children, in the way
ἰῶνις· τὴν αὐτῆς ἑνοσιάν ὑπὸ τὰς πτέρυγας,
a hen [gathers] her brood under [her] wings,
καὶ οὐκ ἠθέλησατε. 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν μερη-
and ye would not. Behold, is left to you your house de-
μος· ἂν μὲν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ ᾤμε ἴδῃτε ἕως ἡνίκα
solate; verily and I say to you, that not at all me shall ye see until
ῥῆξῃ, ὅτε εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνό-
it come when ye say, Blessed [is] he who comes in [the] name
ματι κυρίου.
of [the] Lord.

14 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν
And it came to pass on his having gone into a house of one of the

our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to-morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV. And it came to pass, as he went into the house of one of the

z — ὑμᾶς [L] TrA. a — οἱ TrA. b — τῆς LTrA. c ὁ ψεῖς ye shall see TrA.
d — ἀπὸ [L] TrA. e ὥρα hour TA. f προσῆλθόν TrA. g ἀποτελῶ LTrA. h + [ἡμέρα]
day L. i ὀρνίς T. k τὰ L. l νοσσία L. m — ἔρημος GLTrA W. n λέγω δὲ GLTrA W.
λέγω T. o — ὅτι [L] TrA. p ἰδῇτε με LTrA. q — ἂν TrA. r ἥξει it shall
come LT TrA. s [ὅτε] TrA.

chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

ἀρχόντων τῶν¹ Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ rulers of the Pharisees on a sabbath to eat bread, that they ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ, ἀνθρώπος τις were watching him. And behold, a² man certain ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς there was dropsical before him. And answering Jesus εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, ᾠέγων, "Εἰ³ spoke to the doctors of the law and to [the] Pharisees, saying, ἔξεστιν τῷ σαββάτῳ⁴ θεραπεύειν⁵; 4 Οἱ δὲ ἡσύχασαν. Is it lawful on the sabbath to heal? But they were silent. καὶ ἐπιλαβόμενος ἴασατο αὐτόν, καὶ ἀπέλυσεν. 5 καὶ And taking hold [of him] he healed him, and let [him] go. And ἀποκριθεὶς⁶ ᾠέγων αὐτοῖς εἶπεν, "Τίνος ὑμῶν βούρος⁷ ἢ βοῦς answering to them he said, Of which of you an ass or an ox εἰς φρέαρ⁸ ἐμπεσεῖται, καὶ οὐκ εὐθὺς ἀνασπάσει αὐτόν into a pit shall fall, and not immediately he will pull up him δὲν⁹ ἐτῇ¹⁰ ἡμέρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἔσχυσαν ἀνταπο- on the day sabbath? And they were not able to re- κριθῆναι αὐτῷ¹¹ πρὸς ταῦτα. ply to him as to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων And he spoke to those who were invited a parable, remarking πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, how the first places they were choosing out, saying to them, 8 Ὃταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς When thou art invited by anyone to wedding feasts, do not recline εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλη- in the first place, lest a more honourable than thou may have μένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας been invited by him, and having come he who thee and him invited ἐρεῖ σοι, Δός τούτῳ τόπον¹ καὶ τότε ἄρξῃ μετ' εἶπεν² shall say to thee, Give to this one place, and then thou begin with αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κλη- shame the last place to take. But when thou art θῇς, πορευθεὶς ἀνάπεσον³ εἰς τὸν ἔσχατον τόπον· ἵνα invited, having gone recline in the last place, that ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἴπῃ⁴ σοι, Φίλε, προσ- when he may come who has invited thee, he may say to thee, Friend, come ἀνάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον⁵ τῶν up higher. Then shall be to thee glory before those who συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- recline [at table] with thee; for everyone who exalts himself shall be θήσεται⁶ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. humbled, and he that humbles himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

12 Ἐλεγεν δὲ καὶ τῷ κεκληκώτι-αὐτόν, Ὃταν ποιῇς And he said also to him who had invited him, When thou makest ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελ- a dinner or a supper, call not thy friends nor brethren φούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους⁷ thy nor thy kinsfolk nor neighbours rich, μήποτε καὶ αὐτοὶ⁸ σε ἀντικαλέσωσιν, καὶ γένηται⁹ σοι lest also they thee should invite in return, and be made¹⁰ thee

¹ [τῶν] A. ² [λέγων] L. ³ — Εἰ TTrA. ⁴ θεραπεύσαι LTTrA. ⁵ + ἡ οὐ οὐ τοῦ [L]TTrA. ⁶ — ἀποκριθεὶς LT[A]. ⁷ εἶπεν πρὸς αὐτούς L. ⁸ υἱὸς a son LTTrAW. ⁹ πεσεῖται LTTrA. ¹⁰ — ἐν (read τῇ on the) [L]Tr. ¹¹ — τῇ T. ¹² — αὐτῷ TTrA. ¹³ μετὰ LTTrAW. ¹⁴ ἀνάπεσαι G; ἀνάπεσε LTTrAW. ¹⁵ ἐρεῖ he will say TTr. ¹⁶ + πάντων all LTTrA. ¹⁷ ἀντικαλέσωσιν σε LTTrA. ¹⁸ ἀνταπόδομά σοι TTrA.

ἀνταπόδομα." 13 ἀλλ' ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς,
 'a recompense; but when thou makest a feast, call poor,
 ἀναπήρους," χωλοὺς, τυφλοὺς· 14 καὶ μακάριος ἔσῃ·
 crippled, lame, blind; and blessed thou shalt be;
 ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται
 for they have not [wherewith] to recompense thee; 'it shall be recompensed
 γὰρ" σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
 'for thee in the resurrection of the just.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦ-
 And having heard one of those reclining [at table] with [him] these
 τα εἶπεν αὐτῷ, Μακάριος ᾧς φάγεται ἄρτον ἐν τῇ
 things said to him, Blessed [he] who shall eat bread in the
 βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις
 kingdom of God. But he said to him, A man certain
 ἐποίησεν" δέειπνον ἄγαν, καὶ ἐκάλεσεν πολλοὺς· 17 καὶ ἀπέ-
 made a supper great, and invited many. And he
 στείλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς
 sent his bondman at the hour of the supper to say to those who
 κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἑτοιμά ἔστιν ἅπαντα." 18 Καὶ
 had been invited, Come, for now ready is all. And
 ἤρξαντο ἀπὸ μιᾶς ἡ παραίεισθαι πάντες." ὁ πρῶ-
 began with one [consent] to excuse themselves all. The first
 τος εἶπεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην"
 said to him, A field I have bought, and I have need
 ἵξεσθαι καὶ ἰδεῖν αὐτόν· ἔρωτῶ σε ἔχε με παρητημένον.
 to go out and to see it; I pray thee hold me excused.
 19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ
 And another said, Pairs of oxen I have bought five, and
 πορεύομαι δοκιμάσαι αὐτά· ἔρωτῶ σε ἔχε με παρητημένον.
 I go to prove them; I pray thee hold me excused.
 20 καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο
 And another said, A wife I have married, and because of this
 οὐ δύναμαι ἔλθαι. 21 καὶ παραγενόμενός ὁ δούλος· ἐκεῖνος"
 I am unable to come. And having come that bondman
 ἀπήγγειλεν πῶ· κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-
 reported to his lord these things. Then being angry the master
 δεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς
 of the house said to his bondman, Go out quickly into the
 πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-
 streets and lanes of the city, and the poor and cri-
 πήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν
 pled and lame and blind bring in here. And said
 ὁ δούλος, Κύριε, γέγονεν ὥς ἐπέταξας, καὶ ἔτι
 the bondman, Sir, it has been done as thou didst command, and still
 τόπος ἐστίν. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον,
 room there is. And said the lord to the bondman,
 Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν,
 Go out into the ways and hedges, and compel to come in,
 ἵνα γεμισθῇ ὁ οἶκός μου." 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν
 that may be filled my house; for I say to you, that not one
 ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.
 of those men who have been invited shall taste of my supper.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 and sent his servant to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

ἃ ἀναπεύρους LTrA. ὁ δὲ but T. ᾧς ὅστις whosoever TTrA. ἃ ἐποίησε TTrA.
 ἃ μέγαν L. ἃ εἰσιν are T. — πάντα (read [all]) [L] TrA. ἃ πάντες παραιεῖσθαι
 LTrA. + [καὶ] and L. ἃ ἀνάγκην ἔχω L. ἃ ἔξεσθαι having gone out TTrA.
 ἃ — ἐκεῖνος (read the bondman) LTrA. ἃ ἀναπεύρους LTrA. ἃ τυφλοὺς καὶ χωλοὺς
 LTrA. ἃ ὅ which TTrA. ἃ μου ὁ οἶκος TTrA.

καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὗτος ἁμαρτωλοὺς
and the scribes, saying, This [man] sinners
προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 Εἶπεν δὲ πρὸς αὐτοὺς
receives and eats with them. And he spoke to them
τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ὑμῶν
this parable, saying, What man of you
ἔχων ἑκατὸν πρόβατα. καὶ ἂπολέσας" ἐν ἐξ αὐτῶν, οὐ
having a hundred sheep, and having lost one of them, "not
καταλείπει τὰ ἑνεννηκονταεννέα" ἐν τῇ ἐρήμῳ καὶ πορεύεται
'leaves the ninety nine in the wilderness and goes
ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὕρων
after that which has been lost, until he find it? And having found [it]
ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους. ἑαυτοῦ" χαίρων, 6 καὶ ἐλθὼν
he lays [it] on his shoulders rejoicing, and having come
εἰς τὸν οἶκον ὁ συγκαλεῖ" τοὺς φίλους καὶ τοὺς γείτονας, λέ-
to the house he calls together friends and neighbours, say-
γων αὐτοῖς, Ὑπαγαγετέ μοι, ὅτι εὗρον τὸ πρόβατόν μου
ing to them, Rejoice with me, for I have found my sheep
τὸ ἀπολωλός. 7 λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἔσται ἐν τῷ
that was lost. I say to you, that thus joy shall be in the
οὐρανῷ" ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνεννη-
heaven over one sinner repenting, [more] than over ninety
κονταεννέα" δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.
nine righteous ones, who "no need have of repentance.
8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν
Or what woman drachmas having ten, if she should lose drachma
μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπι-
one, lights not a lamp and sweeps the house and seeks care-
μελῶς ἕως ἴθου" εὕρῃ; 9 καὶ εὕρουσα ὁ συγκαλεῖται"
fully until she find [it]? and having found [it] she calls together
τὰς φίλας καὶ κτάς" γείτονας, λέγουσα, Ὑπαγαγετέ μοι, ὅτι
friends and neighbours, saying, Rejoice with me, for
εὗρον τὴν δραχμὴν ἣν ἀπόλεσα. 10 οὕτως, λέγω ὑμῖν,
I have found the drachma which I lost. Thus, I say to you,
ἡ χαρὰ γίνεται" ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-
joy there is before the angels of God over one sin-
τωλῷ μετανοοῦντι.
ner repenting.

11 Εἶπεν δέ, "Ἄνθρωπός τις εἶχεν δύο υἱούς· 12 καὶ εἶπεν
And he said, A man certain had two sons; and said
ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλ-
the younger of them to [his] father, Father, give to me that
λον μέρος τῆς οὐσίας. καὶ διείλεν αὐτοῖς τὸν βίον.
ing ["to me"] portion of the property. And he divided to them the living.
13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα"
And after not many days having gathered together all
ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
the younger son went away into a country distant, and there
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς. 14 δαπανή-
wasted his property, living dissolutely. "Having
σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ὀϊσχυρὸς" κατὰ
spent but he all there arose a famine violent throughout
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ
that country, and he began to be in want. And

This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

^b ἀπολέσῃ should he lose Tr. ^c ἐξ αὐτῶν ἐν Tr. A. ^d ἐνενήκοντα ἐννέα LTr. ^e αὐτοῦ Tr. A. ^f συγκαλεῖ Tr. ^g συγχάρητέ Tr. ^h ἐν τῷ οὐρανῷ ἔσται Tr. ⁱ οὐ Tr. ^k — τὰς LTr. A. ^l γίνεται χαρὰ Tr. A. ^m ὁ δὲ LTr. A. ⁿ πάντα LTr. A. ^o ἰσχυρὰ LTr. A. W

joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 and am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath

πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς-χώρας. ἐκεῖνης· having gone he joined himself to one of the citizens of that country, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς. αὐτοῦ βόσκειν χοίρους. and he sent him into his fields to feed swine. 16 καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων And he was longing to fill his belly from the husks ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 Εἰς which were eating the swine; and no one gave to him. 17 Ἐαυτὸν δὲ ἐλθὼν εἶπεν, "Πόσοι μισθοιοὶ τοῦ πατρός· himself but having come he said, How many hired servants father μου περισσεύουσιν" ἄρτον, ἐγὼ δὲ λιμῶ ἀπόλλυμαι; of my have abundance of bread, and I with famine am perishing? 18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ Having risen up I will go to my father, and I will say αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· to him, Father, I have sinned against heaven and before thee; 19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς and no longer am I worthy to be called thy son: make me as ἓνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. 21 Ἐπὶ δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν of thy hired servants. And having risen up he went to father τέρτα αὐτοῦ. 22 Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ther his. But yet he far being distant saw him ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν his father and was moved with compassion, and running fell ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 εἶπεν δὲ upon his neck and ardently kissed him. And said "αὐτῷ ὁ υἱός," Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 εἶπεν fore thee, and no longer am I worthy to be called thy son. 22 Said δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν but the father to his bondmen, Bring out the στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον robe the best and clothe him, and give a ring εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας. 23 καὶ for his hand and sandals for the feet; and 23 καὶ ἐνέγκαντες τὸν μόσχον τὸν στευτὸν θύσατε, καὶ φαγόντες having brought the calf fattened kill [it], and eating εὐφρανθῶμεν. 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζη- let us be merry: for this my son dead was, and is alive sen· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐ- again; and lost was, and is found. And they began to φραίνεσθαι. 25 Ἦν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· be merry. And was his son the elder in a field; καὶ ὡς ἐρχόμενος ἡγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας and as coming [up] he drew near to the house he heard music καὶ χορῶν. 26 καὶ προσκαλεσάμενος ἓνα τῶν παίδων αὐτοῦ, and dancing. And having called near one of his servants, ἐπυνθάνετο τί εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ, "Οτι he inquired what might be these things. And he said to him, ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν Thy brother is come, and killed thy father the calf

Ρ ἔφη T. ς περισσεύονται TtA. † + ὦδε here GtA. * + ὦδε here LT. † — καὶ GLTTtAw. † αὐτοῦ LTTt. † ὁ υἱός αὐτοῦ A. † — καὶ LTTtA. † + Ταχὺ Quickly L[Tt]A. † — τὴν (read a robe) LTTtA. † φέρετε bring TtA. † ἦν ἀπολωλὼς LTTtA; ἀπολ. ἦν W. † — αὐτοῦ (read the servants) EGLTTtAw. † + ἀν [L]Tt[A].

σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὁργίσθη
 'fattened, because safe and well 'him 'he 'received. 'He 'was 'angry
 δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ ὅυν" πατήρ αὐτοῦ
 'but and was not willing to go in. 'The 'therefore father of him
 ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πα-
 'having gone besought him. But he answering said to 'fa-
 τρί^ε, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν
 ther['his], Lo, so many years I serve thee and never 'commandment
 σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ
 'thy 'transgressed 'I, and to me never didst thou give a kid that with
 τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ ὁ υἱός σου οὗτος
 my friends I might make merry; but when 'thy 'son 'this
 ὁ καταφάγων σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας
 who devoured thy living with harlots came, thou didst kill
 αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον,
 for him the 'calf 'fattened. But he said to him, Child,
 σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.
 thou always with me art, and all that [is] mine 'thine 'is.
 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου
 But to make merry and rejoice was becoming, because 'thy 'brother
 οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν." καὶ ἀπολωλὼς ἦν, καὶ
 'this 'dead 'was, and is alive again; and 'lost 'was, and
 εὐρέθη.
 is found.

received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, "Ἀνθρωπός
 And he said also to his disciples, A man
 τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διε-
 'certain 'there 'was 'rich, who had a steward, and he was
 βλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ
 accused to him as wa-ting his goods. And
 φωνήσας αὐτόν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ
 having called him he said to him, What [is] this I hear concerning
 σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ ἔδυνήσῃ"
 thee? render the account of thy stewardship; for thou canst not
 ἔτι οἰκονομεῖν. 3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,
 any longer be steward. And 'said 'within 'himself 'the 'steward,
 Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ'
 What shall I do, for my lord is taking away the stewardship from
 ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. 4 ἔγνων
 me? To dig I am unable; to beg I am ashamed. I know
 τί ποιήσω, ἵνα, ὅταν μετασταθῶ ὁ τῆς οἰκονο-
 what I will do, that, when I shall have been removed [from] the steward-
 μίας, δέξωνται με εἰς τοὺς οἴκους παύτων." 5 Καὶ προσ-
 ship, they may receive me into their houses. And call-
 καλεσάμενος ἕνα ἕκαστον τῶν ὀφειλετῶν τοῦ κυρίου
 ing to [him] 'one 'each of the debtors 'lord
 αὐτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;
 'of 'his he said to the first, How much owest thou to my lord?
 6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Ἔκει εἶπεν αὐτῷ,
 And he said, A hundred baths of oil. And he said to him,
 Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πενήτη.
 Take thy bill and sitting down quickly write fifty.

XVI. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy oil, and sit down quickly, and write fifty. 7 Then said he

^ε δὲ but LTTA. ^ε + αὐτοῦ his LTA. ^ε + τῶν the LTA. ^ε σιτευτόν μόσχον TTA.
 ἰ ἐξήσεν is alive TTA. ^κ — καὶ T. ^ι — ἦν (read ἀπολωλὼς had been lost) LTTA.
^μ — αὐτοῦ (read the disciples) TTA. ^ν δύνῃ TTA. ^ο + ἐκ from [L]TTA. ^ρ ἐαυτῶν
 TTA. ^χ ὀφειλετῶν LTTA. ^ρ ὁ δὲ LTTA. ^σ τὰ γράμματα bills LTTA.

to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

κοντα. 7 Ἐπειτα ἐτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Then to another he said, And thou how much owest thou? Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπῆνεσεν thy bill and write eighty. And praised ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίη- the lord the steward unrighteous because prudently he had σεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος· τοῦτου φρονιμώτεροι ὑπὲρ τοὺς done. For the sons of this age more prudent than the υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν. 9 Ἐγὼ I say, Make to yourselves friends by the mammon to you say, Make to yourselves friends by the mammon ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς of unrighteousness, that when ye fail they may receive you into the αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ eternal dwellings. He that is faithful in the least also ἐν πολλῷ πιστὸς ἐστίν· καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς in much faithful is; and he that in the least is unrighteous καὶ ἐν πολλῷ ἀδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδικῷ also in much unrighteous is. If therefore in the unrighteous μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; mammon faithful ye have not been, the true who to you will entrust? 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ And if in that which is another's faithful ye have not been, ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκέτης δύναται δυσι your own who to you will give? No servant is able two κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον lords to serve, for either the one he will hate, and the other ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. he will love; or one he will hold to, and the other he will despise. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. Ye are unable God to serve and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάρ- And heard these things all also the Pharisees, covet- γυροὶ ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 Καὶ εἶπεν ous being, and they derided him. And he said αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν to them, Ye are they who justify themselves before ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν men, but God knows your hearts; for that among ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ ἐστίν. men highly thought of an abomination before God is. 16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ The law and the prophets [were] until John: from τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς that time the kingdom of God is announced, and everyone into αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ it forces. But easier it is [for] the heaven and τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. the earth to pass away, than of the law one tittle to fail. 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν Everyone who puts away his wife and marries another

¹ — καὶ LTTra. ² τὰ γράμματα bills LTTra. ³ καὶ ἐγὼ TTTra. ⁴ ἑαυτοῖς ποιήσατε Ta. ⁵ ἐκλίπη it shall fail LTTra. ⁶ + [αὐτῶν] (read their eternal dwellings) L. ⁷ δώσει ὑμῖν TTTra. ⁸ — καὶ TTT[A]. ⁹ ἐστίν (read [is]) CLTTraW. ¹⁰ μέχρι TTTA. ¹¹ Ἰωάννου Tr.

μοιχεύει· και ἐπᾶς^ε ὁ ἀπολελυμένην ἀπὸ ἀνδρός
 commits adultery; and everyone who ^{her}'put ^{'away} ^{'from} ^{'a} husband
 γαμῶν μοιχεύει.
 marries commits adultery.

adultery: and whoso-
 ever marrieth her that
 is put away from her
 husband committeth a-
 dultery.

19 Ἀνθρωπος δέ τις ἦν πλούσιος, και ἐνεδιδύσκετο
 Now ^a ^{'man} ^{'certain} ^{'there} ^{'was} ^{'rich}, and he was clothed in
 πορφύραν και βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.
 purple and fine linen, making good cheer daily in splendour.

20 πτωχὸς δέ τις ἦν^ε ὀνόματι Λάζαρος, ἔδς^ε ἐβέβλητο
 And ^a ^{'poor} ^{'man} ^{'certain} there was, by name Lazarus, who was laid

πρὸς τὸν πυλῶνα αὐτοῦ^ε ἡλκωμένος,^ε 21 και ἐπιθυμῶν χορ-
 at his porch being full of sores, and desiring to be

τασθῆναι ἀπὸ τῶν ψυχίων τῶν^ε πιπτόντων ἀπὸ τῆς τραπέζης
 satisfied from the crumbs which fell from the table

τοῦ πλουσίου· ἀλλὰ και οἱ κύνες ἐρχόμενοι κ'ἀπέλειχον^ε τὰ
 of the rich man; but even the dogs coming licked

ἑλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, και
 his sores. And it came to pass ^{'died} ^{'the} ^{'poor} ^{'man}, and

ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ^ε
^{'was} ^{'carried} ^{'away} ^{'he} by the angels into the bosom

Ἀβραάμ· ἀπέθανεν δὲ και ὁ πλούσιος, και ἐτάφη. 23 και ἐν
 of Abraham. And died also the rich man, and was buried. And in

τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ, ὑπάρχων ἐν βα-
 the shades having lifted up his eyes, being in tor-

σάνοις, ὁρᾷ^ε τὸν^ε Ἀβραάμ ἀπὸ μακρόθεν, και Λάζαρον ἐν
 ments, he sees Abraham afar off, and Lazarus in

τοῖς κόλποις αὐτοῦ. 24 και αὐτὸς φωνήσας εἶπεν, Πάτερ
 his bosom. And he crying out said, Father

Ἀβραάμ, ἐλέησόν με, και πέμψον Λάζαρον, ἵνα βάψῃ
 Abraham, have compassion on me, and send Lazarus, that he may dip

τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, και καταψύξῃ τὴν γλῶσ-
 the tip of his finger in water, and cool

σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπεν δὲ
 my; for I am suffering in this flame. But ^{'said}

Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀέλαβες^ε ^{'σὺ} τὰ
 Abraham, Child, recollect that ^{'didst} ^{'fully} ^{'receive} ^{'thou}

ἀγαθὰ σου ἐν τῇ ζωῇ σου, και Λάζαρος ὁμοίως τὰ κακά·
 thy good things in thy lifetime, and Lazarus likewise evil things.

νῦν δὲ ὁδὲ^ε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26 και ῥέπι^ε
 But now he is comforted, and thou art suffering. And besides

πάντων τούτοις, μεταξὺ ἡμῶν και ὑμῶν χάσμα μέγα ἐστῆρικ-
 all these things, between us and you a ^{'chasm} ^{'great} has been

ται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν^ε πρὸς ὑμᾶς
 fixed, so that they who desire to pass hence to you

μὴ δύνανται, μηδὲ^ε οἱ^ε ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.
 are unable, nor ^{'they} ^{'thence} ^{'to} ^{'us} ^{'can} ^{'pass}

27 Εἶπεν δὲ, Ἐρωτῶ^ε σὺν σε,^ε πάτερ, ἵνα πέμψῃς
 And he said, I beseech ^{'then} ^{'thee}, father, that thou wouldest send

αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελ-
 him to the house of my father, for I have five bro-

φούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ και αὐτοὶ
 thers, so that he may earnestly testify to them, that ^{'not} ^{'also} ^{'they}

19 There was a cer-
 tain rich man, which
 was clothed in purple
 and fine linen, and
 fared sumptuously
 every day: 20 and there
 was a certain beggar
 named Lazarus, which
 was laid at his gate,
 full of sores, 21 and de-
 siring to be fed with
 the crumbs which fell
 from the rich man's
 table: moreover the
 dogs came and licked
 his sores. 22 And it
 came to pass, that the
 beggar died, and was
 carried by the angels
 into Abraham's bosom:
 the rich man also died,
 and was buried: 23 and
 in hell he lift up his
 eyes, being in torments,
 and seeth Abraham
 afar off, and Lazarus in
 his bosom. 24 And he
 cried and said, Father
 Abraham, have mercy
 on me, and send Lazarus,
 that he may dip
 the tip of his finger in
 water, and cool
 my tongue; for I am
 tormented in this flame.
 25 But ^{'said}
 26 But Abraham said,
 Son, remember that
 thou in thy lifetime
 receivedst thy good
 things, and likewise
 Lazarus evil things:
 but now he is comfort-
 ed, and thou art tor-
 mented, 26 And beside
 all this, between us
 and you there is a great
 fixed: so that they
 which would pass from
 hence to you cannot;
 neither can they pass
 to us, that would come
 from thence. 27 Then
 he said, I pray thee
 therefore, father, that
 thou wouldest send
 him to my father's
 house: 28 for I have
 five brethren; that he
 may testify unto them,
 lest they also come in-

ε — πᾶς LTTTA.

ε — ἦν [L]TTTA.

ε — ὅς [L]TTTA.

ε εἰλκωμένος LTTTAW.

ε — ψυχίων τῶν (read τῶν that which) [L]TA; [τῶν ψυχίων] τῶν Tr.

ε — τοῦ GLTTTAW. m — τὸν LTTTA. a — σὺ (read ἀπέλαβες thou didst fully receive) GTTAA.

ε ὥδε here (read παρακ. he is comforted) LTTTAW. p ἐν before T.

ε — οἱ (read διαπ. can they pass) L[A]. * σε οὖν LTTTAW.

to this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

XVII. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk-

ἐλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 λέγει· ἄνθρωπος Ἄβραάμ, ἔχουσιν Μωσέα καὶ τοὺς προφῆτας· ἀκούσατέ των αὐτῶν. 30 Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἴαν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. 31 Εἶπεν δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἴαν τις ἐκ νεκρῶν ἀναστῇ πεισθῇ-σύνται. 17 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἄνενδεκτόν ἐστιν τοῦ ἂν ἐλθῇ τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. 2 λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικός περικειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ῥρίπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. 3 προσέχετε ἑαυτοῖς. ἴαν δὲ ἁμάρτη εἰς σέ· ὁ ἀδελφός σου, ἐπί-τμήσον αὐτῷ· καὶ ἴαν μετανοήσῃ, ἄφες αὐτῷ. 4 καὶ ἴαν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σέ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σέ, λέγων, Μετανοῶ, ἀφήσεις αὐτῷ. 5 Καὶ εἰπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν. 6 Εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν, ὥς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 7 Τίς δὲ ὁ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, δὲ εἰσελθόντι ἐκ τοῦ ἀγροῦ εἰρή· εὐθέως, Παρελθὼν [to him] come in out of the field will say immediately, Having come ἰνάπεσαι; 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακονεῖ μοι, ἕως φάγω καὶ I may sup on, and girding thyself about serve me, while I eat and

† + δὲ (read but Abraham) LTTAW. † — αὐτῷ T[TrA]. † Μωσέως LTTAW. † Μω-
σεως LTTAW. † οὐδ' LTTA. † + αὐτοῦ (read his disciples) LTTAW. † — τοῦ E.
† τὰ σκάνδαλα μὴ ἐλθεῖν TTA. † πλὴν οὐαὶ yet woe LTr. † λίθος μυλίκος a millstone
LTTA. † τῶν μικρῶν τούτων ἓνα TTA. † — δὲ and LTTA. † — εἰς σέ LTTA.
† ἁμαρτήσῃ LTTAW. † + [ἐάν] if L. † — τῆς ἡμέρας LTTA. † — ἐπὶ σέ G; πρὸς σέ
LTTAW. † εἶπεν LTTA. † ἔχετε ye have TTA. † [εἰς] Tr. † + αὐτῷ to him [L]TTA.
† Εὐθέως παρελθὼν (read Having come immediately recline) LTTA. † ἀνάπεσε LTTAW.

πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σύ; 9. Μὴ
 drink; and after these things shalt eat and drink thou?
 "χάριν ἔχει" τῷ δούλῳ· ἐκείνῳ" ὅτι ἐποίησεν τὰ διατά-
 ls he thankful to that bondman because he did the things com-
 χθέντα αὐτῷ; "οὐ δοκῶ." 10 οὕτως καὶ ὑμεῖς, ὅταν
 manded him? I judge not. Thus also ye, when
 ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, "Ὅτι" δού-
 ye may have done all things commanded you, say, "Bond-
 λοι ἀχρεῖοι ἐσμεν· ὅτι" ὁ ὀφείλομεν ποιῆσαι πεποιή-
 men 'unprofitable are we, for that which we were bound to do we have
 καμεν.
 done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ
 And it came to pass in his going up to Jerusalem
 καὶ αὐτὸς διήρχετο διὰ μέσου^a Σαμαρείας^b καὶ Γαλι-
 that he passed through [the] midst of Samaria and Gali-
 λαίας. 12 καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην^c ἀπήντησαν^d
 lee. And on his entering into a certain village met
 δέκα^e λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν· 13 καὶ
 'him ten leprous men, who stood afar off, And
 αὐτοὶ ᾤσαν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέη-
 they lifted up [their] voice saying, Jesus. Master, have compas-
 σον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες
 sion on us. And seeing [them] he said to them, Having gone
 ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπά-
 shew yourselves to the priests. And it came to pass in go-
 γειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι
 ing their they were cleansed. And one of them, seeing that
 ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν
 he was healed, turned back, with a voice loud glorifying
 θεόν· 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,
 God, and fell on [his] face at his feet,
 εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. 17 ἀποκριθεὶς
 giving thanks to him: and he was a Samaritan. Answering
 δὲ ὁ Ἰησοῦς εἶπεν, Ὁὐχὶ^f οἱ δέκα ἐκαθαρίσθησαν; οἱ ἑξὸς δὲ^g
 and Jesus said, Not the ten were cleansed? but the
 ἐννέα ποῦ; 18 οὐχ· εὐρέθησαν ὑποστρέψαντες δοῦναι
 nine where [are]? Were there not found [any] returning to give
 δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ,
 glory to God except this stranger? And he said to him,
 Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.
 Having risen up go forth; thy faith has cured thee.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ
 And having been asked by the Pharisees, when is coming the
 βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ
 kingdom of God, he answered them and said, Comes not the
 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν,
 kingdom of God with observation; nor shall they say,
 Ἰδοὺ ὦδε, ἢ ἰδοὺ^h ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς
 Lo here, or Lo there; for lo, the kingdom of God is in the midst
 ὑμῶν ἐστίν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται
 of you is. And he said to the disciples, Will come

en; and afterward thou shalt eat and drink? 9 Dost he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

^a ἔχει χάριν LTTra.

^b — ἐκεῖν (read the bondman) LTTra.

^c — αὐτῷ GLTTraW

^d — οὐ δοκῶ [L] TTTra. ^e — ὅτι L. ^f — ὅτι LTTraW.

^g — αὐτὸν (read in the going up) TTTra. ^h — μέσου LTTra. ⁱ — ἀπήντησαν T. ^j — αὐτῷ (read [him]) LTTra.

^k — Σαμαρείτης T. ^l — οὐχ LTr. ^m — δὲ but LTTra. ⁿ — ἰδοὺ Ta. ^o — αὐτοῦ (read his

disciples) L

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other

ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-
days, when ye will desire one of the days of the Son of
θρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν, Ἴδού
man to see, and shall not see [it]. And they will say to you, Lo
ἔωδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε μηδὲ διώξητε. 24 ὥσπερ γὰρ
here, or Lo there; go not forth nor follow. For as
ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς οὐρανὸν
the lightning which lightens from the [one end] under heaven
εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ
to the [other end] under heaven shines, thus will be also the
υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ
Son of man in his day. But first it behoves
αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς
him many things to suffer, and to be rejected of generation
ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, καὶ
'this. And as it came to pass in the days of Noe,
οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.
thus shall it be also in the days of the Son of man.
27 ἦσθιον, ἐπινον, ἐγάμον, ἔξεγα-
They were eating, they were drinking, they were marrying, they were being
μίζοντο, ἄχρι τῆς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,
given in marriage, until the day entered Noe into the ark,
καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. 28 ὁμοίως
and came the flood and destroyed all. In like manner
'καὶ ὥς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἐπι-
'and as it came to pass in the days of Lot; they were eating, they were
νον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ψκοδό-
drinking, they were buying, they were selling, they were planting, they were
μουν· 29 ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων ἐβρεξεν
building; but on the day went out Lot from Sodom it rained
πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. 30 κα-
fire and sulphur from heaven and destroyed all. In
τὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπ-
this way shall it be in the day the Son of man is revealed.
τεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ
In that day [he] who shall be on the housetop, and
τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἅραι αὐτά·
his goods in the house, let him not come down to take away them;
καὶ ὁ ἐν τῷ ἄγρῳ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.
and he in the field likewise let him not return to the things behind.
32 μνημονεύετε τῆς γυναίκος Λῶτ. 33 ὅς ἐάν ζητήσῃ τὴν
Remember the wife of Lot. Whoever may seek
ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· καὶ ὅς ἂν αὐτήν ἀπολέσῃ
his life to save, shall lose it; and whoever may lose
αὐτήν, ζωογονήσῃ αὐτήν. 34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ
it, shall preserve it. I say to you, In that night
ἔσονται δύο ἐπὶ κλίνης ἑμῆς· ὁ εἷς παραληφθήσε-
there shall be two [men] upon bed one; the one shall be ta-
ται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο ἔσονται ἀλῆ-
ken, and the other shall be left. Two [women] shall be grind-

ἡ ἐκεῖ, ἢ (— ἡ ΤΤr) ἰδοὺ ὧδε ΤΤrA. 1 — ἡ Τ[TrA]. ἢ ὑπὸ τὸν under the LTTrA. ἢ — καὶ G[L]TrA.W. ὅ — ἐν τῇ ἡμέρᾳ αὐτοῦ L. ἢ — τοῦ GLTrA.W. ἢ — τοῦ E. ἢ ἐγαμίζοντο LTTrA. ἢ πάντας LTTrA. ἢ καθὼς according as TrA. ἢ ταῦτα in the same way GLW; τὰ αὐτὰ in the same way TrA. ἢ — τῷ (read a field) TrA. ἢ περιποιήσασθαι to gain TrA. ἢ ἂν TrA. ἢ ἀπολέσει shall lose T. ἢ — αὐτήν (read [it]) [L]TrA. ἢ [μίας] L. ἢ — ὁ GLTrA.W. ἢ παραληφθήσεται LTTrA. ἢ ἔσονται δύο LTTrA.

θουσαι ἐπὶ τὸ αὐτό· ¹μία ἑπαρληφθήσεται," ²καὶ ἡ ἑτέρα
ing together; one shall be taken, and the other
ἀφεθήσεται. ³Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ,
shall be left. And answering they say to him, Where,
κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα ἐκεῖ ἰσυναχθή-
Lord? And he said to them, Where the body [is] there will be gathered
σονται οἱ αἰετοί.
together the eagles

left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is; thither will the eagles be gathered together.

18 Ἐλεγεν δὲ ¹καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν
And he spoke also a parable to them to the purport that it behoves
πάντοτε προσεύχεσθαι, ²καὶ μὴ ἑκκακεῖν," 2 λέγων,
²always to pray [them] and not to faint, saying,
Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος
A judge certain there was in certain a city, God not fearing
καὶ ἄνθρωπον μὴ ἐντρέπόμενος. 3 χήρα δὲ ἦν ἐν τῇ
and man not respecting. And a widow there was in
πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν
that city, and she was coming to him, saying, Avenge
με ἀπὸ τοῦ ἀντιδίκου μου. 4 Καὶ οὐκ ᾔθελήσεν ἐπὶ χρόνον·
me of mine adverse party. And he would not for a time;
μετὰ ῥᾶ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι
but afterwards he said within himself, If even God I fear not
καὶ ἄνθρωπον οὐκ ἐντρέπομαι. 5 διὰ γε τὸ παρέχειν μοι
and man not respect, yet because causes me
κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος
trouble this widow I will avenge her, lest perpetually
ἐρχομένη ὑπωπιάζῃ με. 6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί
coming she harass me. And said the Lord, Hear what
οἱ κριτὴς τῆς ἀδικίας λέγει. 7 Ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν
the judge unrighteous says. And God not shall execute the
ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων πρὸς αὐτόν
avenging of his elect who cry to him
ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 8 λέγω
day and night, and [is] being patient over them? I say
ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν
to you, that he will execute the avenging of them speedily. Nevertheless
ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν
the Son of man having come indeed will he find faith
ἐπὶ τῆς γῆς;
on the earth?

XVIII. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, neither regarded man; 3 and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 Εἶπεν δὲ ¹καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς
And he spake also to some who trusted in themselves
ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-
that they are righteous and despised the rest parabol-
βολὴν ταύτην. 10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν
ble this: Men two went up into the temple
προσεύξασθαι· ὁ ¹εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης 11 ὁ
to pray; the one a Pharisee and the other a tax-gatherer. The
Φαρισαῖος σταθεῖς πρὸς ἑαυτόν ταῦτα προσηύχετο, Ὁ θεός,
Pharisee standing, with himself thus was praying, God,
God, I thank thee, that

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that

¹ + ἡ τῆς EGLT[Tr]A. ² ἑπαρληφθήσεται LTTA. ³ ἡ δὲ TTA. ⁴ + verse 36, Δύο εἰσονται ἐν τῷ ἀγρῷ· ὁ εἷς παρληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Two [men] shall be in the field; the one shall be taken, and the other left E. ⁵ συναχθήσονται [καὶ αὐτοὶ] οἱ αἰετοί L; καὶ οἱ αἰετοὶ ἐπισυναχθήσονται TTA. ⁶ — καὶ LT[Tr]A. ⁷ + αὐτοὺς them LTTAW. ⁸ ἐγκακεῖν LTTAW; ἐγκακεῖν T. ⁹ + τις certain E. ¹⁰ ᾗ ἤβλεπεν LTTAW. ¹¹ ταῦτα δὲ TTA. ¹² οὐδὲ ἄνθρωπον nor man LTTA. ¹³ ποιήσῃ LTTA. ¹⁴ αὐτῷ TTA. ¹⁵ μακροθυμεῖ is patient LTTA. ¹⁶ [καὶ] L. ¹⁷ — ὁ LTTA. ¹⁸ ταῦτα πρὸς αὐτόν Tr: — πρὸς ἑαυτόν T.

I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:

εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀνθρώπων, Ἰ thank thee that I am not as the rest of men, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νη- rapacious, unrighteous, adulterers, or even as this tax-gatherer. I

στεύω δις τοῦ σαββάτου, ἂποδεκατῶν πάντα ὅσα κτῶμαι. fast twice in the week, I tithe all things as many as I gain.

13 Ἄ καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἠθέλην οὐδὲ τοῦς And the tax-gatherer afar off standing would not even the ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἔρπτεν εἰς τὸ eyes to the heaven lift up, but was striking upon στήθος αὐτοῦ, λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. his breast, saying, God, be propitious to me the sinner.

14 Λέγω ὑμῖν, ἐ κατέβη οὗτος δειδικαιωμένος εἰς τὸν οἶκον I say to you, Went down this one justified to house αὐτοῦ ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- his rather than that. For everyone that exalts himself shall be ῥησεται· ἐ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. humbled; and he that humbles himself shall be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπη- And they brought to him also the babes, that them he might ται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 Ὁ δὲ touch; but having seen [it] the disciples rebuked them. But

Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἀφετε τὰ παιδία Jesus having called to [him] them said, Suffer the little children ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων to come to me, and do not forbid them; for of such

ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ is the kingdom of God. Verily I say to you, Whoever not δέξεται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ shall receive the kingdom of God as a little child in no wise shall enter εἰς αὐτήν. into it.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε And asked a certain him ruler, saying, Teacher

ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπεν ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπεν 'good, what having done life eternal shall I inherit? Said

δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς but to him Jesus, Why me callest thou good? No one [is] good

εἰ μὴ εἷς, ὁ θεός. 20 τὰς ἐντολάς οἶδας· Μὴ μοι- ei μὴ εἷς, ὁ θεός. 20 τὰς ἐντολάς οἶδας· Μὴ μοι- except one, God. The commandments thou knowest: Thou shouldst not

χεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· commit adultery; thou shouldst not commit murder; thou shouldst not steal;

μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν thou shouldst not bear false witness; honour thy father and

μητέρα σου. 21 Ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφυλάξαμην ἐκ thy mother. And he said, These all have I kept from

νεότητός μου. 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν youth my. And having heard these things Jesus said

αὐτῷ, Ἐτι ἔν σοι λείπει πάντα ὅσα ἔχεις πώλη- to him, Yet one thing to thee is lacking; all as much as thou hast sell,

σον, καὶ ἑοδιάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐ- and distribute to the poor, and thou shalt have treasure in hea-

γ ὡς LTr. α ἀποδεκατεύω T. α ὁ δὲ T. β ἐπάροις εἰς τὸν οὐρανὸν TTrA. ε — εἰς LTr[A]. δ αὐτοῦ TrA. ε + [ὅτι] that L. ζ παρ' ἐκείνου LTrA; ἢ γὰρ ἐκεῖνος GTW. ς καὶ ὁ L. η ἐπετίμων LTrA. θ προσκαλέσαστο αὐτὰ λέγων called them to [him] saying TTrA. ι ἀν LTrA. κ — ὁ TA. λ — σου thy LTrA. μ ἐφυλάξα LTrA. ν — μου T[Tr]A. ρ — ταῦτα LTrA. ς δὸς give L. ζ οὐρανοῖς T; τοῖς οὐρανοῖς the heavens LTrA.

ρανῷ¹ καὶ δεῦρο ἀκολουθεῖ μοι. 23 Ὁ δὲ ἀκούσαι ταῦτα
ven, and come follow me. But he having heard these things
περίλυπος ἐγένετο². ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ
very sorrowful became, for he was ¹rich ²very. But ³seeing
αὐτὸν ὁ Ἰησοῦς ⁴περίλυπον ⁵γενόμενον⁶ εἶπεν, Πῶς δυσκό-
⁷him ⁸Jesus ⁹very ¹⁰sorrowful ¹¹having ¹²become said, How diffi-
λως οἱ τὰ χρήματα ἔχοντες ¹³εἰσελεύσονται εἰς τὴν βασιλείαν
cultly those ¹⁴riches ¹⁵having ¹⁶shall enter into the kingdom
τοῦ θεοῦ. 25 Εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ ¹⁷τρυμαλιᾶς
of God. For easier it is a camel through an eye
ῥαφίδος¹⁸ ¹⁹εἰσελθεῖν²⁰ ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
of a needle to enter than a rich man into the kingdom of God
εἰσελθεῖν. 26 Ἐἶπον²¹ δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται
to enter. And said those who heard, ²²Then ²³who is able
σωθῆναι; 27 Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις
to be saved? But he said, The things impossible with men
δυνατὰ ²⁴ἐστὶν παρὰ τῷ θεῷ. 28 Εἶπεν δὲ ²⁵ὁ Πέτρος, Ἰδοὺ,
²⁶possible ²⁷are with God. And ²⁸said ²⁹Peter, Lo,
ἡμεῖς ³⁰ἄφηκαμεν πάντα καὶ³¹ ἠκολουθήσαμέν σοι. 29 Ὁ δὲ
we left all and followed thee. And he
εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν
said to them, Verily I say to you, That no one there is who has left
οἰκίαν ³²ἢ γονεῖς ἢ ἀδελφούς ἢ γυναῖκα³³ ἢ τέκνα ³⁴ἐνεκεν³⁵
house or parents or brethren or wife or children for the sake of
τῆς βασιλείας τοῦ θεοῦ, 30 ὃς ³⁶οὐ μὴ ³⁷ἐὰν ἀπολάβῃ³⁸ πολ-
the kingdom of God, who shall not receive mani-
λαπλασίονα ἐν τῷ καιρῷ. τοῦτ' ἐστίν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
fold more in this time and in the age that is coming
ζωὴν αἰώνιον.
life eternal.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,
And having taken to [him] the twelve he said to them,
Ἰδοὺ, ἀναβαίνομεν εἰς ¹Ἱεροσόλυμα,² καὶ τελεσθήσεται
Behold, we go up to Jerusalem, and ³shall ⁴be ⁵accomplished
πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ
⁶all ⁷things which have been written by the prophets about the Son
ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαί-
of man; for he will be delivered up to the Gentiles, and will be
χθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται. 33 καὶ μα-
mocked and will be insulted and will be spit upon. And having
στιώσαντες ἀποκτενοῦσιν αὐτόν³⁴ καὶ τῇ ἡμέρᾳ τῇ τρίτῃ
scourged they will kill him; and on the day ³⁵third
ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ
he will rise again. And they nothing of these things understood, and
ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
³⁶was ³⁷this ³⁸saying, hid from them, and they knew not
τὰ λεγόμενα.
that which was said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγιζειν αὐτὸν εἰς ¹Ἱεριχὺ,² τυφλός
And it came to pass as he drew near to Jericho, a ³blind
τις ἐκάθητο παρὰ τὴν ὁδὸν ⁴πρὸς αἰτῶν⁵ 36 ἀκούσας
[man] ⁶certain sat beside the way begging. ⁷Having ⁸heard

and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 and they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 and

¹ ἐγενήθη TTrA. ² — περίλυπον γενομενον I[Tr]A. ³ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπ-
ρῶνται TTrA. ⁴ τῇ τῆματος βελόνῃ LTrA. ⁵ διελθεῖν to pass L. ⁶ εἶπαν T. ⁷ παρ-
αὐτῷ (— τῷ I[Tr]) θεῷ ἐστὶν LTrA. ⁸ — ὁ T[A]w ⁹ ἀφέντες τὰ ἴδια having left our own
LTr A. ¹⁰ — ὅτι T. ¹¹ ἡ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς TA. ¹² εἵνεκεν T. ¹³ οὐχί TA.
¹⁴ λάβῃ L. ¹⁵ Ἱερουσαλὴμ TTrA. ¹⁶ Ἱεριχὺ T. ¹⁷ ἐπαίτων LTrA.

hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

δὲ ὄχλον διαπορευομένου ἐπυνθάνετο τί¹ εἴη τοῦτο. and a crowd passing along he asked what might be this. 37 ἀπήγγειλαν δὲ αὐτῷ, "Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. And they told him, Jesus the Nazarean is passing by. 38 Καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ Δαβίδ," ἐλέησόν με. And he called out saying, Jesus, Son of David, have pity on me. 39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ. And those going before rebuked him that he should be silent, αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβίδ," ἐλέησόν με. but he much more cried out, Son of David, have pity on me. 40 Σταθεῖς δὲ ὁ² Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. And having stopped Jesus commanded him to be brought to him. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, 41 ἔλεγεν αὐτῷ, Τί σοι θέλεις ποιῆσω; Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον. I may receive sight. And Jesus said to him, Receive sight: ἡ πίστις σου σέσωκέν σε. 43 Καὶ παραχρῆμα ἀνέβλεψεν, ἡ πίστις σου σέσωκέν σε. thy faith hath healed thee. And immediately he received his sight, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς and followed him, glorifying God. And all the people ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. having seen [it] gave praise to God.

XIX. And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was topas that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have

19 Καὶ εἰσελθὼν διήρχετο. τὴν Ἱεριχώ. 2 καὶ ἰδοί, And having entered he passed through Jericho. And behold, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχι- a man by name called Zacchæus, and he was a chief τελώνης, καὶ οὗτος ἦν πλούσιος. 3 καὶ ἐζήτει ἰδεῖν τὸν tax-gatherer, and he was rich. And he was seeking to see Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῷ Jesus—what he is: and he was not able for the crowd, because ἡλικία μικρὸς ἦν. 4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη in stature small he was. And having run forward before, he went up ἐπὶ ἑσφυροειδέα, ἵνα ἴδῃ αὐτόν. ὅτι διὰ τὴν ἐκείνης into a sycamore, that he might see him, for by that [way] ἤμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀνα- he was about to pass. And as he came to the place, look- βλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, ing up Jesus saw him, and said to him, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου Zacchæus, making haste come down, for to-day in thy house δεῖ με μένειν. 6 Καὶ σπεύσας κατέβη καὶ ὑπέδεξατο it becometh me to remain. And making haste he came down and received αὐτόν χαίρων. 7 καὶ ἰδόντες ἅπαντες διεγόγγυζον, him rejoicing. And having seen [it] all murmured, λέγοντες, "Ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι. saying, With a sinful man he has entered to lodge. 8 Σταθεῖς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδοὺ, τὰ But standing Zacchæus said to the Lord, Lo, the ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς. half of my possessions, Lord, I give to the poor,

¹ + [δν] LTR.

² Δαυίδ GW; Δαυείδ LTRa.

³ σιγήσῃ LTRa.

⁴ [δ] Tr.

P — λέγων [Tr]A.

⁵ Ἱεριχώ T.

⁶ αὐτὸς (— ἦν [L]TrA) LTRa; — οὗτος T.

⁷ + εἰς

τὸ τοῦ (read ἔμπρ. front.) T[A].

⁸ σικομορέαν EGTTrAW; σικομορέαν L.

⁹ — δι

GLTTAW.

¹⁰ — εἶδεν αὐτόν, καὶ TTr[A].

¹¹ πάντες LTRAW.

¹² ἡμίσηα L; ἡμίσειά TrA.

¹³ μου τῶν ὑπαρχόντων TrA.

¹⁴ τοῖς πτωχοῖς δίδωμι TrA.

καὶ εἴ τινός τι ἔσυκοφάντησα, ἀποδίδωμι τετρα-
and if of anyone anything I took by false accusation, I return four-
πλοῦν. 9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Οτι σήμερον σωτηρία
fold. And ²said ³to ⁴him ⁵Jesus, To-day salvation
τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ
to this house is come, inasmuch as also he a son of Abraham
^bἔστιν. 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι
is: for ^ccame ^dthe ^eSon ^fof ^gman to seek and to save

taken any thing from any man by false accusation, I restore ^hhim fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

τὸ ἀπολωλός.
that which has been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παρα-
But as ²were ³hearing ⁴they these things, adding he spoke a para-
βολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν
ble, because ²near ³he ⁴was Jerusalem, and ⁵thought
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-
⁶they that immediately was about the kingdom of God to be
φαίνεσθαι. 12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη
manifested. He said therefore, A ²man ³certain high born proceeded
εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι
to a ⁴country ⁵distant, to receive for himself a kingdom, and to return.

13 καλέσας δὲ δέκα δούλους· αὐτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς,
And having called ten of his bondmen he gave to them ten minas,
καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.
and said to them, Trade until I come.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρεσ-
But his citizens hated him and sent an em-
βείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον
bassy after him, saying, We are unwilling [for] this [man]

βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν
to reign over us. And it came to pass on ²coming ³back ⁴again
αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ
⁵his having received the kingdom, that he directed to be called to him
τούς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον, ἵνα
these bondmen to whom he gave the money, in order that

ἴγνῃ. 16 ὅτις τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ
he might know what each had gained by trading. And came up the

πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου ἡ προσειργάσατο δέκα μνᾶς.
first, saying, Lord, thy mina has produced ten minas.

17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ
And he said to him, Well! good bondman; because in a very little
πιστὸς ἐγένου, ἴσθι ἔξουσίαν ἔχων ἐπάνω δέκα πόλεων.
faithful thou wast, be thou ²authority ³having over ten cities.

18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἔποίησεν
And came the second, saying, Lord, thy mina has made
πέντε μνᾶς. 19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἵγινου ἐπάνω
five minas. And he said also to this one, And ²thou ³be over

πέντε πόλεων. 20 Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ ἡ
five cities. And another came, saying, Lord, behold
μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21 ἐφοβούμην
thy mina, which I kept laid up in a handkerchief. ²I ³fear-
γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἶρεις ὃ
for thee, because a man harsh thou art; thou takest up what

thou takest up that

^b — ἔστιν (read [is]) T. ^c εἶναι αὐτὸν Ἱερουσαλήμ L; εἶναι Ἱερουσαλήμ αὐτὸν TTrA.
^d ἐν τῷ LTTrA. ^e δέδωκεν he had given LTTrA. ^f γνοί LTTrA. ^g τί διεπραγματεύσατο
what they had gained by trading TrA. ^h δέκα προσηργάσατο (προσεῖρ. Tr) LTTrA. ⁱ εὖ γε
well done LTTrA. ^k ἡ μνᾶ σου, κύριε, TTrA. ^l ἐπάνω γίνου TA. ^m + ὁ the (ἕτερος
other) LTTrA.

τια· ἐπὶ τὸν πῶλον, ἐπέβιβασαν τὸν Ἰησοῦν. 36 πορευο-
ments on the colt, they put on [it] Jesus.

μένου. δὲ αὐτοῦ ὑπεστρώσαντες τὰ ἱμάτια. αὐτῶν" ἐν τῇ ὁδῷ.
And as he went they were strewing their garments in the way.

37 Ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους
And as he drew near already at the descent of the mount

τῶν ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρον-
of Olives began all the multitude of the disciples, rejoic-

τες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πάντων ὧν
ing, to praise God with a voice loud for all which

εἶδον· δυνάμεων, 38 λέγοντες, Εὐλογημένος ὁ
saw, they had seen [the] works of power, saying, Blessed the

ἐρχόμενος" βασιλεὺς ἐν ὀνόματι κυρίου. εἰρήνη ἐν
coming king in [the] name of [the] Lord. Peace in

οὐρανῷ" καὶ δόξα ἐν ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων
heaven and glory in [the] highest. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον
from the crowd said to him, Teacher, rebuke

τοὺς μαθηταίς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω
thy disciples. And answering he said to them, I say

ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν οἱ λίθοι κεκραξόνται."
to you, that if these should be silent the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ,
And as he drew near, seeing the city he wept over it,

42 λέγων, Ὅτι εἰ ἔγνωσ καὶ σύ, καί γε" ἐν τῇ ἡμέρᾳ
saying, If thou hadst known, even thou, even at least in day

σου ταύτη, τὰ πρὸς εἰρήνην σου" νῦν δὲ ἐκρύβη ἀπὸ
thy this, the things for peace thy: but now they are hid from

ὀφθαλμῶν σου. 43 ὅτι ἡξουσιν ἡμέραι ἐπὶ σέ καὶ περιβα-
thine eyes; for shall come days upon thee that shall cast

λοῦσιν" οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσιν σε
about thine enemies a rampart thee, and shall close around thee

καὶ συνέξουσίν σε πάντοθεν, 44 καὶ ἐδαφιοῦσιν
and keep in thee on every side, and shall level with the ground

σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον
thee and thy children in thee, and shall not leave in thee a stone

ἐπὶ λίθῳ. ἂν θ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς
upon a stone, because thou knewest not the season of visitation

σου.
thy.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς
And having entered into the temple he began to cast out those

πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς,
selling in it and buying, saying to them,

Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ
It has been written, My house a house of prayer is; but ye

αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. 47 Καὶ ἦν διδάσκων
it have made a den of robbers. And he was teaching

τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ αἱ γραμματεῖς
day by day in the temple; and the chief priests and the scribes

cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out those that sold therein, and them that bought;

46 saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes

cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

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41 And when he was come near, he beheld the city, and wept over it,

42 saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out those that sold therein, and them that bought;

46 saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes

κ εαυτῶν Tr. l πάντων LTr. m — ἐρχόμενος T. n ἐν οὐρανῷ εἰρήνην TTrA. o εἶπαν LTrA. p — αὐτοῖς TTrA. q [ὅτι] Tr. r σιωπήσουσιν shall be silent LTrA. s κράξουσιν TTrA. t αὐτὴν LTrA. u καί γε GT; — καί γε [L]Tr[A]. v — σου LTr[A]. w [σου] LTrA. x παρεμβαλοῦσιν shall place near T. y λίθον ἐπὶ λίθον (λίθω L) ἐν σοὶ LTrA. z — ἐν αὐτῷ καὶ ἀγοράζοντας TTrA. a + ὅτι L; + καὶ ἐστὶν and shall be TTrA. c — ἐστὶν TTrA.

and the chief of the people sought to destroy him, 48 and could not find what they might do: for all the people were very attentive to hear him.

ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· 48 καὶ ἦσαν ἐκζητοῦντες αὐτὸν ὅτι ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

XX. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 2 and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believe we him not? 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ ἔειπον πρὸς αὐτόν, λέγοντες, Ἐλεπεῖς ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς καὶ ὑμεῖς ἕνα λόγον, καὶ εἰπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνέλογισαντο πρὸς ἑαυτούς, λέγοντες, Ὅτι ἐὰν εἰπώμεν πρὸς αὐτοῦ, ἐρεῖ· Διατί· οὐκ ἐπιστεύσαμεν αὐτῷ; 6 ἐὰν δὲ εἰπώμεν ὅτι ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννης προφήτην εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8 καὶ ὁ ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 9 Ἡρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· 10 Ἄνθρωπος τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδoto αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανοὺς. 10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. 11 καὶ προσέθετο ὁ πέμψαι ἕτερον δοῦλον· οἱ δὲ κακῶς δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο πέμψαι

^d ἠρξικον LTr. ^e ἐξεκρέματο T. ^f ἐκείνων (read one of the days) LTrA. ^g ἐρεῖς priests TA. ^h εἶπαν TTrA. ⁱ λέγοντες πρὸς αὐτόν LT; — λέγοντες TrA. ^k Εἶπον TTrA. ^l — ἕνα (read [one]) LTrA. ^m + τὸ T. ⁿ Ἰωάννου Tr. ^o συνέλογίζοντο L. ^p + ἡμῖν to us L. ^q Δια τί ELTrA. ^r — οὐν [L]TrA. ^s ὁ λαὸς ἅπας TTrA. ^t Ἰωάννην Tr. ^u λέγειν πρὸς τὸν λαόν L. ^v Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος L. ^w — τις GLTrA. ^x ἔδoto TA. ^y — ἐν (read καιρῷ at [the] season) LTrA. ^z δώσουσιν they shall give LTrA. ^a ἐξαπέστειλαν αὐτὸν δειραντες TA. ^b ἕτερον πέμψαι LTrA. ^c τρίτον πέμψαι LTrA.

γρίτον·¹¹ οἱ δὲ καὶ τοῦτον¹² τραυματίσαντες ἐξέβαλον.
a third; and they also him having wounded cast [him] out.

13 ἔλεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσω; πέμψω
And said the lord of the vineyard, What shall I do? I will send
τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες¹³ ἐντρα-
my son the beloved; perhaps him having seen they will
πήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ ἐδιελογίζοντο¹⁴
respect. But having seen him the husbandmen reasoned

πρὸς ἑαυτοὺς,¹⁵ λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ἰδεῦτε¹⁶
among themselves, saying, This is the heir; come
ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.
let us kill him, that ours may become the inheritance.

15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.
And having cast forth him outside the vineyard they killed

τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
[him]. What therefore will do to them the lord of the vineyard?

16 ἔλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει
He will come and will destroy these husbandmen, and will give
τὸν ἀμπελῶνα ἄλλοις. Ἐκούσαντες δὲ¹⁷ ἔλεπον, Μὴ
the vineyard to others. And having heard [it] they said, Not
γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς ἔλεπεν, τί οὖν ἐστιν τὸ
may it be! But he looking at them said, What then is that

γεγραμμένον τούτο, λίθον ὃν ἀπεδοκίμασαν οἱ
has been written this, [The] stone which rejected they that
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς
build, this is become head of [the] corner? Everyone

ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
that falls on that stone will be broken, but on whomsoever

πέσῃ λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν οἱ
it may fall it will grind to powder him. And sought the

ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας
chief priests and the scribes to lay on him hands

ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι
in that hour, and they feared the people; for they knew that

πρὸς αὐτοὺς ὁ τὴν παραβολὴν ταύτην εἶπεν.¹⁸
against them this parable he speaks.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑπο-
And having watched [him] they sent secret agents, feign-

κρινόμενους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται
ing themselves righteous to be, that they might take hold

αὐτοῦ λόγου,¹⁹ εἰς τὸ²⁰ παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ
of him in discourse, to the [end] to deliver up him to the power and

τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτόν, λέγον-
to the authority of the governor. And they questioned him, say-

τες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ
ing, Teacher, we know that rightly thou sayest and teachest, and

οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν
acceptest not [any man's] person, but with truth the way

τοῦ θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν²¹ Καίσαρι φόρον δοῦναι
of God teachest: is it lawful for us to Caesar tribute to give

ἢ οὐ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς
or not? But perceiving their craftiness he said to

they wounded him also, and cast him out.

13 Thon said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying,

This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed him.

What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.

And when they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

do ye thus? But he perceived their craftiness, and said unto them, Why

• κάκεινον L. — ἰδόντες LTT[A]. ε διελογίζαντο L. ἡ ἀλλήλους one another TT-A.
— δεῦτε LTTA. • ο' ἀκούσαντες L. ἔλεπον LTTA. ἡ ἐζήτουν L. ἡ γραμματεῖς
καὶ οἱ ἀρχιερεῖς LTTA. • εἶπεν τὴν παραβολὴν ταύτην LTTA. ἡ ἐγκαθέτους T. ἡ λόγον
read of this discourse) T. ὥστε so as LTTA. ἡ ἡμᾶς TTA.

tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

αὐτοῦς, ἵτις με πειράζετε; 24 Ἐπιδείξατέ μοι δηνάριον·* them, Why me do ye tempt? Show me a denarius; τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; * Ἀποκριθέντες· δὲ ἔειπον, ἡ whose 'has 'it 'image 'and 'inscription? And answering they said, Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, * Ἀπόδοτε τοῖνυν τὰ Caesar's. And he said to them, Render therefore the things Καίσαρος ὁ Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 Καὶ of Caesar to Caesar, and the things of God to God. And οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ they were not able to take hold of his speech before the λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. people; and wondering at his answer they were silent.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses showed at the bush, when he

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντι- And having come to [him] some of the Sadducees, who deny λεγοντες ἄνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν, 28 λέγον- * a 'resurrection 'there 'is, they questioned him, say- τες, Διδάσκαλε, ὁ Μωσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ing, Teacher, Moses wrote to us, If anyone's brother ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα should die having a wife, and he childless should die, that λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα * should 'take 'his 'brother the 'wife and should raise up seed τῷ ἀδελφῷ αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος to his brother. 'Seven 'then 'brethren 'there 'were; and the first λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 30 καὶ ἔλαβεν ὁ having taken a wife died childless; and 'took 'the δεῦτερος ἡ τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· 31 καὶ * second the woman, and he died childless; and ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατ- the third took her; and likewise also the seven did not ἔλιπον τέκνα, καὶ ἀπέθανον· 32 ὕστερον δὲ πάντων ἡ ἀπέ- leave children, and died; 'last 'and of all died θανεν καὶ ἡ γυνή. 33 Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν also the woman. Therefore in the resurrection of which of them γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 Καὶ does she become wife? for the seven had her as wife. And ὁ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος· τοῦτου answering 'said 'to 'them 'Jesus, The sons of this age γαμοῦσιν καὶ ῥεγαμίσκονται· 35 οἱ δὲ καταζωθέντες τοῦ marry and are given in marriage; but those accounted worthy τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ * that 'age 'to 'obtain 'and the resurrection which [is] from among νεκρῶν οὔτε γαμοῦσιν οὔτε ῥεγαμίσκονται· 36 οὔτε [the] dead neither marry 'nor are given in marriage; 'neither γὰρ ἀποθάνειν ἔτι δύνανται ἰσαγγελοὶ γὰρ εἶσιν, καὶ for 'die 'any 'more 'they 'can; for equal to angels they are, and υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι δὲ sons are of God, of 'the 'resurrection 'sons 'being. But that ἐγείρονται οἱ νεκροί, καὶ ὁ Μωσῆς ἐμήνησεν ἐπὶ τῆς are raised the dead, even Moses shewed [in the part] on the

1 — Τί με πειράζετε TTrA. 2 — δείξατέ GLTTAW. 3 — + [οἱ δὲ εἶδεν. καὶ εἶπεν] and they shewed [it]. And he said L. 4 — οἱ (read and they said) T. 5 — εἶπαν TTrA. 6 — πρὸς αὐτοῦς TTrA. 7 — Τοῖνυν ἀπόδοτε TTrA. 8 — + τῷ Tr. 9 — τοῦ (read [his]) A. 10 — λέγοντες (read who say there is not (μὴ) a resurrection) Tr. 11 — Μωϋσῆς LTTAW. 12 — ἧ should be LTTA. 13 — ἔλαβεν TTrA. 14 — τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος TTrA. 15 — + [ὡσαύτως] likewise L. 16 — + καὶ even E. 17 — δὲ πάντων LTTA. 18 — καὶ ἡ γυνὴ ἀπέθανεν TTrA. 19 — ἡ γυνὴ οὖν ἐν τῇ the woman therefore in the TA. 20 — ὁ ἀποκριθεὶς LTTA. 21 — ῥεγαμίσκονται LTTA. 22 — γαμίσκονται LTTT; γαμίσκονται A. 23 — οὐδὲ LTTA. 24 — τοῦ TTrA.

βάτον, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν
 bush, when he called [the] Lord the God of Abraham and the God
 Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν,
 of Isaac and the God of Jacob; but God he is not of [the] dead,
 ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθεὶς
 but of [the] living; for all for him live. ²Answering
 τες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς
 and some of the scribes said, Teacher, well
 εἶπας. 40 Οὐκέτι ἔτι ἐτόλμων ἐπερωτᾶν αὐτὸν
 thou hast spoken. ²Not any more and did they dare to ask him
 οὐδέν.
 anything.
 (i.e. nothing.)

41 Εἰπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν Χριστὸν υἱὸν
 And he said to them, How do they say the Christ ²Son
 Δαβὶδ· εἶναι; 42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ
 of David is? and ²himself David says in [the] book
 ψαλμῶν, Εἰπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
 of Psalms, Said the Lord to my Lord, Sit on my right hand,
 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
 until I place thine enemies [as] a footstool for thy feet.
 44 Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ
 David therefore Lord him calls, and how his son
 ἐστιν;
 is he?

45 Ἀκούοντες δὲ πάντες τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς
 And as were listening all the people he said to ²disciples
 αὐτοῦ, 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων
 his, Beware of the scribes who like
 περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς
 to walk in robes, and love salutations in the
 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-
 market-places and first seats in the synagogues and first
 τοκλισίας ἐν τοῖς δείπνοις· 47 οἳ κατεσθίουσιν τὰς οἰκίας
 places in the suppers; who devour the houses
 τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι
 of widows, and as a pretext at great length pray. These
 ἰληψονται περισσώτερον κρίμα.
 shall receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν
 And having looked up he saw the casting ²their gifts
 εἰς τὸ θάλασσαν καὶ τὸν ταμίαν· 2 εἶδεν δὲ καὶ τινὰ
 into the treasury rich, and he saw also a certain
 χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά· 3 καὶ εἶπεν,
 widow poor casting therein two lepta. And he said,
 Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη ὁ πλεῖον
 Of a truth I say to you, that widow poor this more
 πάντων ἔβαλεν· 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισ-
 than all cast in; for all these out of that which was
 σέοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ
 abounding to them cast into the gifts of God; but she

callethe the Lord the
 God of Abraham, and
 the God of Isaac, and
 the God of Jacob.
 38 For he is not a
 God of the dead, but
 of the living: for all
 live unto him. 39 Then
 certain of the scribes
 answering said, Mas-
 ter, thou hast well
 said. 40 And after
 that they durst not
 ask him any question
 at all.

41 And he said unto
 them, How say they
 that Christ is David's
 son? 42 And David
 himself saith in the
 book of Psalms, The
 LORD said unto my
 Lord, Sit thou on my
 right hand, 43 till I
 make thine enemies
 thy footstool. 44 Da-
 vid therefore calleth
 him Lord, how is he
 then his son?

45 Then in the audi-
 ence of all the people
 he said unto his disci-
 ples, 46 Beware of the
 scribes, which desire
 to walk in long robes,
 and love greetings in the
 markets, and the
 highest seats in the
 synagogues, and the
 chief rooms at feasts;
 47 which devour wid-
 ows' houses, and for a
 shew make long
 prayers: the same
 shall receive greater
 damnation.

XXI. And he look-
 ed up, and saw the
 rich men casting their
 gifts into the trea-
 sury. 2 And he saw
 also a certain poor wid-
 ow casting in thither
 two mites. 3 And
 he said, Of a truth
 I say unto you, that
 this poor widow hath
 cast in more than they
 all: 4 for all these have
 of their abundance
 cast in unto the offer-
 ings of God: but she

¹ — τὸν LTTA. ² εἶπεν LTTA. ³ γὰρ for TTA. ⁴ εἶναι Δαυεὶδ υἱὸν TA.
⁵ Δαυὶδ GW; Δαυεὶδ LTTA. ⁶ αὐτὸς γὰρ for ²himself T. ⁷ + τῶν the L. ⁸ — ὁ
 (read [the]) LTTA. ⁹ αὐτὸν κύριον TA. ¹⁰ αὐτοῦ υἱὸς TTA. ¹¹ — αὐτοῦ (read the disciples)
 TT; πρὸς αὐτοὺς to them A. ¹² οἱ κατεσθίουσιν those devouring L. ¹³ προσευχόμενοι
 praying L. ¹⁴ ἰληψονται LTTA. ¹⁵ εἰς τὸ θάλασσαν τὰ δῶρα αὐτῶν TTA. ¹⁶ [καὶ]
 τινα L; τινα [καὶ] A; — καὶ TT. ¹⁷ λεπτά δύο TT. ¹⁸ αὕτη ἡ πτωχὴ LTT. ¹⁹ πλεῖον LTA.
²⁰ πάντες L. ²¹ — τοῦ θεοῦ TTTA.

of her penury hath
cast in all the living
that she had.

ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν
out of her poverty all the livelihood which she had
ἔβαλεν.
did cast.

5 And as some spake
of the temple, how it
was adorned with
goodly stones and
gifts, he said, 6 As
for the things which
ye behold, the days
will come, in the which
there shall not be left
one stone upon an-
other, that shall not
be thrown down.
7 And they asked him,
saying, Master, but
when shall these things
be? and what sign
will there be when
these things shall come
to pass? 8 And he said,
Take heed that ye
be not deceived: for
many shall come in
my name, saying, I am
Christ; and the time
draweth near: go ye
not therefore after
them. 9 But when ye
shall hear of wars and
commotions, be not
terrified: for these
things must first come
to pass; but the end is
not by and by. 10 Then
said he unto them,
Nation shall rise a-
gainst nation, and
kingdom against king-
dom: 11 and great
earthquakes shall be
in divers places, and
famines, and pesti-
lences; and fearful
sights and great signs
shall there be from
heaven. 12 But before
all these, they shall
lay their hands on you,
and persecute you, de-
livering you up to the
synagogues, and into
prisons, being brought
before kings and rulers
for my name's sake.
13 And it shall turn to
you for a testimony.
14 Settle ye therefore
in your hearts, not to
meditate before what
ye shall answer: 15 for
I will give you a mouth
and wisdom, which all
your adversaries shall
not be able to gainsay
nor resist. 16 And ye
shall be betrayed both
by parents, and breth-

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
And as some were speaking about the temple, that with stones goodly
καὶ ἀναθήμασιν κεκόσμηται, εἶπεν, 6 Ταῦτα ἃ θεω-
and consecrated gifts it was adorned, he said, [As to] these things which ye are
ρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ
beholding, will come days in which shall not be left stone upon
λίθω ὃς οὐ καταλυθήσεται. 7 Ἐπηρώτησαν δὲ αὐτόν, λέ-
stone which shall not be thrown down. And they asked him, say-
γοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ
ing, Teacher, when then these things will be? and what the
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπεν,
sign when are about these things to take place? And he said,
Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
Take heed ye be not led astray; for many will come in
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι καὶ, Ὁ καιρὸς ἤγ-
my name, saying, I am [he]; and, The time is
γικεν. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
drawn near. Not therefore go ye after them. And when
ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε δεῖ
ye shall hear of wars and commotions, be not terrified; must
γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ
for these things take place first, but not immediately [is] the
τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ
end. Then he was saying to them, Shall rise up nation against
ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· 11 σεισμοί τε μεγάλοι
nation, and kingdom against kingdom; also earthquakes great
κατὰ τόπους καὶ λοιμοὶ καὶ λοιμοὶ ἔσονται, φόβη-
in different places and famines and pestilences shall there be, fearful
τρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 Πρὸ
sights and signs from heaven great shall there be. Before
δὲ τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας
of these things all they will lay upon you hands
αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ
their, and will persecute [you], delivering up to synagogues and
φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας. ἔνεκεν
prisons, bringing [you] before kings and governors, on account of
τοῦ ὀνόματός μου. 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον
my name; but it shall turn out to you for a testimony.
14 ἠθέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπο-
Settle therefore in your hearts not to premeditate to make
λογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ
a defence; for I will give you a mouth and wisdom, which
οὐ δύνησονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ
shall not be able to reply nor to resist all those
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ
opposing you. But ye will be delivered up even by parents and

† πάντα LTr. * ἀναθήμασιν LT. † + ὧδε here L. † — ὅτι [L]T[TrA]. † — οὖν LTrA.
x γενέσθαι ταῦτα A. † ἐπ' LTrA. † καὶ κατὰ τόπους TrA. † λοιμοὶ καὶ λοιμοὶ LTrA.
b φόβητρά LTrA. † ἀπ' οὐρανοῦ σημεῖα L. † πάντων GLTTAW. † + τὰς TrA. †
† ἀπαγομένους leading [you] away TrA. † — δὲ but TrA. † θέτε LTrA. † ἐν ταῖς
καρδίαις LTrA. † ἀντιστήνας οὐδὲ ἀντειπεῖν L; ἀντιστῆναι ἢ ἀντειπεῖν ([ἢ ἀντειπ.] Tr) TrA.
† ἢ or G. † ἀπαντες TrA.

ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν
brethren and relations and friends, and they will put to death [some]
ἐξ ὑμῶν. 17 καὶ ἔσσεθε μισούμενοι ὑπὸ πάντων διὰ
from among you, and ye will be hated by all because of
τοῦ ὀνόματός μου. 18 καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό-
my name. And a hair of your head in no wise may
ληταί. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
perish. By your patient endurance gain your souls.
20 Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερου-
But when ye see being encircled with armies Jeru-
σαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε
salem then know that has drawn near her desolation. Then
οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν
those in Judaea let them flee to the mountains; and those in
μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέ-
her midst let them depart out, and those in the countries let them
σθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ
enter into her; for days of avenging these are,
Πληρωθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ ὁδὲ ταῖς
that may be accomplished all things that have been written. But woe to those
ἐν γαστροῖς ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
with child and to those giving suck in those days,
ραι· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄρη· ἔν.
for there shall be distress upon the land and wrath among
τῷ λαῷ τοῦτῳ. 24 καὶ πεσοῦνται στόματι μαχαίρας, καὶ
this people. And they shall fall by [the] mouth of [the] sword, and
αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλήμ
shall be led captive into all the nations; and Jerusalem
ἔσται πατομένη ὑπὸ ἐθνῶν ἄχρι ὅτε πληρωθῶσιν
shall be trodden down by [the] nations until be fulfilled [the]
καιροὶ ἐθνῶν. 25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῳ
times of [the] nations. And there shall be signs in sun and moon
καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συννοχὴ ἐθνῶν ἐν ἀπορίᾳ,
and stars, and upon the earth distress of nations with perplexity,
ἡ χόλος τῆς θαλάσσης καὶ σάλου, 26 ἀποφυχόντων ἀνθρώ-
roaring of [the] sea and rolling surge, fainting at heart men
πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
from fear and expectation of that which is coming on the
οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
habitable earth; for the powers of the heavens shall be shaken.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
And then shall they see the Son of man coming in
νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
a cloud with power and glory great. But beginning
τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς
these things to come to pass look up and lift up the heads
ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν
your, because draws near your redemption. And he spoke
παραβολὴν αὐτοῖς, Ἴδετε τὴν συκὴν καὶ πάντα τὰ ὕδρα.
a parable to them: Behold the fig-tree and all the trees:
30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀπ' ἐαυτῶν
when they sprout already, looking [on them] of yourselves

ren, and kinsfolks, and
friends; and some of
you shall they cause
to be put to death.
17 And ye shall be
hated of all men for
my name's sake. 18 But
there shall not a hair of
your head perish.
19 In your patience
possess ye your souls.
20 And when ye shall
see Jerusalem compass-
ed with armies, then
know that the desola-
tion thereof is nigh. 21 Then let them
which are in Judaea
flee to the mountains;
and let them which are
in the midst of it de-
part out; and let not
them that are in the
countries enter there-
into. 22 For these be
the days of vengeance,
that all things which
are written may be
fulfilled. 23 But woe
unto them that are
with child, and to
them that give suck,
in those days! for there
shall be great distress
in the land, and wrath
upon this people.
24 And they shall fall
by the edge of the
sword, and shall be
led away captive into
all nations; and Jeru-
salem shall be trodden
down of the Gentiles,
until the times of the
Gentiles be fulfilled.
25 And there shall be
signs in the sun, and
in the moon, and in
the stars; and upon
the earth distress of
nations, with per-
plexity; the sea and
the waves roaring;
26 men's hearts failing
them for fear, and for
looking after those
things which are com-
ing on the earth: for
the powers of heaven
shall be shaken. 27 And
then shall they see the
Son of man coming in
a cloud with power and
great glory. 28 And
when these things be-
gin to come to pass,
then look up, and
lift up your heads;
for your redemption
draweth nigh. 29 And
he saith unto them a pa-
rable; Behold the fig
tree, and all the trees:
30 when they now
shoot forth, ye see and

κτῆσεσθε ye shall gain LTrA.

ο — τὴν LTrA.

Π πλησθῆναι GLTrA.

ο — δε

but LTrA.

ἐν (read to this people) GLTrA.

μαχαίρας Tr.

τὰ ἔθνη

πάντα LTrA.

ἄχρις L.

+ οὐ LTrA.

ἔσονται LTrA.

ἡ χόλος at [the]

sound GLTrA.

know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

XXII. Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised,

γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς, ye know that already near the summer is. So also ye, ὅταν ἴδῃτε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγὺς ἐστίν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρ- kingdom of God. Verily I say to you, that in no wise will have ἔλαθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ passed away this generation until all shall have taken place. The οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρ- heaven and the earth shall pass away, but my words in no wise ἐλθουσιν. 34 Προσέχετε· δὲ ἑαυτοῖς, μήποτε βαρυνθῶ- may pass away. But take heed to yourselves, lest be laden σιν^α ὑμῶν αἱ καρδίαι^α ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις your hearts with surfeiting and drinking and cares βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ^η ἡ ἡμέρα ἐκείνη· of life, and suddenly upon you should come that day; 35 ὥς· παγίς· γὰρ ἐπελεύσεται^η ἐπὶ πάντας τοὺς καθημένους for as a snare shall it come upon all those sitting ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε^{ου} οὖν^η ἐν upon the face of all the earth. Watch therefore at παντὶ καιρῷ δέόμενοι, ἵνα καταξιωθῇτε^η ἐκφυγεῖν ταῦ- every season praying, that ye may be accounted worthy to escape these πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπρο- things all which are about to come to pass, and to stand before σθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. the Son of man.

37 Ἦν δὲ τὰς ἡμέρας ἕν τῃ ἱερῷ διδάσκων^η τὰς δὲ νύκτας And he was by day in the temple teaching, and by night ἐξερχόμενος ἡλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν^η going out he lodged on the mount called of Olives; 38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῇ and all the people came early in the morning to him in the ἱερῷ ἀκούειν αὐτοῦ. temple to hear him.

22 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη And drew near the feast of unleavened [bread] which [is] called πάσχα· 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς passover; and were seeking the chief priests and the scribes τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν· as to how they might put to death him, for they feared the people. 3 Εἰσῆλθεν δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον^η And entered Satan into Judas who is surnamed Ἰσκαριώτην, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 4 καὶ ἀπελ- Iscariote, being of the number of the twelve. And having gone θὼν συνελάλησεν τοῖς ἀρχιερεῦσιν^η καὶ τοῖς^η στρατηγοῖς away he spoke with the chief priests and the captains τὸ πῶς αὐτὸν παραδῶν αὐτοῖς^η 5 καὶ ἐχάρησαν, καὶ as to how him he might deliver up to them. And they rejoiced, and συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησεν, καὶ agreed him money to give. And he promised, and

^α παρελεύσονται shall pass away LTrA.

^α βαρυνθῶσιν GLTTrAW.

^α αἱ καρδίαι

ὑμῶν LTr.

^α αἰφνίδιος ἐπιστῇ ἐφ' ὑμᾶς L; ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος TTrA.

^α παγίς^α

ἐπιτελεῖσθαι γὰρ (read that day as a snare: for it shall come in) LTrA. ^α δὲ but (wa ch)

LTrA. ^α κατισχύσῃτε ye may prevail TTrA. ^α διδάσκων ἐν τῇ ἱερῷ Tr. ^α — ὁ GLTTrAW.

^α καλούμενον is called TTrA. ^α + καὶ τοῖς γραμματεῦσιν and the scribes L. ^α — τοῖς TTrA.

^α αὐτοῖς παραδῶν αὐτόν LTrA. ^α — καὶ ἐξωμολόγησεν (read he sought) L.

ἰζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ
sought opportunity to deliver up him to them away from [the]
ὄχλου.¹
crowd.

and sought opportunity to betray him unto them in the absence of the multitude.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων πέν¹ ἤ ἔδει
And came the day of unleavened [bread] in which was needful
θύεσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην,²
to be killed the passover. And he sent Peter and John,
εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-
saying, Having gone prepare for us the passover, that we may
μεν. 9 Οἱ δὲ εἶπον³ αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;⁴
eat [it]. But they said to him, Where wilt thou we should prepare?
10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
And he said to them, Lo, on your having entered into the city
συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων⁵ ἀκο-
will meet you a man, a pitcher of water carrying; fol-
λουθήσατε αὐτῷ εἰς τὴν οἰκίαν⁶ οὗ⁷ εἰσπορεύεται. 11 καὶ
low him into the house where he enters; and
ἔρεῖτε τῷ οἰκοδεσπότη⁸ τῆς οἰκίας, Λέγει σοι ὁ διδάσ-
yo shall say to the master of the house, Says to thee the teach-
καλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν
er, Where is the guest-chamber where the passover with
μαθητῶν μου φάγω; 12 Κακεῖνος ὑμῖν δείξει ἑνὶ ὕψους⁹
my disciples I may eat? And he you will shew upper room
μέγα ἐστρωμένον¹⁰ ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ ἔδρον
a large furnished; there prepare. And having gone they found
καθὼς¹¹ εἴρηκεν¹² αὐτοῖς¹³ καὶ ἡτοίμασαν τὸ πάσχα.
as he had said to them; and they prepared the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν, καὶ οἱ δώδεκα¹⁴
And when was come the hour he reclined [at table], and the twelve
ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία¹⁵
apostles with him. And he said to them, With desire
ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με-πα-
I desired this passover to eat with you before I suf-
θεῖν. 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι¹⁶ οὐ μὴ φάγω ζέξ-
fer. For I say to you, that any more not at all will I eat of
(lit. no more)
αὐτοῦ¹⁷ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 Καὶ
it until it be fulfilled in the kingdom of God. And
δεξιόμενος¹⁸ ἑποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο,
having received a cup having given thanks he said, Take this,
καὶ διαμερίσατε ἑαυτοῖς¹⁹. 18 λέγω γὰρ ὑμῖν, ὅτι²⁰ οὐ μὴ
and divide [it] among yourselves. For I say to you, that not at all
πίω²¹ ἀπὸ τοῦ γεννήματος²² τῆς ἀμπέλου ἕως ὅτου²³ ἡ
will I drink of the fruit of the vine until the
βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστή-
kingdom of God be come. And having taken a loaf, having given
σας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμά
thanks he broke, and gave to them, saying, This is body
μου, τὸ ὑπὲρ ὑμῶν διδόμενον²⁴ τοῦτο ποιεῖτε εἰς²⁵ τὴν ἐμὴν
my, which for you is given: this do in the of me
ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον²⁶ μετὰ τὸ δεῖπνῃ-
remembrance. In like manner also the cup after having supped,

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them; and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, say-

¹ ὅ ἄτερ ὄχλου αὐτοῖς LTTA. ² πέν (read ἡ in which) TRA. ³ Ἰωάννην TR. ⁴ εἶπεν LTTA. ⁵ + [σοι] for thee L. ⁶ εἰς ἣν in which LTTA. ⁷ ἀνάγειον GLTTA.W. ⁸ εἰρήκει LTTA. ⁹ δώδεκα LTTA. ¹⁰ οὐκέτι [LTTA]. ¹¹ αὐτὸ it LTTA. ¹² + τὸ the (cup) L. ¹³ εἰς ἑαυτούς LTTA. ¹⁴ ὅτι TRA. ¹⁵ ἀπὸ τοῦ νῦν henceforth T[TRA]. ¹⁶ γεννήματος LTTA.W. ¹⁷ οὐ TRA. ¹⁸ εἰς LTTA. ¹⁹ καὶ τὸ ποτήριον ὡσαύτως TTTA.

ing, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter,

σαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ saying, This cup [is] the new covenant in αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. 21 Πλὴν ἰδοὺ, my blood, which for you is poured out. Moreover, behold, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. the hand of him delivering up me [is] with me on the table; 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ and indeed the Son of man goes according as ὀρίσμενον. πλὴν οὐαὶ τῷ ἀνθρώπῳ. ἐκείνῳ δὲ οὐ παρα- it has been determined, but woe to that man by whom he is de- δίδεται. 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, lived up. And they began to question together among themselves, τίς, τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. this, who then it might be of them who this was about to do.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τίς αὐτῶν And there was also a strife among them, this, which of them δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς is thought to be [the] greater. And he said to them, The kings τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες of the nations rule over them, and those exercising authority over αὐτῶν ἐνεργεῖται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' they well-doers are called. But ye not thus [shall be]; but ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ the greater among you let him be as the younger, and he that ἡγούμενος ὡς ὁ διακωνῶν. 27 τίς γὰρ μείζων, ὁ leads as he that serves. For which [is] greater, he that ἀνακείμενος ἢ ὁ διακωνῶν; οὐχὶ ὁ ἀνακείμε- reclines. [at table] or he that serves? [Is] not he that reclines νος; ἐγὼ δὲ εἶμι ἐν μέσῳ ὑμῶν ὡς ὁ διακωνῶν. [at table]? But I am in [the] midst of you as he that serves. 28 Ὑμεῖς δὲ ἴστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς But ye are they who have continued with me in πειρασμοῖς μου. 29 καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό my temptations. And I appoint to you, as appointed μοι ὁ πατήρ μου, βασιλείαν, 30 ἵνα ῥέσθητε καὶ πίνητε to me my father, a kingdom, that ye may eat and may drink ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσθητε ἐπὶ at my table in my kingdom, and may sit on θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. thrones, judging the twelve tribes of Israel.

31 Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς And said the Lord, Simon, Simon, lo, Satan ἐξητήσατο ὑμᾶς, τοῦ σιναῶσαι ὡς τὸν σῖτον. 32 ἐγὼ demanded to have you, for the sifting [you] as wheat; 31 δὲ ἐδέηθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου, καὶ σύ but besought for thee, that may not fail thy faith; and thou ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ when hast turned back confirm thy brethren. And he εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ said to him, Lord, with thee ready I am both to prison and εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, to death to go. And he said, I tell thee, Petcr.

¹ ἐκχυνόμενον LTTA. ² ὅτι (for) ὁ υἱὸς μὲν TTA. ³ κατὰ τὸ ὀρίσμενον πορεύεται LTTA. ⁴ συζητεῖν LTTA. ⁵ γενέσθω TTA. ⁶ ἐν μέσῳ ὑμῶν εἶμι TTA. ⁷ ῥέσθητε LTTA. ⁸ καθίσσθε ye shall sit GLW; καθήσθε ye shall sit TT; κάθησθε A. ⁹ — Εἶπεν δὲ ὁ κύριος T[TTA]. ¹⁰ ἐκλείπῃ LTTA. ¹¹ στήριξον LTTA.

οὐ·^νμή¹ φωνήσει σήμερον ἀλέκτωρ ^ωπρὶν·^η τρίς ^εἀπαρ-
in no wise shall crow to-day [the] cock before that thrice thou wilt
νήσῃ ^νμή¹ εἰδέναι με.¹
deny knowing me.

the cock shall not
crow this day, before
that thou shalt thrice
deny that thou know-
est me.

35 Καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ ^νβαλαν-
And he said to them, When I sent you without purse
τίου¹ καὶ ^νπήρας καὶ ὑποδημάτων, μή ^ντινος ὑστερήσατε;
and provision bag and sandals, anything did ye lack?
Οἱ δὲ ^εεἶπον, "Ὅυδενός.¹ 36 ^εΕἶπεν οὖν¹ αὐτοῖς, "Ἀλλὰ
And they said, Nothing. He said therefore to them, "However

35 And he said unto
them, When I sent you
without purse, and
scrip, and shoes, lacked
ye any thing? And
they said, Nothing.
36 Then said he unto
them, But now, he

νῦν ὁ ἔχων ^νβαλάντιον¹ ἀράτω, ὁμοίως καὶ ^νπήραν¹
now he who has a purse let him take [it], in like manner also provision bag;
καὶ ὁ μὴ ἔχων ^νπωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω
and he who has not [one] let him sell his garment and buy
μάχαιραν· 37 ^νλέγω γὰρ ὑμῖν, ὅτι ^εἔτι¹ τοῦτο τὸ γεγραμμένον
a sword; for I say to you, that yet this that has been written
δεῖ τελεσθῆναι ἐν ἐμοί, ^ντό¹ Καὶ μετὰ ἀνόμων ἐλογίσθη·
must be accomplished in me, And with [the] lawless he was reckoned:

him that hath a purse, let
him take it, and like-
wise his scrip: and he
that hath no sword, let
him sell his scrip: and he
that hath no sword, let
him sell his garment, and buy one.
37 For I say unto you,
that this that is writ-
ten must yet be ac-
complished in me, And
he was reckoned among
the transgressors: for the things
concerning me have
an end, 38 And they
said, Lord, behold,
here are two swords.
And he said unto them,
It is enough.

καὶ ^νσχάρα¹ ^ντὰ¹ περὶ ἐμοῦ τέλος ἔχει. 38 Οἱ δὲ ^εεἶπον,¹
for also the things concerning me an end have. And they said,
Κύριε, ἰδοὺ, ^νμάχαιραι ὧδε ^νδύο. ^νὉ δὲ εἶπεν αὐτοῖς,
Lord, behold, ^εswords ^νhere ^νare ^νtwo. And he said to them,
^νἸκανόν ἐστιν.
Enough ^νit ^νis.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος
And going forth he went according to custom to the mount
των ἐλαιῶν· ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.¹
of Olives, and followed him also his disciples.

39 And he came out,
and went, as he was
wont, to the mount of
Olives; and his disci-
ples also followed him.

40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε
And having arrived at the place he said to them, Pray
μὴ εἰσελθεῖν εἰς πειρασμόν. 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ'
not to enter into temptation. And he was withdrawn from

40 And when he was
at the place, he said
unto them, Pray that
ye enter not into tempta-
tion. 41 And he was
withdrawn from them

αὐτῶν ὥσπερ λίθου βολῇ, καὶ ^νθεῖς τὰ γόνατα ^νπροσηύχετο,
them about a stone's throw, and falling on [his] knees he prayed,
42 λέγων, Πάτερ, εἰ ^νβοῦλει ^νπαρενεγκεῖν¹ τὸ ποτήριον
saying, Father, if thou art willing to take away ^νcup

about a stone's cast,
and kneeled down,
and prayed, 42 saying,
Father, if thou be
willing, remove this
cup from me: never-
theless not my will,
but thine, be done.

τοῦτο¹ ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὺν ^νμυγε-
this from me—; but not my will, but thine be
νέσθω.¹ 43 ^νὩφθη δὲ αὐτῷ ἄγγελος ^νἀπ' οὐρανοῦ ἐνισχύων
done. And appeared to him an angel from heaven strengthening

43 And there appeared
an angel unto him
from heaven, strength-
ening him. 44 And
being in an agony he
prayed more earnestly:

αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήνχετο.
him. And being in conflict more intently he prayed.
Ἐγένετο δὲ ὁ ἰδρώς αὐτοῦ ὥσπερ θρόμβοι αἵματος ^νκατα-
And became his sweat as great drops of blood falling

and his sweat was as
it were great drops of
blood falling down to
the ground. 45 And
when he rose up from
prayer, and was come
to his disciples, he
found them sleeping

βαίνουντες¹ ἐπὶ τὴν γῆν.¹ 45 Καὶ ἀναστὰς ἀπὸ τῆς
down to the earth. And having risen up from
προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς¹ εὗρεν αὐτοὺς κοιμω-
prayer, coming to the disciples he found them sleep-

found them sleeping

^ν — μὴ (read shall not crow) Tt·A. ^ω ἕως until LTTt·A. ^ε με ἀπαρνήσῃ
εἰδέναι LTr. ^ν [μή] A. ^ν βαλλάντιον LTTt·A·W. ^ε εἶπαν LTTt·A. ^ν Οὐθενός Tt·A.
^ε ὁ δὲ εἶπεν but he said T; εἶπεν δὲ Tr. ^ν βαλλάντιον LTTt·A·W. ^ε — ἔτι LTTt·A. ^ν ὅτι L
^ε [γὰρ] LTr. ^ν τὸ that (concerning me has an end) Tt·A. ^ν αὐτοῦ (read the dis-
ciples) Tt·A. ^ν παρενεγκαι T; παρενεγκε take away LTr. ^ν τοῦτο τὸ ποτήριον Tt·A.
^ν γινέσθω Tt·A·W. ^ν verses 43, 44 in [] L. ^ν ἀπὸ τοῦ from the LTr. ^ν καὶ ἐγένετο
ὁ ([ὁ] A) T·A. ^ν καταβαίνοντος T·A. ^ν αὐτοῦ (read his disciples) E. ^ν κοιμωμένους

for sorrow, 46 and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

μένους¹ ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς, Τί καθυύετε; ing from grief, and he said to them, Why sleep ye? ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Having risen up pray, that ye may not enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.

47 "Ετι¹ δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; to him, Judas, with a kiss the Son of man deliverest thou up? 49 Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον εἶπον² αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; 50 Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς³ τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἔατε ἕως τοῦτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν. 52 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτόν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν ἐξέλθῃτε μετὰ μαχαίρων καὶ ξύλων; 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. ἅλλ' αὕτη ὑμῶν ἐστίν⁴ ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. this your is hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said,

54 Συλλαβόντες δὲ αὐτόν ἤγαγον, καὶ εἰσήγαγον αὐτόν⁵ εἰς τὸν οἶκον⁶ τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. 55 ἀψάντων⁷ δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων⁸ αὐτῶν ἑκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 ἰδοῦσα δὲ αὐτόν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν τῷ φωτί. 57 Ὁ δὲ ἠρνήσατο αὐτόν, λέγων, Ὑγῆναι, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχίῳ ἑτερος ἰδὼν αὐτόν εἶπεν, Ἰ⁹ οἶδα αὐτόν. And after a little another seeing him said,

¹ — δὲ and LITTAU.

² αὐτοῦς GLTTAAW.

³ Ἰησοῦς δὲ TTA.

⁴ εἶπαν LITTA.

⁵ — αὐτῷ TTA.

⁶ — αὐτοῦ TTA.

⁷ — ὁ LITTA.

⁸ πρὸς T.

⁹ ἐξήλθατε came ye out LIT.

¹⁰ ἐστὶν ὑμῶν LITTA.

¹¹ — αὐτόν (read [him]) LITTA.

¹² τὴν οἰκίαν TTA.

¹³ περιψάντων

TTA.

¹⁴ περικαθίσαντων, having sat around L; συγκαθίσαντων T.

¹⁵ — αὐτῶν LITTA.

¹⁶ ἐν μέσῳ TTA.

¹⁷ — αὐτόν LITTA.

¹⁸ οὐκ οἶδα αὐτόν, γῆναι TTA.

Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, "Ἀνθρώπε, οὐκ εἰμί.
And thou of them art. But Peter said, Man, I am not.

59 Καὶ διαστάσης ὥσει ὥρας μίας, ἄλλος τις δι᾽ ἰσχυρίζετο,
And having elapsed about 2 hour 1 one, 2 other 3 a 4 certain strongly affirmed,

λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-
saying, In truth also this one with him was; for also a Gali-

λαῖος ἐστιν. 60 Εἶπεν δὲ ὁ Πέτρος, "Ἀνθρώπε, οὐκ οἶδα ὃ
lean he is. And 2 said 1 Peter, Man, I know not what

λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν
thou sayest. And immediately, 2 yet 1 as he was speaking, 3 crew

ᾧ ἄλεκτωρ· 61 καὶ στραφείς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ·
1 the 2 cock. And having turned, the Lord looked at Peter;

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐτῷ,
and 2 remembered 1 Peter the word of the Lord, how he said to him,

"Ὅτι πρὶν ἄλέκτορα φωνῆσαι ἄπαρνήσῃ με τρίς. 62 Καὶ
Before [the] cock crow thou wilt deny me thrice. And

ἔξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.
having gone forth outside Peter wept bitterly.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον
And the men who 2 were holding Jesus mocked

αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ὑψυπτον
him, beating [him]; and having covered up him they were striking

αὐτοῦ τὸ πρόσωπον, καὶ ἑπηρώτων αὐτόν, λέγοντες, Προ-
his face, and were asking him, saying, Pro-

φήτευσον, τίς ἐστιν ὁ παῖσας σε; 65 Καὶ ἕτερα πολλά
phesy, who is it that struck thee? And 2 other 3 things 4 many

βλασφημοῦντες ἔλεγον εἰς αὐτόν·
blasphemously they said to him.

66 Καὶ ὥς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον
And when it became day were gathered together the elderhood

τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν
of the people, both chief priests and scribes, and they led him

εἰς τὸ συνέδριον β' αὐτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ χριστός,
into 2 sanhedrim 1 their, saying, If thou art the Christ,

εἰπέ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐάν ὑμῖν εἴπω, οὐ μὴ
tell us. And he said to them, If you I should tell, not at all

πιστεύσητε· 68 Ἐάν δὲ καὶ ἔρωτήσω, οὐ μὴ ἀποκρι-
would ye believe; and if also I should ask [you], not at all would ye

θῇτέ μοι, ἢ ἀπολύσητε; 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ
answer me, nor let [me] go. Henceforth shall be the Son

ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
of man sitting at [the] right hand of the power of God.

70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ
And they 2 said 1 all, Thou then art the Son of God? And he

πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. 71 Οἱ δὲ ἔειπον,
to them said, Ye say, that I am. And they said,

Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν
What any more need have we of witness? for ourselves have heard

ἀπὸ τοῦ στόματος αὐτοῦ.
from his [own] mouth.

23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγεν
And having risen up all the multitude of them led

Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe: 68 and if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. And the whole multitude of them arose, and led

* ἔφη TTrA. 2 — ὁ (read [the]) GLTTrAW. 3 + σήμερον to-day TTrA. 4 — ὁ Πέτρος (read he wept) GTTrA. 5 αὐτόν him LTTrA. 6 — ὑψυπτον αὐτὸν τὸ πρόσωπον, καὶ [L]TTrA.

7 — αὐτόν TTrA. 8 ἀνήγαγον they led away TTrA. 9 αὐτῶν TTrAW. 10 εἶπον TTrA.

11 — καὶ LTTrA. 12 — μοι ἢ ἀπολύσητε TTrA. 13 + δὲ however LTTrA. 14 εἶπαν TTrA.

15 εἶπαν LTTrA. 16 ἔχομεν μαρτυρίας χρεῖαν TTrA. 17 ἤγαγον GLTTrAW.

him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 said unto them, Ye have brought this

αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὐρόμεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα ὁ Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλεῖα εἶναι. 3 Ὁ δὲ Πιλάτος ἐπερωτήσεν αὐτόν, λέγων, Ἰσὺς ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ εἶπεν, σὺ λέγεις. 4 Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 Οἱ δὲ ἐπίσχυον, λέγοντες, Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρχάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπερωτήσεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν. 7 καὶ ἐπινύσσας αὐτὸν ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅντα καὶ αὐτὸν ἐν Ἱερουσολύμοις ἐν ταῖς ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρόδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν. ἦν γὰρ θέλων ἐξικανῶν ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 ἐπερωτᾷ δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, ἐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτόν ὁ Ἡρόδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτόν ἐσθήτα λαμπράν ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ. 12 ἐγένοντο δὲ φίλοι οἱ Πιλάτος καὶ ὁ Ἡρόδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων, προὔπῃρον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς. 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 14 εἶπεν πρὸς αὐτούς, Προσηνέκατέ

1 Πιλάτον T. 2 εὐραμεν TTrA. 3 + ἡμῶν (read our nation) LTT[A]W. 4 φόρους Καίσαρι LTTTrA. 5 + καὶ αὐτὸν [L]TTTr[A]. 6 Πιλάτος T. 7 ἐπερωτήσεν TTrA. 8 + καὶ even TTr[A]. 9 — Γαλιλαίαν T[A]. 10 + τὸν L. 11 ἐξ ἱκανῶν χρόνων θέλων many times wishing LTTTrA. 12 — πολλὰ TTrA. 13 + καὶ also T. 14 — αὐτόν (read [him]) [L]TTTr[A]. 15 Πιλάτω T. 16 Ἡρώδης καὶ ὁ Πιλάτος (Πιλάτῳ) TTrA. 17 αὐτούς TTrA. 18 συγκαλεσάμενος T.

μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ
 to the this man, as turning away the people; and
 ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας· ^εοὐδὲν¹ εἶδρον ἐν τῷ
 behold, I before you having examined [him] ²nothing ³found in
 ἀνθρώπων· τοῦτῃ αἰτίον ὧν κατηγορεῖτε
 this man blamable [as to the things] of which ye bring accusation
 κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρώδης· ⁴ἀνέπεμψα γὰρ ὑμᾶς πρὸς
 against him; nor even Herod, for I sent ²up ³you to
 αὐτόν,¹ καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον
 him, and lo, nothing worthy of death is done
 αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 ⁵Ἀνάγκη
 by him. Having ²chastised ¹therefore him I will release [him]. ⁶Necessity
 δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.¹ 18 ἡ ἀνέ-
⁷now ²he ³had to release to them at [the] feast one. ⁸they
 κραζαν·¹ δὲ ²παμπληθεῖ,¹ λέγοντες, Αἶρε τοῦτον, ἀπόλυ-
 cried ²out ³but ⁴in a mass, saying, Away with this [man], ⁵re-
 σον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν
 lease ¹and to us Barabbas; who was on account of ²insurrection
 τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον ¹βεβλημένος εἰς
³a ⁴certain made in the city and murder cast into
 φυλακὴν.¹ 20 Πάλιν ²οὖν,¹ ὁ ³Πιλάτος¹ προσεφώνησεν,²
 prison. Again therefore Pilate called to [them],
 θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες,
 wishing to release Jesus. But they were crying out, saying,
³Σταύρωσον, σταύρωσον¹ αὐτόν. 22 Ὁ δὲ τρίτον εἶπεν
 Crucify, crucify him. And he a third [time] said
 πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν
 to them, What ²then ³evil did ⁴he commit ⁵this ⁶[man]? No
 αἰτίον θανάτου εἶδρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν
 cause of death found I in him. Having ²chastised ¹therefore him
 ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτού-
 I will release [him]. But they were urgent with ²voices ³loud, asking
 μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν
 for him to be crucified. And prevailed the voices of them
⁴καὶ τῶν ἀρχιερέων.¹ 24 ²Ῥ. Ὁ δὲ¹ ³Πιλάτος¹ ἐπέκρινεν γενέσθαι
 and of the chief priests. And Pilate adjudged ²to ³be ⁴done
 τὸ αἰτήμα αὐτῶν. 25 ἀπέλυσεν δὲ ⁵αὐτοῖς¹ τὸν διὰ
⁶their ⁷request. And he released to them him who on account of
 στάσιν καὶ φόνον βεβλημένος εἰς τὴν¹ φυλακὴν, ὃν
 insurrection and murder had been cast into the prison, whom
 ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
 they asked for; but Jesus he delivered up to their will.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι ²Σίμωνός¹
 And as they led ²away ³him, having laid hold on ⁴Simon
 τινος Κυρηναίου ⁵τοῦ ἐρχομένου¹ ⁶ἀπ' ⁷ἀγροῦ, ἐπέθηκαν
⁸a ⁹certain a Cyrenian coming from a field, they put upon
 αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. 27 Ἐκολούθει
 him the cross to bear [it] behind Jesus. ²Were ³following
 δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ⁴καὶ¹
 and him a great multitude of the people and of women, who also

man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of people, and of women, which also

^ε οὐδὲν Tt. ⁴ ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς for he sent him back to us T. ⁵ — verse 17 [L] Tt[A]. ⁶ ἀνέκραγον TtA. ⁷ πανπληθεῖ T. ⁸ βληθείς ([βληθείς] A) ἐν τῇ φυλακῇ TtA. ⁹ δὲ however LTTA. ¹⁰ Πιλάτος T. ¹¹ + αὐτοῖς them L. ¹² Σταυροῦ σταυρὸν LTTA. ¹³ — καὶ τῶν ἀρχιερέων [L] Tt[A]. ¹⁴ καὶ LTTA. ¹⁵ — αὐτοῖς C[L] TtA W. ¹⁶ — τὴν LTTA. ¹⁷ Σίμωνά τινα Κυρηναῖον ἐρχόμενον LTTA. ¹⁸ — τοῦ GW. ¹⁹ ἀπὸ L. ²⁰ — καὶ LTTA.

wailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτὰς, ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ὑπὲρ ἐμοῦ, ἀλλὰ ὑπὲρ ὑμῶν καὶ τῶν τέκνων ὑμῶν. 29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. 30 αὐτοὶ δὲ ἄρξονται λέγειν τοῖς ὄρεσιν, Ὑψήσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν ᾧ ἔστιν ὁ ἄνθρωπος ἐν τῇ ῥαβδίᾳ, τί γένηται; 32 Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναρεθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακοῦργους, ὁ μὲν ἐκ δεξιῶν, ὁ δὲ ἐξ ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἐλεγεν, Πάτερ, ἄφεες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν. 35 Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον ἑκλήρον. 36 καὶ εἰστήκει ὁ λαὸς θεωρῶν, καὶ οἱ ἄρχοντες ἰσὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται ἑλθεῖν ὁ χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός. 37 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 38 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν. 39 Ἦν δὲ καὶ ἐπιγραφή ὡς γεγραμμένη ἐπ' αὐτῷ, ὅτι ὁ βασιλεὺς τῶν Ἰουδαίων. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Ὁ υἱὸς τοῦ θεοῦ, σῶσον σεαυτὸν. 41 ὁ δὲ ἕτερος ἐπετίμα αὐτῷ, λέγων, Ὁ υἱὸς τοῦ θεοῦ, σῶσον σεαυτὸν. 42 ὁ δὲ ἕτερος ἐπετίμα αὐτῷ, λέγων, Ὁ υἱὸς τοῦ θεοῦ, σῶσον σεαυτὸν.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying,

39 Εἷς δὲ τῶν κρεμασθέντων κακοῦργων ἐβλασφήμησεν αὐτόν, λέγων, Ὁ υἱὸς τοῦ θεοῦ, σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Ὁ υἱὸς τοῦ θεοῦ, σῶσον σεαυτὸν.

* — ὁ ΤΤΑ. * + αἱ τῆς ΤΤΑ. ^b οὐκ ἐθρεψαν nourished not LTTrA. ^c Πέσατε ΤΤΑ. ^d [τῷ] Tr. ^e ἦλθον LTTrA. ^f [ὁ δὲ ... ποιοῦσιν] L. ^g κλήρους lots TA. ^h — καὶ LT. ⁱ — σὺν αὐτοῖς [L] TTTrA. ^k τοῦ θεοῦ ὁ ΤΑ. ^l ἐνέπαιζαν ΤΑ. ^m — καὶ [L] TTTrA. ⁿ [Εἰ] L. ^o ἐπιγεγραμμένη [L] Tr; — γεγραμμένη ΤΑ. ^p — γεγραμμένων ... Ἑβραϊκοῖς [L] TTTrA. ^q ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος [οὗτος] L LTTrA. ^r — λέγων [Tr] L. ^s Οὐχὶ σὺ εἶ ὁ χριστός; Art not thou the Christ? TrA. ^t ἐπιτιμῶν αὐτῷ ἐφῆν rebuking him said TrA.

Οὐδὲ φοβῆθ' σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 *Not² even¹ dost² fear¹ thou God; [thou] that under the same judgment art?

41 καὶ ἡμεῖς μὲν δικαίως· ἅξια· γὰρ ὧν ἐπράξαμεν
 And we indeed justly; for² a¹ due² recompense¹ of² what¹ we² did
 ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξεν. 42 Καὶ

ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν
 he said to Jesus, Remember me, Lord, when thou comest in
 τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν ἰλέγω
 thy kingdom. And said² to¹ him¹ Jesus, Verily I say

σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
 to thee, To-day with me thou shalt be in Paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην
 And it was about [the] hour sixth, and darkness came over whole
 τὴν γῆν ἕως ὥρας ἑννάτης· 45 καὶ ἐσκοτίσθη ὁ ἥλιος,
 the land until [the] hour ninth; and² was¹ darkened the sun;
 καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· 46 καὶ

φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς
 having cried with a voice loud Jesus said, Father, into hands
 σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν

ἔξῃπεν· 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον
 he expired. Now² having¹ seen¹ the centurion that which took place

ἐδόξασεν τὸν θεόν, λέγων, Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος
 glorified God, saying, Indeed this man just

ἦν. 48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν
 was. And all the who were come together crowds to

θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες
 this sight, seeing the things which took place, beating

καὶ αὐτῶν τὰ στήθη ὑπέρστροφον. 49 εἰστήκεισαν δὲ πάντες
 their breasts returned. And stood all

οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-
 those who knew him afar off, also women who fol-

ακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
 lowed with him from Galilee, beholding these things.

50 Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων,
 And behold, a man by name Joseph, a counsellor being,

ὁ ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συγκατατεθειμένος
 a man good and just, (he had not assented

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως
 to the counsel and the deed of them,) from Arimathæa a city

τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασι-
 of the Jews, and who was waiting for also himself the king-

λείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾔτήσατο τὸ
 dom of God, he having gone to Pilate begged the

σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ
 body of Jesus. And having taken down it he wrapped it

Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 the same had not consented to the counsel and deed of them; he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen,

† — τῷ (read he said, Jesus, remember) TTrA.

(read he said) TTrJa.

α ἐνάτης LTTrA.

β τοῦ ἡλίου ἐκλιπόντος (darkness came) from the sun failing T.

γ ἐσχίσθη δὲ T.

δ παρατίθεται I commit LTTrAW.

ε ἐδόξασεν LTTrA.

ζ ἐκατόνταρχος TTr.

η ἐκλουθούσαι LTTrA.

θ — καὶ and LTTrA.

ι — καὶ αὐτὸς LTTrA.

κ — καὶ αὐτὸς LTTrA.

λ — καὶ αὐτὸς LTTrA.

μ — καὶ αὐτὸς LTTrA.

ν — καὶ αὐτὸς LTTrA.

ξ — καὶ αὐτὸς LTTrA.

ο — καὶ αὐτὸς LTTrA.

π — καὶ αὐτὸς LTTrA.

ρ — καὶ αὐτὸς LTTrA.

† — κύριε [L] TTrA.

‡ καὶ ἦν ἡδὴ ([ἡδὴ] TrA) and it was now LTTrA.

§ καὶ αὐτὸς καὶ αὐτὸς LTTrA.

|| καὶ αὐτὸς καὶ αὐτὸς LTTrA.

¶ καὶ αὐτὸς καὶ αὐτὸς LTTrA.

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||||||| καὶ αὐτὸς καὶ αὐτὸς LTTrA.

† — ὁ Ἰησοῦς

(read he said) TTrJa.

α ἐνάτης LTTrA.

β τοῦ ἡλίου ἐκλιπόντος (darkness came) from the sun failing T.

γ ἐσχίσθη δὲ T.

δ παρατίθεται I commit LTTrAW.

ε ἐδόξασεν LTTrA.

ζ ἐκατόνταρχος TTr.

η ἐκλουθούσαι LTTrA.

θ — καὶ and LTTrA.

ι — καὶ αὐτὸς LTTrA.

κ — καὶ αὐτὸς LTTrA.

λ — καὶ αὐτὸς LTTrA.

μ — καὶ αὐτὸς LTTrA.

ν — καὶ αὐτὸς LTTrA.

ξ — καὶ αὐτὸς LTTrA.

ο — καὶ αὐτὸς LTTrA.

π — καὶ αὐτὸς LTTrA.

ρ — καὶ αὐτὸς LTTrA.

ἐφάνθησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν,¹ words seemed to them
 2appeared 3before 2them 4like 5idle 6talk 2words 1their, as idle tales, and they
 καὶ ἠπίσταντο αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν believed them not.
 and they disbelieved them. But Peter having risen up 12 Then arose Peter,
 ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ἑθόνια and ran unto the sepul-
 to the tomb, and having stooped down he sees the linen clothes chre; and stooping
 13 κείμενα μόνα¹ καὶ ἀπῆλθεν πρὸς² ἐαυτὸν³ θαυμάζων τὸ down, he beheld the
 lying alone, and went away home wondering at that which linen clothes laid by
 γεγονός.¹ themselves, and de-
 had come to pass. parted, wondering in
 himself at that which
 was come to pass.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ
 And lo, two of them were going on 2same 1the
 ἡμέρᾳ¹ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου-
 day to a village being distant 2furlongs 3sixty from Jeru-
 σαλὴμ, ἣ ὄνομα Ἐμμαοῦς 14 καὶ αὐτοὶ ὠμίλουν πρὸς
 salem, whose name [is] Emmaus; and they were conversing with
 ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ
 one another about all 2which 3had 4taken 5place 1those 2things. And

ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ 2συζητεῖν,¹ καὶ αὐτὸς ὁ² it came to pass
 as they conversed and reasoned, that 2himself
 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς 16 οἱ δὲ ὀφθαλμοὶ
 1Jesus having drawn near went with them; but the eyes
 αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. 17 Εἶπεν δὲ
 of them were holden [so as] not to know him. And he said

πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς
 to them, What words [are] these which ye exchange with
 ἀλλήλους περιπατοῦντες, 18 καὶ ἐστε σκυθρωποί;¹ one another
 as ye walk, and are downcast in countenance?

18 Ἀποκριθεὶς δὲ ὁ² εἰς¹ ὃν ὄνομα³ Κλεόπας, εἶπεν πρὸς
 And answering the one, whose name [was] Cleopas, said to
 αὐτόν, Σὺ μόνος παροικεῖς ἐν¹ Ἱερουσαλὴμ, καὶ οὐκ ἔγνως
 him, 2Thou 3alone 1sojournest in Jerusalem, and hast not known

τὰ γεγόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;¹ the things which
 are come to pass in it in these days?

19 Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον¹ αὐτῷ, Τὰ
 And he said to them, What things? And they said to him, The things
 περὶ Ἰησοῦ τοῦ Ναζωραίου,¹ ὃς ἐγένετο ἀνὴρ προφήτης,
 concerning Jesus the Nazarean, who was a man a prophet,

δυνατὸς ἐν ἔργῳ καὶ 1λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ
 mighty in deed and word, before God and all the
 λαοῦ 20 ὅπως τε 1παρέδωκαν αὐτόν¹ οἱ ἄρχιερεῖς καὶ οἱ
 people; and how 2delivered 3up 4him 1the 2chief 3priests 4and

ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.¹ our rulers
 to judgment of death, and crucified him.

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι
 But we were hoping he it is who is about to redeem
 τὸν Ἰσραὴλ. ἀλλὰ γε 1σὺν πᾶσιν τούτοις τρίτην ταύτην
 Israel. But then with all these things 3third 2this

ἡμέραν ἄγει 2σήμερον¹ ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ
 1day 2brings 3to-day since these things came to pass. And withal
 γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι
 2women 1certain from amongst us astonished us, having been

¹ ταῦτα these LTTA.

² — verse 12 [L.] Tr.

³ [κείμενα μόνα] A; — κείμενα Tr.

⁴ αὐτόν Tr. ⁵ ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι T.

⁶ συζητεῖν LTTA. ⁷ — ὁ TTTA.

⁸ b; καὶ ἐστάθησαν ([καὶ ἐστ-α.] A) σκυθρωποί. (question ends at walk) And they stood down-
 cast in countenance. TTTA. — ὁ LTTA. ⁹ d + [ἐξ αὐτῶν] of them L. ¹⁰ ἐνόματι by name

T.A. — ἐν (read [in]) GTTAW. ¹¹ εἶπαν TTr. ¹² Ναζαρηνοῦ TTTA. ¹³ i + [ἐν] in L

¹⁴ αὐτὸν παρέδωκαν L. ¹⁵ — καὶ also LTTA. ¹⁶ — σήμερον (read it brings) Tr.A.

words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at

the sepulchre; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread.

"ὄρθρια" ἐπὶ τὸ μνημεῖον 23 καὶ μὴ ευροῦσαι τὸ σῶμα αὐτοῦ
early to the tomb, and not having found his body
ἦλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν
came, declaring also a vision of angels to have seen, who say
αὐτὸν ζῆν. 24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ
he is living. And "went some of those with us to the
μνημεῖον καὶ εὑρον οὕτως καθὼς "καὶ αἱ γυναῖκες εἶπον,
tomb and found [it] so as also the women said,
αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς, "Ὡ
but him they saw not. And he said to them, O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς
senseless and slow of heart to believe in all which
ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα ἔδει
spoke the prophets. "Not these things "was it needful for
παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
"to suffer the Christ, and to enter into his glory?
27 Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προ-
And beginning from Moses and from all the pro-
φητῶν διερμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ
phets he interpreted to them in all the scriptures the things
περὶ ἑαυτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
concerning himself. And they drew near to the village where
ἐπορεύοντο, καὶ αὐτὸς προσεποιήτο "πορρώτερον τορεύεσθαι;
they were going, and he appeared farther "to be going.
29 καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι
And they constrained him, saying, Abide with us, for
πρὸς ἑσπέραν ἐστίν, καὶ ἐκκλινει ἡ ἡμέρα. Καὶ εἰσῆλθεν
towards evening it is, and has declined the day. And he entered in
τοῦ μένειν σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι
to abide with them. And it came to pass as he reclined
αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν,
[at table] he with them, having taken the bread he blessed,
καὶ κλάσας ἐπέδιδον αὐτοῖς. 31 αὐτῶν δὲ διηνοιχθήσαν οἱ
and having broken he gave [it] to them. And their "were opened
ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαντος ἐγένετο
eyes and they knew him. And he disappeared
ἀπ' αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία
from them. And they said to one another, "Not heart
ἡμῶν καιομένη ἦν ἐν ἡμῖν ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,
our burning "was in us as he was speaking to us in the way,
καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες
and as he was opening to us the scriptures? And rising up
αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὑρον συνη-
the same hour they returned to Jerusalem, and they found gathered
θροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας,
together the eleven and those with them, saying,
"Ὅτι ἡγέρθη ὁ κύριος ὄντως, καὶ ὥφθη Σίμωνι. 35 Καὶ
"Is risen the Lord indeed, and appeared to Simon. And
αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς
they related the things in the way, and how he was known to them
ἐν τῇ κλάσει τοῦ ἄρτου.
in the breaking of the bread.

ἡ ὄρθρια LTTAW. ο — καὶ LTr.
μνημεῖον TTrA. αὐτοῦ EG; αὐτοῦ LTr.
+ ἡδη already [L]TTrA. ἡ εὐλόγησεν L.
LTTA. ἡ θροισμένους gathered LTTA.

P Μωσέως LTTAW. ἡ διερμήνευεν L; διερ-
προσεποιήσατο LTTA. ἡ πορρώτερον LTTA.
εἶπαν TTrA. [ἐν ἡμῖν] TrA. — καὶ
ὄντως ἡγέρθη ὁ κύριος LTTA.

36 Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν
And these things as they were telling, ²himself ¹Jesus stood in
μέσῳ αὐτῶν ⁴καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. ⁵ 37 Πτοηθέντες
¹midst ⁴their and says to them, Peace to you. ²Terrified
δὲ καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.
¹but ²and ³filled ⁴with ⁵fear ⁶being they thought a spirit they beheld.
38 καὶ εἶπεν αὐτοῖς, Τί τεταραμένοι ἐστέ; καὶ διὰ τί δια-
And he said to them, Why troubled are ye? and wherefore ²rea-
λογισμοὶ ἀναβαίνουνσιν ἐν ὕψους καρδίαις ὑμῶν; 39 ἴδετε
sonings ¹do come up in ²hearts ³your? ⁴see
τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι.
my hands and my feet, that ²he ³I ⁴am.
ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ
Handle me and ²see, for a spirit flesh and bones ³not
ἔχει, καθὼς ἐμε θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν
¹has, as ²me ³ye ⁴see having. And this having said
ἔπεδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ
he shewed to them [his] hands and feet. But yet
ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν
while they were disbelieving for joy and were wondering, he said
αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν
to them, Have ye anything eatable here? And they gave
αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου. 43 καὶ
to him ²of ³a fish ⁴broiled ⁵part and of a honeycomb. And
λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ αὐτοῖς,
having taken [it] ²before ³them ⁴he ⁵ate. And he said to them,
Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὧν σὺν ὑμῖν,
These [are] the words which I spoke to you yet being with you,
ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ
that must be fulfilled all things that have been written in the law
Ἱωσήφ καὶ τῶν προφητῶν καὶ ψαλμοῦ περὶ ἐμοῦ. 45 Τότε
of Moses and prophets and psalms concerning me. Then
διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.
he opened their understanding to understand the scriptures.
46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, καὶ οὕτως
and said to them, Thus it has been written, and thus
ἔδει παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν
it behoved ²to ³suffer ⁴the ⁵Christ and to rise from among [the] dead
τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
the third day; and should be proclaimed in his name
μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-
repentance and remis-ion of sins to all nations, begin-
μενον ἀπὸ Ἱερουσαλὴμ. 48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων.
ning at Jerusalem. ²Ye ³and are witnesses of these things.
49 καὶ ἰδοὺ, ἐγὼ ἄποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς
And lo, I send the promise of ²Father
μου ἐφ' ὑμᾶς ὑμεῖς καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ
my upon you; but ²ye ³remain in the city of Jerusalem
ἕως οὗ ἐνδύσησθε δυνάμει ἐξ ὕψους.
till ye be clothed with power from on high.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 and that repentance and remis-ion of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

^c — ὁ Ἰησοῦς GLITra. ^d — καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν T. ^e + [ἐγὼ εἰμι, μὴ φοβεῖσθε] I am [he], fear not L. ^f διὰ τί LTra. ^g τῇ καρδίᾳ heart LTTrA. ^h ἐγὼ εἰμι αὐτός LTTrA. ⁱ σάρκας T. ^k — verse 40 T[Tr]. ^l ἔδειξεν LTTr; [ἐπ]έδειξεν A. ^m καὶ θαυμαζόντων ἀπὸ τῆς χαρᾶς L. ⁿ — καὶ ἀπὸ μελισσίου κηρίου LT[TrA]. ^o πρὸς αὐτούς TTrA. ^p + μου (read my words) [L]TTrA. ^q Μωϋσέως LTTrA. ^r + [τοῖς] the TTr. ^s — καὶ οὕτως ἔδει [L]TTrA. ^t εἰς το T. ^u ἀρξάμενοι TTra. ^v — δὲ ἐστε ([ἐστε] Tr) (read [are]) TTrA. ^w — καὶ ὡς ἰδὲ I T. ^x ἐξαποστέλλω send out TTrA. ^y — Ἱερουσαλὴμ GLITra. ^z ἐξ ὕψους δυνάμει TTrA.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and was carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως βεῖς^h Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἔγενετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν ἵνα ἐλθὲν εὐλογεῖν αὐτούς. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης. 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν θεόν. Ἐμήν.^h

blessing God. Amen.

^hΤὸ κατὰ Λουκᾶν εὐαγγέλιον.^h
The ^haccording ^hto ^hLuke ^hglad ^htidings.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.
THE 'ACCORDING TO 'JOHN 'HOLY 'GLAD 'TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ θεὸς. 4 ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 5 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 6 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power

^a — ἕως [L] TTrA. ^b πρὸς LTrA. ^c — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. ^d — προσκυνήσαντες αὐτὸν T. ^e διὰ παντός LA. ^f [αἰνούντες καὶ] εὐλογούντες TTrA; — καὶ εὐλογούντες T. ^g — Ἀμήν G[L] TTrA. ^h Κατὰ Λουκᾶν TTrA; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον EGLTW. ⁱ — ἅγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην TTr) GLTTrA; κατὰ Ἰωάννην T. ^k ἐν. ὃ γέγονεν ἐν (read one [thing]). That which was in him was life) LTr. ^l ἐστίν is LT. ^m Ἰωάννης Tr. ⁿ ἔλαβον Tr.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα
 children of God to be, to those that believe on ^{name}
 αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ
 his; who not of bloods nor of will of flesh nor
 ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
 of will of man but of God were born.

to become the sons of God, even to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,
 And the Word flesh became, and tabernacled among us,
 καὶ ἰθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
 (and we discerned his glory, a glory as of an only-begotten with
 πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης^ο μαρτυρεῖ
 a father, full of grace and truth. John witnesses

περὶ αὐτοῦ, καὶ κέκραγεν, λέγων, Οὗτος ἦν ὃν εἶπον,
 concerning him, and cried, saying, This was he of whom I said,
 Ὁ ὅτις μου ἐρχόμενος, ἐμπροσθέν μου γέγονεν^ο ὅτι
 He who after me comes, ^{precedence} of me has, for
 πρῶτός μου ἦν. 16 Καὶ^ο ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς
 before me he was. And of his fulness we
 πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος
 all received, and grace upon grace. For the law

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

διὰ^ο Μωσέως^ο ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
 through Moses was given; the grace and the truth through Jesus
 χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ^ο μονο-
 Christ came. ^{God} no one ^{has} seen at any time; the only-

γενὴς υἱός,^ο ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος· ἐξη-
 begotten Son, who is in the bosom of the Father, he de-
 γήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,^ο
 clared [him]. And this is the witness of John,

ὅτε ἀπέστειλαν^ο οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
 when ^{sent} the ^{Jews} from Jerusalem priests and

Λευῖτας,^ο ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ
 Levites, that they might ask him, Thou who art thou? And
 ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμί^ο
 he confessed and denied not, and confessed, ^{Not} am

ἐγώ^ο ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Ὑτί οὖν; Ἥλίας
 I the Christ. And they asked him, What then? Elias

εἶ σὺ;^ο Καὶ^ο λέγει, Οὐκ εἰμί. Ὁ προφῆτης εἶ σὺ; Καὶ
 art thou? And he says, I am not. The prophet art thou? And
 ἀπεκρίθη, Οὐ. 22 Ἐἶπον^ο βούν^ο αὐτῷ, Τίς εἶ; ἵνα ἀπο-
 he answered, No. They said therefore to him, Who art thou? that an

κρισιν δώμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ
 answer we may give to those who sent us: what sayest thou about

σεαυτοῦ; 23 Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 thyself? He said, I [am] a voice crying in the wilderness,

Εὐθύνατε τὴν ὁδὸν κυρίου καθὼς εἶπεν Ἡσαΐας ὁ προ-
 Make straight the way of [the] Lord, as said Esaias the pro-

φήτης. 24 Καὶ οἱ^ο ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-
 phet. And those who had been sent were from among the Phari-

σαίων. 25 καὶ ἠρώτησαν αὐτόν καὶ εἶπον^ο αὐτῷ, Τί οὖν
 sees. And they asked him and said to him, Why then

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὐτε^ο Ἡλίας, οὐτε^ο
 baptizest thou, if thou art not the Christ, nor Elias, nor

^ο Ἰωάννης Tr. ^ρ ὅτι for GLTTA. ^σ Μωσέως LTTAW. ^τ — ὁ (read [the]) Tr. ^θ θεός God Tr. ^ι Ἰωάννου Tr. ^κ + πρὸς αὐτὸν to him LTA. ^λ Λευεῖτας TTA. ^μ ἐγὼ οὐκ εἰμί LTTA. ^ν τί οὖν; Ἡλίας εἶ; T: τί οὖν; σὺ Ἡλίας εἶ; Tr: σὺ οὖν τί; Ἡλίας εἶ; A. ^ξ — καὶ τ. ^ζ εἶπαν LTTA. ^η — οὖν L. ^θ — οἱ (read [those who]) TTA. ^ι εἶπαν LTTA. ^κ οὐδὲ LTTA. ^λ Ἡλίας T.

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. 27 he it is, who coming after me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ τὴν ὕδατι· μέσος. ἡ δὲ ὑμῶν ἴστηκεν ὃν ὑμεῖς οὐκ οἰδατε· 27 αὐτός ἐστιν ὃς ὀπίσω μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν· οὐ ἔγωγ οὐκ εἰμὶ ὁ ἄξιος ἵνα ἴδω αὐτοῦ τὴν ἱμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ, ὁ αἱρῶν τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθεῖμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 34 καὶ ἔώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

35 Again the next day after John stood, and two of his disciples; 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Je-

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

Ἰωάννης Tr. h — δὲ but Tr. i στήκει Tr. k — αὐτός ἐστιν G[L] Tr. l [δ] Tr. m — ὃς ἐμπροσθέν μου γέγονεν G[L] Tr. n — ἐγὼ [L] Tr. o + ἐγὼ I Tr. p Βηθαβαρᾷ E; Βηθανία Bethany GLT Tr. q + ὁ L Tr. [A]. r Ἰωάννης Tr. s — ὁ Ἰωάννης (read he sees) GLT Tr. t ὑπὲρ L Tr. u — τῷ L Tr. [A]. v — ὡς GLT Tr. w — ὁ Tr. x + [ὁ αἱρῶν τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L Tr. y — καὶ Tr. z οἱ δύο μαθηταὶ αὐτοῦ Tr.

Ἰησοῦ. 38 στραφείς ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς
 Jesus. ³Having ⁴turned ⁵but ⁶Jesus, and beheld them
 ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἰπον
 following, What seek ye? And they said
 αὐτῷ, ῥαββί, ὃ λέγεται ἑρμηνεύμενον διδάσκαλε, ποῦ
 to him, Rabbi, which is to say, being interpreted Teacher, where
 μένεις; 39 Λέγει αὐτοῖς, Ερχεσθε καὶ εἶδετε. Ἦλθον
 abidest thou? He says to them, Come and see. They went
 καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
 and saw where he abides; and with him they abode ²day
 ἐκείνην ὥρα ἰδὲ ἦν ὡς δεκάτη. 40 Ἦν Ἀνδρέας
¹that. ²[The] ³hour ⁴now was about [the] tenth. ⁵Was ⁶Andrew
 ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων
⁷the ⁸brother ⁹of ¹⁰Simon ¹¹Peter one of the two who heard
 παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 41 εὕρισκε
 [this] John, and followed him. ²Finds
 οὗτος ὁ πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει
³he ⁴first ⁵brother ⁶his own Simon, and says
 αὐτῷ, Εὕρηκαμεν τὸν μεσσίαν, ὃ ἐστὶν μεθερμηνεύμενον
 to him, We have found the Messiah, which is being interpreted
 ὁ χριστός. 42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 the Christ. And he led him to Jesus.
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἰ Σίμων ὁ υἱὸς
 and looking at him Jesus said, Thou art Simon the son
 Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.
 of Jonas; thou shalt be called Cephas, which is interpreted Stone.
 43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν
 On the morrow ²desired ³Jesus to go forth into
 Γαλιλαίαν· καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ, Ἀκολούθει
 Galilee, and he finds Philip and says to him, Follow
 μοι. 44 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως
 me. Now ²was ³Philip from Bethsaida, of the city
 Ἀνδρέου καὶ Πέτρου. 45 Εὕρισκε Φίλιππος τὸν Ναθαναὴλ
 of Andrew and Peter. ²Finds ³Philip Nathanael
 καὶ λέγει αὐτῷ, Ὁν ἔγραψεν ὡς Μωσῆς ἐν τῷ νόμῳ καὶ
 and says to him, [Him] whom ²wrote ³of ⁴Moses in the law and
 οἱ προφῆται, εὕρηκαμεν, Ἰησοῦς τὸν υἱὸν τοῦ Ἰωσήφ τὸν
 the prophets, we have found, Jesus the son of Joseph who
 ἀπὸ Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ
 [is] from Nazareth. And ²said ³to ⁴him ⁵Nathanael, Out of
 Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος,
 Nazareth can any good thing be? ²Says ³to ⁴him ⁵Philip,
 Ἐρχου καὶ ἴδε. 47 Εἶδεν δὲ ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον
 Come and see. ²Saw ³Jesus Nathanael coming
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἰδε ἀληθῶς Ἰσραηλ-
 to him, and says concerning him, Behold truly ²an Israel-
 ιτης, ἐν ᾧ ὁ λόγος οὐκ ἔστιν. 48 Λέγει αὐτῷ Ναθαναὴλ,
 ite, in whom guile is not. ²Says ³to ⁴him ⁵Nathanael,
 Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,
 Whence me knowest thou? ²Answered ³Jesus and said to him,

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They went and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas; which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that

^c — δὲ τ ^d εἶπαν LTTA. ^e ῥαββί T. ^f μεθερμηνεύμενον LTTA. ^g ὄψεσθε γο
 shall see TTA. ^h ἦλθαν TTA. ⁱ + οὖν therefore [L]TTA. ^k εἶδαν LTTA. ^l — δὲ
 GLTTAW. ^m + [δὲ] and L. ⁿ Ἰωάννου T. ^o πρῶτον LTA. ^p — ὁ GLTTAW.
^q — καὶ [L]TTA. ^r — δὲ and GTTA. ^s Ἰωάννου of John LT; Ἰωάννου TA. ^t — ὁ
 Ἰησοῦς (read he desired) GLTTAW. ^u + ὁ Ἰησοῦς Jesus (finds) LTTAW. ^v Μωϋσῆς
 LTTAW. ^w — τὸν [L]TT. ^x Ναζαρέθ EGW. ^y — καὶ T. ^z + ὁ LTA. ^{aa} — ὁ
 LTTAW. ^{ab} Ἰσραηλῆιτης TTA. ^{ac} — ὁ GLTTAW.

ρίθουσιν, και ὅταν μεθυσθῶσιν *τότε^h τὸν ἐλάσω·
sets on, and when they may have drunk freely then the inferior;
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν
thou hast kept the good wine until now. This ^{did}
τὴν^h ἀρχὴν τῶν σημείων ὃ Ἰησοῦς ἐν *Κανᾷ^h τῆς Γαλιλαίας,
^{beginning} of the ^{signs} Jesus in Cana of Galilee,
καὶ ἐφάνηρσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν
and manifested his glory; and ^{believed} on ^{him}
οἱ μαθηταὶ αὐτοῦ.
^{this} ^{disciples}.

12 Μετὰ τοῦτο κατέβη εἰς *Καπερναοὺμ,^h αὐτὸς καὶ ἡ
After this he went down to Capernaum, he and
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ^h καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
his mother and ^{brethren} his and his disciples, and
ἐκεῖ. ἔμειναν οὐ πολλὰς ἡμέρας. 13·Καὶ ἐγγὺς ἦν τὸ πάσχα
there they abode not many days. And near was the passover
τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὃ Ἰησοῦς. 14 καὶ
of the Jews, and ^{went} up to ^{Jerusalem} Jesus. And
εὑρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
he found in the temple those who sold oxen and sheep, and
περιστερὰς, καὶ τοὺς κερματιστὰς καθήμενους· 15 καὶ ποιή-
doves, and the money-changers sitting; and having
σας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ
made a scourge of cords ^{all} he ^{drove} out from the
ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν
temple, both the sheep and the oxen; and of the money-changers
ἐξέχεεν τὸ κέρμα^h καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ
he poured out the coin and the tables overthrew. And

τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα
to those who ^{the} ^{doves} ^{sold} he said, Take these things
ἐντεῦθεν· ἄμην· ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμ-
hence; make not the house of my father a house of mer-
πορίου. 17 Ἐμνήσθησαν· ὁ δὲ^h οἱ μαθηταὶ αὐτοῦ ὅτι γε-
chandise. And ^{remembered} his ^{disciples} that writ-
γραμμένον ἐστίν, Ὁ ζήλος τοῦ οἴκου σου κατέφαγέ^h με.
ten it is, The zeal of thine house has eaten up me.
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον^h αὐτῷ, Τί
^{Answered} ^{therefore} the ^{Jews} and said to him, What
σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη
sign shewest thou to us that these things thou doest? ^{Answered}
ὁ^h Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν^h
^{Jesus} and said to them, Destroy this temple, and in
τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 εἶπον^h οὖν οἱ Ἰουδαῖοι,
three days I will raise up it. ^{Said} ^{therefore} the ^{Jews},
ἡ τεσσαράκοντα^h καὶ ἐξ ἑτεσιν ἡκόδομήθη^h ὁ ναὸς οὗτος, καὶ
Forty and six years was building this temple, and
σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἔλεγεν
thou in three days wilt raise up it? But he spoke
περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἡγέρ-
concerning the temple of his body. When therefore he was
θη ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
raised up from among [the] dead ^{remembered} his ^{disciples} that

have well drunk, thou that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 and found in the temple those that sold oxen and sheep, and the changers of money sitting: 15 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he

* — τότε [L]T[TrA]. γ — τὴν LTTA. * Κανᾷ ELTr. * Καφαρναοὺμ LTTA.W.
b — αὐτοῦ [L]T[TrA]. c τα κέρματα the coins TrA. d + [καὶ] and L. e — δὲ and [L]T[TrA].
f καταφάγεται will eat up GLTTA.W. g εἶπαν LTTA. h — οἱ LTTA.W. i [ἐν] Tr.
k Τεσσαράκοντα TTrA. l οἰκοδομήθη T.

had said this unto them; and they believed the scripture, and the word which Jesus had said.

τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.
this he had said to them, and believed the scripture and the word which he had spoken Jesus.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν Ἱερουσαλὺμοις ἐν τῇ πάσχα, πρὶν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
But when he was in Jerusalem at the passover, at the feast, many believed on his name, beholding his signs which he was doing. But himself Jesus did not trust himself to them, because of his knowing all [men], and that no need he had that any should testify concerning man, for he knew what was in man.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα. αὐτῷ, ἄρχων τῶν Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν·
But there was a man of the Pharisees, Nicodemus name his, a ruler of the Jews; he came to Jesus,

III. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered

νυκτός, καὶ εἶπεν αὐτῷ, ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἐάν μὴ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν. 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπε-

ἢ — αὐτοῖς GLTTrAW. ἢ ὡς LTrA. ὁ + τοῖς GLTTrA. π [ἐν] LTr. ῥ — ὁ LTrA.
αὐτὸν LTrA. αὐτὸν L. αὐτὸν him GLTTrAW. ῥαββί T. ὡς δύναται ταῦτα
τα σημεῖα LTrA. α — ὁ LTrAW. γ — ὁ Tr. α — ὁ GLTTrA]W. α τῶν οὐρανῶν Of
the heavens. T. β γεγεννημένον E. δ ἀλλὰ Tr. δ ἢ or L.

κριθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέ-
 answered ¹Nicodemus and said to him, How can these things be?
 σθαι; 10 Ἀπεκρίθη ὁ ²Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ

²Answered ¹Jesus and said to him, Thou art the
 διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 Ἀμὴν
 teacher of Israel, and these things knowest not? Verily

ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἐώρα-
 verily I say to thee, That which we know we speak, and that which we
 καμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
 have seen we bear witness of; and our witness ye receive not.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω
 If earthly things I said to you, and ye believe not, how if I say
 ὑμῖν τὰ ἐπουράνια πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν
 to you heavenly things will ye believe? And no one has gone up

εἰς τὸν οὐρανὸν εἰ· μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς
 into the heaven except he who out of the heaven came down, the Son
 τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· 14 καὶ καθὼς Ἰωσὴφ ¹Μωσῆς
 of man who is in the heaven. And even as Moses

ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ
 lifted up the serpent in the wilderness, thus to be lifted up it behoveth
 τὸν υἱὸν τοῦ ἀνθρώπου· 15 ἵνα πᾶς ὁ πιστεύων ζῇς αὐτόν·
 the Son of man, that everyone that believeth on him

μὴ ἀπόληται, ἀλλ' ²ἔχῃ ζωὴν αἰώνιον. 16 οὕτως γὰρ
 may not perish, but may have life eternal. For so
 ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἑαυτοῦ ³τὸν μονο-
 loved God the world that his Son the only be-

γενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται,
 gotten he gave, that everyone who believeth on him may not perish,
 ὁ ἀλλ' ⁴ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν
 but may have life eternal. For sent not God

υἱὸν ἑαυτοῦ· εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ'
 his Son into the world that he might judge the world, but
 ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς
 that might be saved the world through him. He that believeth on

αὐτὸν οὐ κρίνεται· ὁ δὲ ⁵μὴ πιστεύων ἤδη κέκριται,
 him is not judged; but he that believeth not already has been judged,
 ὅτι μὴ πέπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ
 because he has not believed on the name of the only begotten Son

θεοῦ. 19 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς
 of God. And this is the judgment, that the light has come into
 τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος
 the world, and loved men rather the darkness

ἢ τὸ φῶς· ἦν γὰρ ⁶πονηρὰ αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ
 than the light; for were evil their works. For everyone
 ὁ φαῦλα πράσσει μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ
 that evil does hates the light, and comes not to the

φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· 21 ὁ δὲ ποιῶν τὴν
 light, that may not be exposed his works; but he that practises the
 ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
 truth comes to the light, that may be manifested his

ἔργα· ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
 works that in God they have been wrought.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
 After these things came Jesus and his disciples into

and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land

^e — ὁ GLTTRAW.

^f Μωσῆς LTTAW.

^g ἐπ' αὐτόν L; ἐν αὐτῷ in him TTRa

^h — μὴ

ἀπόληται ἀλλ' [L]TTTa.

ⁱ — αὐτόν (read the Son) T.

^k ἀλλὰ Tr.

^l — αὐτοῦ (read the

Son) T[TRa]. ^m — δὲ but [L]T[TRa]. ⁿ αὐτῶν πονηρὰ LTTra.

of Judæa; and there he carried with them, and baptized: 23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not

τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγύς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν. 25 ὁ δὲ Ἰωάννης. 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάν. Ἀrose then a question [on the part] of the disciples. 26 καὶ ἦλθον ὁ Ἰωάννου μετὰ τῶν Ἰουδαίων περὶ καθαρισμοῦ. 26 καὶ ἦλθον of John with [some] Jews about purification. And they came πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ὁ ραββί, ὃς ἦν μετὰ to John and said to him, Rabbi, he who was with σου πέραν τοῦ Ἰορδάνου, ᾧ σὺ μαρτυρήκας, ἶδε οὗτος thee beyond the Jordan, to whom thou hast borne witness, behold he βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη baptizes, and all come to him. 27 Ἀνswered ὁ Ἰωάννης καὶ εἶπεν. Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν Ἰohn and said, Ἰs 'able a man to receive nothing ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς unless it be given to him from the heaven. 28 Ye yourselves μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι to me bear witness that I said, Ἀm 'not I the Christ, but that ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην, sent I 'am before him. He that has the bride φησιν, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ bridegroom 'is; but the friend of the bridegroom, who stands and ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· hears him, with joy rejoices because of the voice of the bridegroom, αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 ἐκεῖνον δὲ this then 'joy 'my is fulfilled. 30 Him 'it 'behoves αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω to increase, but me to decrease. He who from above comes, above πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ all is. He who is from the earth from the earth is, and ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἑπάνω from the earth speaks. He who from the heaven comes above πάντων ἐστίν, 32 καὶ ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο· all is, and what he has seen and heard this μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ he testifies; and his testimony no one receives. He that λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς has received his testimony has set to his seal that God 'true ἐστίν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ 'is; for he whom 'sent 'God the words of God λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεός τὸ πνεῦμα. 35 ὁ speaks; for not by measure 'gives 'God the Spirit. The πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ Father loves the Son, and all things has given into his hand, τοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ He that believes on the Son has life eternal; and he that

ο Ἰωάννης Tr.

TrA.

πάντων ἐστίν T.

c — δὲ and T

P — ὁ τ[TrA].

v εἶπαν TrA.

z — καὶ [L] TrA.

a — τοῦτο T.

q Ἰωάννου Tr.

w ῥαββεί T.

a — τοῦτο T.

b — ὁ θεός (read he gives) [L] TrA.

r Ἰουδαίου a Jew GLTTrAW.

x Ἐγὼ οὐκ εἰμὶ I.

y — ἐπάνω

z — καὶ [L] TrA.

z ἦλθον

y — ἐπάνω

z — καὶ [L] TrA.

z — καὶ [L] TrA.

ἀπειθῶν τῷ υἱῷ· οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
 is not subject to the Son shall not see life, but the wrath of God
 μένει ἐπ' αὐτόν.
 abides on him.

4 Ὡς οὖν ἔγνω ὁ κύριος¹ ὅτι ἤκουσαν οἱ Φαρισαῖοι,
 When therefore² knew³ the⁴ Lord that⁵ heard⁶ the⁷ Pharisees,

ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-
 that Jesus more disciples makes and baptizes than John
 νης·⁸ 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ
 (although indeed Jesus himself was not baptizing but

μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν
 his disciples), he left Judæa, and went away again

εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς
 into Galilee. And it was necessary for him to pass through

Ἑσβαρίαν.⁹ 5 ἔρχεται οὖν εἰς πόλιν τῆς Ἑσβαρίας¹⁰ λεγο-
 Samaria. He comes therefore to a city of Samaria call-

μένην Συχάρ,¹¹ πλησίον τοῦ χωρίου ᾧ¹² ἔδωκεν Ἰακώβ
 ed Sychar, near the land which gave Jacob

Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.
 to Joseph his son. Now was there fountain Jacob's;

ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως
 Jesus therefore, being wearied from the journey, sat thus

ἐπὶ τῇ πηγῇ. ὥρα ἦν ἰωσεί¹³ ἕκτη. 7 Ἐρχεται γυνή
 at the fountain. [The] hour was about [the] sixth. Comes a woman

ἐκ τῆς Ἑσβαρίας¹⁴ ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,
 out of Samaria to draw water. Says to her Jesus,

Δός μοι¹⁵ πιεῖν.¹⁶ 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς
 Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει ὁ οὖν αὐτῷ
 the city, that provisions they might buy. Says therefore to him

ἡ γυνὴ ἡ Ἑσβαρίτις,¹⁷ Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ
 the woman the Samaritan, How thou a Jew being from me

ἡπιεῖς¹⁸ αἰτεῖς; οὐσης γυναικὸς Ἑσβαρίτιδος;¹⁹ 10 οὐ γὰρ
 dost drink, being a woman Samaritan? For no

συγχεῶνται Ἰουδαῖοι Ἑσβαρίταις.²⁰ 10 Ἀπεκρίθη Ἰησοῦς
 have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς
 and said to her, If thou hadst known the gift of God, and who

ἐστίν ὁ λέγων σοι, Δός μοι²¹ πιεῖν,²² σὺ ἂν ᾔτησας
 it is that says to thee, Give me to drink, thou wouldst have asked

αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζωῆς. 11 λέγει αὐτῇ ἡ
 him, and he would have given to thee water of living. Says to him the

γυνή,²³ Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστίν
 woman, Sir, nothing to draw with thou hast, and the well is

βαθύ· πόθεν ὁ οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μεῖζων εἶ
 deep; whence then hast thou the water of living? Art thou greater

τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
 than our father Jacob, who gave us the well, and himself

ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρόματα αὐτοῦ;²⁴
 of it drank, and his sons and his cattle?

13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ
 Answered Jesus and said to her, Everyone that drinks of

ἰὸς τοῦ Ἰησοῦς καὶ ἔσται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
 who drinks of this water shall see life, but the wrath of God

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judæa, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

¹ Ἰησοῦς Jesus T. ² Ἰωάννης Tr. ³ Σαμαρίας T. ⁴ Συχάρ E. ⁵ οὐ GL. ⁶ ὡς
 LITRAW. ⁷ πειν TT.A. ⁸ οὖν T. ⁹ Σαμαρίτις T. ¹⁰ πίν L; πειν TT.A. ¹¹ γυναικὸς
 Σαμαρείτιδος (Σαμαρίτιδος T) οὐσης LITRA. ¹² οὐ γὰρ συγχεῶνται Ἰουδαῖοι Σαμαρείταις T.
¹³ [τῇ γυνῇ] A. ¹⁴ — ὁ GLITRAW.

shall thirst again: 11· but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came

τοῦ ὕδατος· τοῦτον διψήσει πάλιν· 14 ὁ δ' ἂν πίῃ ἐκ τοῦ
this water will thirst again; but whoever may drink of the
ὑδατος ὃς ἐγὼ δώσω αὐτῷ· οὐ μὴ διψήσῃ· εἰς τὸν αἰῶνα·
water which I will give him in no wise shall thirst for ever,
ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ· γενήσεται ἐν αὐτῷ πηγή
but the water which I will give to him shall become in him a fountain
ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον. 15 λέγει πρὸς αὐτὸν
of water springing up into life eternal. 15 Says to him
ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ
the woman, Sir, give me this water, that I may not thirst
μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 λέγει αὐτῇ ὁ Ἰησοῦς,¹
nor come here to draw. 16 Says to her Jesus,
ῥαγε, φώνησον τὸν ἄνδρα σου· καὶ ἐλθέ ἐνθάδε. 17 ἀπε-
Go, call thy husband and come here. 17 An-
κρίθη ἡ γυνή καὶ εἶπεν· Ὁκ· ἔχω ἄνδρα. λέγει αὐτῇ ὁ
answered the woman and said, I have not a husband. 18 Says to her
Ἰησοῦς, Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω· 18 πέντε
Jesus, Well didst thou say, A husband I have not; 18 five
γὰρ ἄνδρας ἔσχες. καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου
for husbands thou hast had, and now he whom thou hast is not thy
ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. 19 λέγει αὐτῷ ἡ γυνή,
husband: this truly thou hast spoken. 19 Says to her the woman,
Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
Sir, I perceive that a prophet art thou. Our fathers in
τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱε-
this mountain worshipped, and ye say that in Je-
ροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 λέγει
rusalem is, the place where it is necessary to worship. 21 Says
αὐτῇ ὁ Ἰησοῦς, Ὡραί, πίστευσόν μοι· ὅτι ἔρχεται ὥρα ὅτε
to her Jesus, Woman, believe me, that is coming an hour when
οὔτε ἐν τῷ ὄρει· οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε
neither in this mountain nor in Jerusalem shall ye worship
τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσ-
the Father. 22 Ye worship what ye know not: we wor-
κυνούμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
ship what we know; for salvation of the Jews is.
23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-
But is coming an hour and now is, when the true wor-
κυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·
shippers will worship the Father in spirit and truth;
καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν.
for also the Father such seeks who worship him.
24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν· ἐν
A spirit God [is], and they that worship him, in
πνεύματι καὶ ἀληθείᾳ· δεῖ προσκυνεῖν. 25 λέγει αὐτῷ ἡ
spirit and truth must worship. 25 Says to him the
γυνή, Οἶδα ὅτι μεσσίας ἔρχεται. ὁ λεγόμενος χριστός· ὅταν
woman, I know that Messiah is coming, who is called Christ; when
ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα. 26 λέγει αὐτῇ ὁ Ἰη-
comes he will tell us all things. 26 Says to her Je-
σοῦς, Ἐγὼ εἰμὶ, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ
sus, I am [The], who am speaking to thee. And upon this

* [οὐ μὴ διψήσῃ ... ὃ δώσω αὐτῷ] L. * διψήσῃ LTTA. † + ἐγὼ I T. ‡ ἔρχομαι Tr; δειρῶμαι TA. * — ὁ LT[Tr]A. * — Ἰησοῦς (read he says) [L][Tr]A. b σου τὸν ἄνδρα A. c + αὐτῷ to him [L]A. d ἄνδρα οὐκ ἔχω T. e εἶπες T. f τῷ ὄρει τούτῳ GI.TT.A.W. g προσκυνεῖν δεῖ LTTA.W. h γύναι, πίστευέ μοι L; Πίστευέ μοι, γύναι TTrA. i ἀλλὰ LTTrA.W. k — αὐτόν. T. l προσκυνεῖν δεῖ T. m ἅπαντα TT:A.

ἦλθον¹ οἱ μαθηταὶ αὐτοῦ, καὶ ὁθαύμασαν² ὅτι μετὰ γυναῖκός
came his disciples, and wondered that with a woman
ἐλάλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ τί λα-
he was speaking; no one however said, What seekest thou? or, Why
λῃς μετ' αὐτῆς;
thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς
Left then her waterpot the woman and went away into
τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἄνθρω-
the city, and says to the men, Come, see a man
πον ὃς εἶπεν μοι πάντα ῥῶσα³ ἐποίησα· μήτι οὗτός ἐστιν
who told me all things whatsoever I did: perchance this is
ὁ χριστός; 30 Ἐξῆλθον οὖν⁴ ἐκ τῆς πόλεως, καὶ ἦρ-
the Christ! They went forth therefore out of the city, and came
χοντο πρὸς αὐτόν.
unto him.

31 Ἐν δὲ⁵ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέ-
But in the meantime were asking him the disciples, say-
γοντες, Ῥαββί,⁶ φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσιν
ing, Rabbi, eat. But he said to them, I meat
ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον οὖν⁷ οἱ μαθη-
have to eat which ye know not. Said therefore the disci-
ται πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;
ples to one another, Anyone did bring him [anything] to eat?

34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρωμά ἐστιν ἵνα ποιῶ⁸ τὸ
Says to them Jesus, My meat is that I should do the
θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.
will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἐτι ἑτεράμηνόν⁹ ἐστιν καὶ ὁ θερισμός
Not ye say, that yet four months it is and the harvest
ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ
comes? Behold, I say to you, Lift up your eyes and
θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμόν ἤδη.¹⁰
see the fields, for white they are to harvest already.

36 καὶ¹¹ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν
And he that reaps a reward receives, and gathers fruit
εἰς ζωὴν αἰώνιον· ἵνα καὶ¹² ὁ σπείρων ὁμοῦ χαίρῃ
unto life eternal, that both he that sows together may rejoice
καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὅ¹³ ἀλη-
and he that reaps. For in this the saying is true,
θινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.
That one it is who sows, and another who reaps.

38 ἐγὼ ἀπέστειλα¹⁴ ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·
I sent you to reap on which not ye have laboured;
ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-
others have laboured, and ye into their labour have en-
θατε.
tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν
But out of that city many believed on him
τῶν Σαμαρειτῶν,¹⁵ διὰ τὸν λόγον τῆς γυναῖκός μαρ-
of the Samaritans, because of the word of the woman tes-

his disciples, and mar-
velled that he talked
with the woman: yet
no man said, What
seekest thou? or, Why
talkest thou with her?

28 The woman then
left her waterpot, and
went her way into the
city, and saith to the
men, 29 Come, see a
man, which told me all
things that ever I did:
is not this the Christ?
30 Then they went out
of the city, and came
unto him.

31 In the mean while
his disciples prayed
him, saying, Master,
eat. 32 But he said
unto them, I have meat
to eat that ye know
not of. 33 Therefore
said the disciples one
to another, Hath any
man brought him ought
to eat? 34 Jesus saith
unto them, My meat is
to do the will of him
that sent me, and to
finish his work. 35 Say
not ye, There are yet
four months, and then
cometh harvest? be-
hold, I say unto you,
Lift up your eyes, and
look on the fields; for
they are white already
to harvest. 36 And he
that reapeth receiveth
wages, and gathereth
fruit unto life eternal:
that both he that sow-
eth and he that reap-
eth may rejoice to-
gether. 37 And here is
that saying true, One
soweth, and another
reapeth. 38 I sent you
to reap that whereon
ye bestowed no labour:
other men laboured,
and ye are entered into
their labours.

39 And many of the
Samaritans of that
city believed on him
for the saying of the
woman, which testi-

¹ ἦλθον Ttr. ² ὁθαύμαζον were wondering GLTTAW. ³ ῥᾶ which T. ⁴ + [καὶ] and L.
⁵ — οὖν GLTTAW. ⁶ — δὲ but [L]TtrA. ⁷ — οὖν W. ⁸ ποιῶ LTrA.
⁹ τετράμηνός GLTTAW. ¹⁰ ἤδη (read already he that reaps) T. ¹¹ — καὶ G[L]TtrA.
¹² — καὶ T[α]. ¹³ — ὁ TTr[α]. ¹⁴ ἀπέσταλκα have sent T. ¹⁵ Σαμαριτῶν T.

fed, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

τυρούσης, "Οτι εἶπέν μοι πάντα ὅσα" ἐποίησα. 40 Ὡς
tifying, He told me all things whatsoever I did. When
οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν
therefore came to him the Samaritans, they asked him
μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ
to abide with them, and he abode there two days. And
πολλῶ· πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. 42 τῇ τε
many more believed because of his word; and to the
γυναικὶ ἔλεγον, ἡ "Οτι" οὐκέτι διὰ τὴν σὴν λαλίαν πισ-
woman they said, No longer because of thy saying we
τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν
believe, for ourselves have heard, and we know that this is
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.
truly the Saviour of the world, the Christ.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-
But after the two days he went forth thence, and went
θεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτυρή-
away into Galilee; for himself Jesus testified,
σεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
that a prophet in his own country honour has not.
45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν
When therefore he came into Galilee received him
οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱε-
the Galileans, all things having seen which he did in Je-
ροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
rusalem during the feast, for they also went to the
ἑορτήν.
feast.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς
Came therefore Jesus again to Cana
Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις
of Galilee, where he made the water wine. And there was a certain
βασιλικός, οὗ ὁ υἱὸς ἰσθῆναι ἐν Καπερναούμ. 47 οὗτος
courtier, whose son was sick in Capernaum. He
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-
having heard that Jesus had come out of Judaea into Galilee,
λαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα κατα-
went to him, and asked him that he would
βῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν.
come down and heal his son; for he was about to die.

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ
Said therefore Jesus to him, Unless signs and
τέρατα ἴδῃτε οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτόν ὁ
wonders ye see in no wise will ye believe. Says to him the
βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
courtier, Sir, come down before dies my little child.
50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ
Says to him Jesus, Go, thy son lives. And
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ Ἰησοῦς,
believed the man the word which said to him Jesus,
καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐ-
and went away. But already as he was going down his bondmen

^f ἃ which TTrA. ^g Σαμαρεῖται T. ^h [ὅτι] L. ⁱ — ὁ χριστός LTrA. ^k — καὶ ἀπῆλθεν [L]TrA. ^l — ὁ GLTrAW. ^m ὡς T. ⁿ ὅσα whatsoever LTrA. ^o — ὁ Ἰησοῦς (read) he came GLTrAW. ^p + ὁ Ἰησοῦς Jesus w. ^q Ἦν δέ T. ^r Καπερναούμ LTrAW. ^s — αὐτόν [L]TrA. ^t — καὶ [L]TrJA. ^v ὃν LTrA. ^w + ὁ LTrAW. ^x — αὐτοῦ (read the bondmen) T.

τοῦ¹ Ἀπὸντησαν¹ αὐτῷ, ^{met} καὶ ἀπήγγειλαν² ἄλγοντες,³ "Ὅτι
 ὁ παῖς⁴ σου⁵ ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν⁶
 Thy child lives. He inquired therefore from them the hour
 ἐν ᾗ⁷ κυψότερον ἔσχεν. ⁸καὶ εἶπον⁹ αὐτῷ, "Ὅτι ¹⁰χθές¹¹
 in which ¹²better ¹³he ¹⁴got. And they said to him, Yesterday
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἐγνώ¹⁵
 [at the] ¹⁶hour ¹⁷seventh left him the fever. ¹⁸Knew
 οὖν ὁ πατήρ ὅτι ¹⁹ἐν²⁰ ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν²¹
²²therefore ²³the ²⁴father that [it was] at that hour in which ²⁵said
 αὐτῷ ὁ Ἰησοῦς, ²⁶ὅτι²⁷ ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτός²⁸
²⁹to ³⁰him ³¹Jesus, ³²Thy son lives. And he ³³believed ³⁴himself
 καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο ³⁵πάλιν ³⁶δεύτερον ³⁷σημεῖον
 and his ³⁸house ³⁹whole. This again a second sign
 ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-
 did ⁴⁰Jesus, having come out of Judaea into Ga-
 λιλαιαν.

lilee.

5 Μετὰ ταῦτα ἦν¹ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη² κ'ο³
 After these things was a feast of the Jews, and ⁴went ⁵up
 Ἰησοῦς εἰς Ἱερουσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱερουσαλῦμοις
 Jesus to Jerusalem. And there is in Jerusalem
 ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη⁴ "Εβροῖστι⁵
 at the sheepgate a pool, which [is] called in Hebrew
⁶Βηθεσδά,⁷ πέντε στοάς ἔχουσα. 3 ἐν ταύταις κατέκειτο
 Bethesda, five porches having. In these were lying
 πλῆθος⁸ ⁹πολύ¹⁰ τῶν ἀσθενούντων, τυφλῶν, χωλῶν,
 a ¹¹multitude ¹²great of those who were sick, blind, lame,
 ξηρῶν, ¹³ἐκδεχομένων¹⁴ τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος
 withered, awaiting the of the water moving. ⁵An angel
 γὰρ⁶ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά-
 for from time to time descended in the pool, and agi-
 ρασσεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν
 tated the water. He who therefore first entered after the agitation
 τοῦ ὕδατος, ὑγιὲς ἐγίνετο, ⁷ᾧ δὲ ᾗποτε⁸ κατείχετο νοσήματι.⁹
 of the water, ¹⁰well ¹¹became, whatever ¹²he was ¹³held ¹⁴by ¹⁵disease.
 5 Ἦν δὲ τις ἀνθρώπος ἐκεῖ ¹⁶τριακονταοκτὼ¹⁷ ἔτη ἔχων ἐν
 But ¹⁸was ¹⁹a certain ²⁰man there ²¹thirty ²²eight ²³years ²⁴being in
 τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ
 infirmity. ⁷Him ⁸seeing ⁹Jesus lying, and
 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις
 knowing that a long ¹⁰already ¹¹time he has been, says to him, Desirest thou
 ὑγιὲς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀν-
 well to become? ⁸Answered ⁹him ¹⁰the ¹¹infirm ¹²man, Sir,
 θρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ ¹³βάλῃ¹⁴
 man I have not, that when ¹⁵has ¹⁶been ¹⁷agitated ¹⁸the ¹⁹water he may put
 με εἰς τὴν κολυμβήθραν²⁰ ἐν. ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρό²¹
 me into the pool; but while ²²am ²³coming ²⁴I another before
 ἐμοῦ καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς, ²⁵Ἐγείρα²⁶, ²⁷ἄρον²⁸
 me descends. ²⁹Says ³⁰to ³¹him ³²Jesus, ³³Arise, ³⁴take up

told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

V. After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in Hebrew Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed,

¹ ὑπὸντησαν LITRA.

² καὶ ἡγγειλαν T; [καὶ ἀπήγγειλαν] TRA.

³ αὐτοῦ (read that his child lives) LITRA. ⁴ τὴν ὥραν παρ' αὐτῶν LITRA.

⁵ εἶπον they said TTRA. ⁶ ἐχθές LITRAW. ⁷ — ἐν T[TR]. ⁸ — ὅτι LITRA.

⁹ Tr[A]. ¹⁰ + ἡ the (feast) T. ¹¹ — ὁ LITRAW. ¹² τὸ λεγόμενον T.

¹³ Bηθζαθά Be: h-
 zatha T. ¹⁴ — πολλὸν [L]ITRA. ¹⁵ — ἐκδεχομένων to end of verse 4 [G]ITRA. ¹⁶ P + [κυρίως]

of [the] Lord L. ¹⁷ οἰψόητοῦ L. ¹⁸ τριάκοντα καὶ (— καὶ [L]TR) ὀκτὼ LITRAW. ¹⁹ + αὐ-

τοῦ his (infirmity) [L]ITRA. ²⁰ βάλῃ GLITRAW. ²¹ Ἐγείρε LITRAW. ²² — + [καὶ] and L.

²³ — λέγοντες T. ²⁴ εἶπον οὖν there-

²⁵ + δὲ now (this)

²⁶ Bηθζαθά Be: h-

²⁷ zatha T. ²⁸ — πολλὸν [L]ITRA. ²⁹ — ἐκδεχομένων to end of verse 4 [G]ITRA. ³⁰ P + [κυρίως]

of [the] Lord L. ³¹ οἰψόητοῦ L. ³² τριάκοντα καὶ (— καὶ [L]TR) ὀκτὼ LITRAW. ³³ + αὐ-

τοῦ his (infirmity) [L]ITRA. ³⁴ βάλῃ GLITRAW. ³⁵ Ἐγείρε LITRAW. ³⁶ — + [καὶ] and L.

and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and

τὸν κράββατόν σου, καὶ περιπάτει. 9 Καὶ γαίμως ἐγένετο
thy bed, and walk. And immediately became
ὕγις ὁ ἄνθρωπος, καὶ ἤρην τὸν κράββατον αὐτοῦ, καὶ
well the man, and took up his bed, and
περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλεγον
walked; and it was sabbath on that day. Said
οὖν οἱ Ἰουδαῖοι τῷ τεθεραπεμένῳ, Σάββατόν ἐστιν
therefore the Jews to him who had been healed, Sabbath it is,
οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον. 11 Ἀπεκρίθη
it is not lawful for thee to take up the bed. He answered
αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν
them, He who made me well, he to me said, Take up
κράββατόν σου καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν,
thy bed and walk. They asked therefore him,
Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν
Who is the man who said to thee, Take up
σου καὶ περιπάτει; 13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν
thy and walk? But he who had been healed knew not who it is,
ὁ γὰρ Ἰησοῦς ἐξένηυσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ
for Jesus had moved away, a crowd being in the place. After
ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, αἱ εἶπεν αὐτῷ,
these things finds him Jesus in the temple, and said to him,
Ἴδε ὕγις γέγονας· μήκέτι ἀμάρτανε, ἵνα μὴ χειρόν
Behold, well thou hast become: no more sin, that not worse
ᾤ σοι γένηται. 15 Ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγει-
something to thee happens. Went away the man and told
λεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν
the Jews that Jesus it is who made him
ὕγι. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι,
well. And because of this persecuted Jesus the Jews,
καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαβ-
and sought him to kill, because these things he did on a sab-
βάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου
bath. But Jesus answered them, My Father
ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τοῦτο οὖν
until now works, and I work. Because of this therefore
μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον
the more sought him the Jews to kill, because not only
ἔλυνε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν
did he break the sabbath, but also Father his own called
θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. 19 ἀπεκρίνατο οὖν ὁ
God, equal himself making to God. Answered therefore
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
Jesus and said to them, Verily verily I say to you, is able
ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἢ ἂν μὴ τι βλέπῃ
the Son to do from himself nothing, unless anything he may see
τὸν πατέρα ποιοῦντα· ὃ γὰρ ᾧ ἐκεῖνος ποιῇ, ταῦτα καὶ
the Father doing: for whatever he does, these things also
ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ
the Son in like manner does. For the Father loves the Son, and

* κράββατον LTTAW.

γ — εὐθὺς T.

* + καὶ and [L]T[Tr]A.

* + σου (read thy

bed) L.

b + ὅς δὲ who however LTr.

c — οὖν [L]T[Tr]A.

d — τὸν κράββατον

σου T[Tr]A.

e κράββατόν σου was impotent T.

f σοὶ τι GLTTAW.

h + [καὶ] and L.

i εἶπεν T.

k οἱ Ἰουδαῖοι τὸν Ἰησοῦν LTTA.

l — καὶ ἐζήτουν αὐτόν

ἀποκτεῖναι G[L]T[Tr]A.

m — Ἰησοῦς (read he answered) T.

n — οὖν T.

o ἔλεγεν T.

p ἂν T.

q [ἂν] Tr.

r ποιεῖ ὁμοίως T.

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης
 After these things ²went away ¹Jesus over the sea
 τῆς Γαλιλαίας τῆς Τιβεριάδος· 2 ²καὶ ἠκολούθει¹ αὐτῷ ὄχλος
 of Galilee (of Tiberias), and ²followed ¹him ³a crowd
 πολὺς, ὅτι ¹ἑώραν² αὐτοῦ¹ τὰ σημεῖα ἃ ἐποίει ἐπὶ
²great, because they saw of him the signs, which he wrought upon
 τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος ²ὃ¹ Ἰησοῦς,
 those who were sick. And ²went up into the ¹mountain ¹Jesus,
 καὶ ἐκεῖ ¹ἐκάθητο² μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς
 and there sat with his disciples; and ²was ¹near
 τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν ²ὃ¹ Ἰη-
 the ²passover, the feast of the Jews. ³Having ¹lifted up ²then ¹Je-
 σοῦς τοὺς ὀφθαλμούς,² καὶ θεασάμενος ὅτι πολὺς ὄχλος
 sus [his] eyes, and having seen that a great crowd
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς ²τὸν¹ Φίλιππον, Πόθεν
 is coming to him, he says to Philip, Whence
 ἂγοράσωμεν² ἄρτους ἵνα φάγωσιν οὗτοι; 6 Τοῦτο δὲ ἔλεγεν
 shall we buy loaves that ²may eat ¹these? But this he said
 πειράζων αὐτόν· αὐτὸς γάρ ᾔδει τί ἐμελλεν ποιεῖν. 7 ἀπε-
 trying him, for he knew what he was about to do. An-
 κριθῆ² αὐτῷ¹ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ
 swered him Philip, ²For two ¹hundred ²denarii ¹loaves ²not
 ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος ²αὐτῶν¹ βραχύ τι² λάβῃ.
¹are sufficient for them that each of them some little may receive.
 8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς
 Says to him one of his disciples, Andrew the brother
 Σίμωνος Πέτρου, 9 Ἔστιν παιδάριον ἔν² ὧδε, ²ὃ¹ ἔχει πέντε
 of Simon Peter, ²Is ¹little ²boy ¹a here, who has five
 ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς
²loaves ¹barley and two small fishes; but ²these ¹what ²are for
 τοσούτους; 10 Εἶπεν ¹δὲ² ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους
 so many? And ²said ¹Jesus, Make the men
 ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ²ἀνέπεσον¹
 to recline. Now ²was ¹grass ²much in the place: reclined
 οὖν οἱ ἄνδρες τὸν ἀριθμὸν ἰῶσε² πεντακισχίλιοι. 11 ἔλαβεν
 therefore the men, the number about five thousand. ²Took
²δὲ¹ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ ²εὐχαριστήσας διέδωκεν¹ τοῖς
 and ²the ¹loaves ²Jesus, and having given thanks distributed to the
 μαθηταῖς, οἱ δὲ μαθηταὶ² τοῖς ἀνακειμένοις· ὁμοίως καὶ
 disciples, and the disciples to those reclining; and in like manner
 ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐνεπλήσθησαν
 of the small fishes as much as they wished. And when they were filled
 λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα
 he says to his disciples, Gather together the ²over and ¹above
 κλάσματα, ἵνα μή τι ἀπόληται. 13 Συνήγαγον οὖν
 fragments, that nothing may be lost. They gathered together therefore
 καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε
 and filled twelve hand-baskets of fragments from the five
 ἄρτων τῶν κριθίνων ἃ ²ἐπερίσσευσεν¹ τοῖς βεβρω-
²loaves ¹barley which were over and above to those who had

VI. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then

¹ ἠκολούθει δὲ LITrA. ² ἑώραν LITrA. ³ — αὐτοῦ GLTTAW. ⁴ — ὁ JTTA.
⁵ ἐκαθέζετο τ. ⁶ τοὺς ὀφθαλμούς ὁ Ἰησοῦς LITrAW. ⁷ — τὸν LITrA. ⁸ ἀγοράσωμεν
 should we buy LITrAW. ⁹ ἀποκρίνεται answers τ. ¹⁰ d + ὁ τ. ¹¹ — αὐτῶν LITrA.
¹² — τι (read a little) [L]Tr[A]. ¹³ — ἐν (read παιδ. a little boy) [L]Tr[A]. ¹⁴ δὲ LITrAW
¹⁵ — δὲ and [L]TrA. ¹⁶ ἀνέπεσαν LITrA. ¹⁷ ὡς TrA. ¹⁸ οὖν therefore (took) LITrA.
¹⁹ εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed τ. ²⁰ — τοῖς μαθηταῖς, οἱ δὲ μαθη-
 ται LITrA. ²¹ ἐπερίσσευσαν LITrA.

those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

κόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες δ' ἐποίησεν σημεῖον ἑαυτοῦ. ἡ γὰρ ἰστορία, ἡ λέγουσιν, "ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον." 15 Ἰησοῦς οὖν γινώσκων ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them. It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἦδη ἐγεγονέη, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἡ γὰρ θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. 19 ἔλθοντες οὖν ὡς ἑξήκοντα ἢ ἑβδομήκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μὴ φοβεῖσθε. 21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστῆκώς πέραν τῆς θαλάσσης, εἰδὼν ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ᾗ ἐκείνοι εἰσὶν ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἄλλα δὲ ἦλθον πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸ ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ.

9 — ὁ Ἰησοῦς (read he had done) TTR. — εἰς τὸν κόσμον ἐρχόμενος T. — αὐτὸν (read [him]) LITRA. — φεύγει escapes T. — τὸ (read a ship) TTR. — Καπερναοὺμ LITRA. — κατέλαβεν δὲ αὐτοὺς ἡ σκοτία and darkness overtook them T. — οὐπω not yet LITRA. — Ἰησοῦς πρὸς αὐτοὺς T. — διεγείρετο TTR. — ὡσεὶ L. — στάδια T. — ἑκοσι πέντε LITRA. — ἐγένετο τὸ πλοῖον LITRA. — τὴν γῆν T. — εἶδον saw LITRA. — ἐκεῖνος εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ GLITRA. — πλοῖον ship GLITRA. — δὲ but TTR[A]. — ἦλθον T. — πλοῖα ships L. — καὶ GLITRA. — πλοῖα small ships LITRA. — Καπερναοὺμ LITRA.

ναούμ,¹ ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν
naum, seeking Jesus. And having found him
πέραν τῆς θαλάσσης, εἶπον αὐτῷ, ῥαββί,² πότε ὦδε
the other side of the sea, they said to him, Rabbi, when here
γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν
hast thou come? 26 Answered them Jesus and said, Verily
ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'
verily I say to you, Ye seek me, not because ye saw signs, but
ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε
because ye ate of the loaves and were satisfied. 27 Work
μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν
not [for] the food which perishes, but [for] the food which
τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
which abides unto life eternal, which the Son of man
ὑμῖν δώσει.³ τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.
to you will give; for him the Father sealed, [even] God.
28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν,⁴ ἵνα ἐργαζώμεθα
They said therefore to him, What do we, that we may work
τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,
the works of God? 29 Answered Jesus and said to them,
Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε⁵ εἰς ὃν
This is the work of God, that ye should believe on him whom
ἀπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς
sent he. They said therefore to him, What then doest
σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;
thou sign, that we may see and may believe thee? what dost thou work?
31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
Our fathers the manna ate in the wilderness, as
ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
it is written, Bread out of the heaven he gave them
φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
to eat. 32 Said therefore to them Jesus, Verily verily I say
ὑμῖν, Οὐ Μωσῆς ἔδωκεν⁶ ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-
to you, Not Moses has given you the bread out of the hea-
νοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-
ven; but my Father gives you the bread out of the hea-
ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ
ven true. For the bread of God is he who
καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.
comes down out of the heaven, and life gives to the world.
34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν
They said therefore to him, Lord, always give to us
ἄρτον τοῦτον. 35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ
this bread. 35 Said and to them Jesus, I am the
ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με⁷ οὐ μὴ πεινάσῃ⁸
bread of life: he that comes to me in no wise may hunger,
καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ⁹ πώποτε. 36 ἀλλ'
and he that believes on me in no wise may thirst at any time. But
εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με¹⁰ καὶ οὐ πιστεύετε. 37 πᾶν
I said to you that also ye have seen me and believe not. All
ὃ δίδωσιν μοι ὁ πατήρ πρὸς ἐμέ ἥξει¹¹ καὶ τὸν ἐρχό-
that gives me the Father to me shall come, and him that comes

for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh

1 ῥαββί T. 2 δίδωσιν ὑμῖν gives to you T. 3 ποιῶμεν should we do EQLTAW.
4 — ὁ T. 5 πιστεύετε TTA. 6 Μωσῆς LTTAW. 7 ἔδωκεν gave LTA. 8 ὁ T.
9 οὐν therefore T; — ἐξ [L]TA. 10 ἐμὲ TTA. 11 πεινάσει shall hunger L. 12 διψήσει
shall thirst LTTA. 13 ἀ — με [L]T.

to me I will in no wise east out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your Fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may

μενον προς εμε^ε ου·μη^ε εκβαλω^ε εξω· 38 οτι καταβέβηκα^ε εκ^ε του ουρανου, ουχ^ε ινα^ε ποιω^ε το θελημα^ε το εμον^ε,·αλλα^ε το θελημα^ε του πέμψαντός^ε με. 39 τουτο·δε^ε εστιν^ε το θελημα^ε του πέμψαντός^ε με πατρός,^ε ινα^ε παν^ε ο δεδωκεν^ε will of the^ε who^ε sent^ε me^ε Father, that [of] all that he has given μοι, μη·απολίσω^ε εξ^ε αυτού,·αλλα^ε αναστήσω^ε αυτόν^ε εν^ε τῇ^ε εσχάτῃ^ε ἡμέρᾳ. 40 τουτο·^εδε^ε εστιν^ε το θελημα^ε του πέμψαντός^ε με, ινα^ε πας^ε ο θεωρων^ε τον υιον^ε και πιστευων^ε εις^ε αυτόν, εχῃ^ε ζωὴν^ε αιώνιον, και^ε αναστήσω^ε αυτόν^ε·^εεγω^ε τῇ^ε εσχάτῃ^ε ἡμέρᾳ. 41 Εγὼ γινωσκον^ε ουν^ε οι^ε Ιουδαιοι^ε περι^ε αυτού, οτι^ε ειπεν, Εγὼ^ε εἰμι^ε ο ἄρτος^ε ο καταβάς^ε εκ^ε του ουρανου. 42 και^ε ελεγον, Ουχ^ε ουτος·εστιν^ε Ιησους^ε ο υιός^ε Ιωσήφ, ος^ε ημεις^ε οιδαμεν^ε τον πατέρα^ε και^ε την μητέρα; πως^ε Ροδυν^ε λεγει^ε ουτος,·Οτι^ε εκ^ε του ουρανου^ε καταβέβηκα; 43 Απεκρίθη^ε ροδυν^ε·^εο^ε Ιησους^ε και^ε ειπεν^ε αυτοις, Μη·ρογγύζετε^ε μετ^ε·αλλήλων. 44 ουδεις^ε δυνатаι^ε·ελθειν^ε προς^ε με^ε·εαν·μη^ε ο πατήρ^ε ο πέμψας^ε με^ε ἐλκύσῃ^ε αυτόν,·και^ε ἐγω^ε αναστήσω^ε αυτόν^ε·τῇ^ε εσχάτῃ^ε ἡμέρᾳ. 45 εστιν^ε γεγραμμένον^ε εν^ε τοις προφηταις,·και^ε εσονται^ε πάντες διδακτοι^ε του^ε θεου^ε. Πας^ε ουν^ε ο ακούσας^ε παρὰ^ε του πατρός^ε και^ε μαθών,·ερχεται^ε προς^ε με^ε· 46 ουχ^ε οτι τον πατέρα^ε·τις^ε εώρακεν^ε,·ει·μη^ε ο ων^ε παρὰ^ε του θεου^ε, ουτος^ε εώρακεν^ε τον πατέρα^ε. 47 ἀμην^ε λέγω^ε υμῖν,·ο πιστευων^ε·εις^ε ἐμε^ε·εχει^ε ζωὴν^ε αιώνιον. 48 ἐγω^ε εἰμι^ε ο ἄρτος^ε τῆς ζωῆς. 49 οι·πατέρες·υμων^ε εφαγον^ε το μάννα^ε εν^ε τῇ ἐρήμῳ,·και^ε ἀπέθανον· 50 ουτος^ε εστιν^ε ο ἄρτος^ε ο εκ^ε του ουρανου^ε καταβαίνων,·ινα^ε τις^ε εξ^ε αυτού

^ε ἐμε^ε T. ^ε ἀπὸ from LTTra. ^ε ποιήσω T. ^ε — πατρός (read of him who sent) GLTTAW. ^ε — ἐν (read at the) TrA. ^ε γάρ for (this) GLTTAW. ^ε του πατρός μου of my father LTTra. ^ε [ἐγὼ] L. ^ε + ἐν in (the) LT. ^ε Οὐχὶ Tr. ^ε ροδυν now TTrA. ^ε — οὗτος (read λέγει says he) [L]TrA. ^ε — οὖν G[L]TTAW. ^ε — ο TTr. ^ε μετὰ Tr. ^ε ἐμε^ε TrA. ^ε καὶ γὰρ LTTra. ^ε + ἐν in (the) GLTTAW. ^ε — του GLTTAW. ^ε — οὖν GLTTAW. ^ε ἐμε^ε TTrw. ^ε εώρακεν τις LTTAW. ^ε θεόν God T. ^ε — εἰς ἐμε^ε T[TrA]. ^ε ἐν τῇ ἐρήμῳ το μάννα LTTra.

φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ
 may eat and not die. I am the ²bread ¹living, which
 ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ· ¹ἐκ τούτου
 out of the heaven came down: if anyone shall have eaten of this
 τοῦ ἄρτου ζήσεται¹ εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 bread he shall live for ever; and the bread also which I
 δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω¹ ὑπὲρ τῆς τοῦ
 will give, my flesh is, which I will give for the ²of ³the
 κόσμου ζωῆς. 52 Ἐμάχοντο οὖν ἑαυτοὶ ἀλλήλους οἱ Ἰου-
⁴world ¹life. Were contending therefore with one another the Jews
 δαῖτοι, λέγοντες, Πῶς δύναται ¹οὗτος ἡμῖν¹ δοῦναι τὴν
 saying, How is ²able ¹he ⁴us. ²to ³give
 σάρκα¹ φαγεῖν; 53 Εἶπεν οὖν. αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
¹flesh [²his] to eat? ²Said ²therefore ⁴to ³them ¹Jesus, Verily
 ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ
 verily I say to you, Unless ye shall have eaten the flesh of the Son
 τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
 of man and shall have drunk his blood, ye have not life
 ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
 in yourselves. He that eats my flesh, and drinks my
 τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ¹ ἀναστήσω αὐτὸν ²τῇ
 blood, has life eternal, and I will raise up him in the
 ἑσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σὰρξ μου ³ἀληθῶς¹ ἐστίν βρωσίς, καὶ
 last day; for my flesh truly is food, and
 τὸ αἷμά μου ³ἀληθῶς¹ ἐστίν πόσις. 56 ὁ τρώγων μου τὴν
 my blood truly is drink. He that eats my
 σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καγὼ ἐν αὐτῷ.
 flesh and drinks my blood, in me abides, and I in him.
 57 καθὼς ἀπέστειλεν με ὁ ζῶν πατήρ, καγὼ ζῶ διὰ
 As ²sent ¹me ³the ²living ²Father, and I live because of
 τὸν πατέρα· καὶ ὁ τρώγων με, κακεῖνος ²ζήσεται¹ δι'
 the Father, also he that eats me, he also shall live because of
 ἐμέ. 58 οὗτος ἐστίν ὁ ἄρτος ὁ ³ἐκ τοῦ¹ οὐρανοῦ καταβάς·
 me. This is the bread which out of the heaven came down.
 οὐ καθὼς ἔφαγον οἱ πατέρες ³ὑμῶν¹· ²τὸ μάννα¹, καὶ ἀπέθα-
 Not as ²ate ¹the ²fathers ²of ³you the manna, and died:
 νον· ὁ τρώγων τοῦτον τὸν ἄρτον ²ζήσεται¹ εἰς τὸν αἰῶνα.
 he that eats this bread shall live for ever.
 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.
 These things he said in [the] synagogue teaching in Capernaum.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,
 Many therefore ²having ³heard ¹of ²his ²disciples said,
 Σκληρὸς ἐστίν ³οὗτος ὁ λόγος¹· τίς δύναται αὐτοῦ ἀκοῦειν;
 Hard is this word; who is able, it to hear?
 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ
²Knowing ¹but ²Jesus in himself that murmur ²concerning
 τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμεῖς σκανδα-
²this ²his ²disciples said to them, ²This ²you ²does ²of-
 λίζει; 62 ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-
 fend? If then ye should see the Son of man ascend-
 βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
 ing up where he was before? The Spirit it is which

eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that

¹ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσει of my bread, he shall live T. ² ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν T. ³ — ἡν ἐγὼ δώσω LTTA. ⁴ οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. ⁵ ἡμῖν οὗτος T. ⁶ 1 + αὐτοῦ his L. ⁷ καγὼ LTTA. ⁸ + [ἐν] L. ⁹ ἀληθῆς (is) true LTTA. ¹⁰ ζήσει LTTA. ¹¹ ἐξ out of LTTA. ¹² — ὑμῶν LTTA. ¹³ — τὸ μάννα GTTA. ¹⁴ ζήσει TTA. ¹⁵ Καπερναούμ LTTA. ¹⁶ ὁ λόγος οὗτος LTTA.

quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα δὲ ἐγὼ quickens, the flesh profits nothing; the words which I speak to you, spirit are and life are; but there are of you some who believe not. For ²knew ³from [the] ²beginning ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ-πιστεύοντες, καὶ τίς ἐστιν ὁ ¹Jesus who they are who believe not, and who is he who παραδώσω αὐτόν. 65 καὶ ἔλεγεν, Διὰ-τοῦτο εἶρηκα ὑμῖν, shall deliver up him. And he said, Therefore have I said to you, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς ²με¹ ἐὰν-μὴ ³ᾧ δεδομένουσιν αὐτῷ ἐκ τοῦ-πατρὸς-μου. 66 Ἐκ-τούτου πολλοὶ ²to him from, my Father. From that [time] many ἀπῆλθον τῶν-μαθητῶν-αὐτοῦ¹ εἰς-τὰ-ὀπίσω, καὶ οὐκέτι μετ' ²went ²away ¹of ²his ²disciples back, and no more with αὐτοῦ περιεπάτουν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, him walked. ²Said ²therefore ¹Jesus to the twelve, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη ²οὖν¹ αὐτῷ ²Also ²ye ¹are ²wishing to go away? ²Answered ²therefore ²him Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς ¹Simon ²Peter, Lord, to whom shall we go? words of life αἰώνιου ἔχεις. 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ¹eternal thou hast; and we have believed and have known ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς¹ τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπε- that thou art the Christ the Son of God ²the ²living. An- κρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, ²swered them Jesus, ²Not ²I ²you ²the ²twelve ²did ²choose, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; 71 Ἐλεγεν-δὲ τὸν Ἰούδαν ¹and of you one a devil is? But he spoke of Judas Σίμωνος ²Ἰσκαριώτην¹ οὗτος-γὰρ ἡμελλεν¹ αὐτὸν παρα- Simon's [son], Iscariote, for he was about him. to de- δίδόναι, ¹εἷς ὢν¹ ἐκ τῶν δώδεκα. ¹live up, ²one ²being of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thy-

7 ²καὶ¹ ²περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα¹ ἐν τῇ Γαλι- And ²was ²walking ¹Jesus after these things in Gali- λαίᾳ· οὐ γὰρ ἠθέληεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ¹lee, ²not ²for ²he ²did desire in Judaea to walk, because ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν-δὲ ἐγγὺς ἡ ²were ²seeking ²him ²the ²Jews to kill. Now was near the ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν ¹feast of the Jews, the tabernacles. ²Said ²therefore ²to ²him οἱ-ἀδελφοὶ-αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰου- ¹his ²brethren, Remove hence, and go into Ju- δαίαν, ἵνα καὶ οἱ-μαθηταί-σου¹ θεωρήσωσιν¹ τὰ-ἔργα-σου¹ ἃ ¹dea, that also thy disciples may see thy works which ποιεῖς. 4 οὐδεὶς-γὰρ ²ἐν κρυπτῷ ²τι¹ ποιεῖ, καὶ ζητεῖ ¹thou doest; for no one in secret anything does, and seeks αὐτόν¹ ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον ²himself ²in ²public ²to ²be. If these things thou doest, manifest

* λαλάηκα have spoken LTTAW. γ ἀλλά Trw. ² ἐμὲ T. * — μου (read the Father) LTTA. ² + οὖν therefore T. ² + ἐκ [L]Tr[A]. ² τῶν μαθητῶν αὐτοῦ ἀπῆλθον LTTA. ² οὖν GLTTA. ² ὁ ἅγιος the holy [one] GLTTA. ² — τοῦ ζῶντος GLTTA. ² Ἰσκαριώτου (read son of Simon Iscariote) LTTA. ² ἡμελλεν LTTA. ² παραδίδόναι αὐτὸν LTTA. ² — ὢν LTTA. ² — καὶ T. ² μετὰ ταῦτα περιεπάτει ὁ ([δ] Tr) Ἰησοῦς LTTAW. ² θεωρήσουσιν shall see TTTA. ² σου τὰ ἔργα L. ² τι ἐν κρυπτῷ LTTA. ² αὐτὸ it L.

law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man

ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί ὑμεῖς ζητεῖτε ἀποκτείνειν; 20 Ἀπεκρίθη ὁ ὄχλος "καὶ εἶπεν," με δοὺς ζητεῖς ἀποκτείνειν; 21 Ἀπεκρίθη ὁ δαίμων ἡμῶν "τίς σε ζητεῖ ἀποκτείνειν; 22 ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργῳ ἐποίησα, καὶ πάντες ἠμυνώθητε. 23 διὰ τοῦτο ὁ Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 24 εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος, ὁ Μωσῆς, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; 25 κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. 26 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν; 27 καὶ ἰδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ χριστός; 28 ἀλλὰ τοῦτον οὐδαμὲν πόθεν ἐστίν. ὁ δὲ χριστός ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. 29 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, "Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. 30 ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ ἐπεστελεν. 31 Ἐζητοῦν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. 32 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, "Ὅτι ὁ χριστός ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος

α — καὶ εἶπεν LITTA. ο — ὁ TTA. ρ θαυμάζετε διὰ τοῦτο. (read ye wonder therefore.) GLTW; — διὰ τοῦτο, + ὁ T. q Μωϋσῆς LITTA. r Μωϋσέως LITTA. s [ἐν] L. t + ὁ T. v κρίνετε LTA. w Ἱεροσολυμιτῶν T. x — ἀληθῶς GLTTAW. y ἔρχεται he comes E. z — δὲ but GLTTAW. a ἀπέσταλκεν has sent T. b Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν LTA; πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T. c — Ὅτι LITTA. d μὴ LITTA. e — τούτων (read ὧν than [these] which) LITTA.

ἔπειουσεν"; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
did? ¹Heard ¹the ²Pharisees of the crowd murmuring

περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν ἑοὶ Φαρισαῖοι καὶ
³concerning ⁴him ⁵these ⁶things, and ⁷sent ⁸the ⁹Pharisees ¹⁰and
οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 εἶπεν
¹¹the ¹²chief ¹³priests ¹⁴officers, that they might take him. ¹⁵Said

οὖν αὐτοῖς· ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὑμῶν
¹⁶therefore ¹⁷to ¹⁸them ¹⁹Jesus, Yet ²⁰a little ²¹time ²²with ²³you
εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζήτησέτέ με καὶ
²⁴I am, and ²⁵I go ²⁶to ²⁷him who ²⁸sent ²⁹me. ³⁰Ye will seek me and
οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
³¹shall not find [me], and ³²where ³³am ³⁴I ³⁵ye are unable ³⁶to come.

35 Ἐπὶ οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος
³⁷Said ³⁸therefore ³⁹the ⁴⁰Jews among themselves, Where ⁴¹he

μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς
⁴²is about ⁴³to go ⁴⁴that ⁴⁵we ⁴⁶shall not find ⁴⁷him? ⁴⁸to

τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ
⁴⁹the dispersion among the ⁵⁰Greeks is he about ⁵¹to go, ⁵²and

διδάσκειν τοὺς Ἑλλήνας; 36 τίς ἐστιν οὗτος ὁ λόγος; ὃν
⁵³teach ⁵⁴the ⁵⁵Greeks? ⁵⁶What ⁵⁷is ⁵⁸this ⁵⁹word ⁶⁰which

εἶπεν, Ζήτησέτέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ
⁶¹he said, ⁶²Ye will seek ⁶³me, and ⁶⁴shall not find [me]; and ⁶⁵Where ⁶⁶am ⁶⁷I

ὑμεῖς οὐ δύνασθε ἐλθεῖν;
⁶⁸ye ⁶⁹are unable ⁷⁰to come?

37 Ἐν δὲ τῇ ἰσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει
⁷¹And in the ⁷²last ⁷³day ⁷⁴the ⁷⁵great of the feast ⁷⁶stood

ὁ Ἰησοῦς, καὶ ἔκραξεν· λέγων, Ἐάν τις διψᾷ, ἐρχέσθω
⁷⁷Jesus, and ⁷⁸cried, saying, ⁷⁹If ⁸⁰anyone ⁸¹thirst, let him come

πρὸς με· καὶ πινέτω· 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν
⁸²to ⁸³me and ⁸⁴drink, ⁸⁵He that believes ⁸⁶on ⁸⁷me, as ⁸⁸said

ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος
⁸⁹the scripture, ⁹⁰rivers out of ⁹¹his belly ⁹²shall flow ⁹³of ⁹⁴water

ζώντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελ-
⁹⁵living. ⁹⁶But this ⁹⁷he said concerning the ⁹⁸Spirit ⁹⁹which ¹⁰⁰were

λον· λαμβάνειν οἱ πιστεύοντες· εἰς αὐτόν· οὐπω γὰρ ἦν
¹⁰¹about ¹⁰²to ¹⁰³receive ¹⁰⁴those ¹⁰⁵believing ¹⁰⁶on ¹⁰⁷him; ¹⁰⁸for not yet ¹⁰⁹was

πνεῦμα ἁγίον· ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξάσθη.
¹¹⁰[the] ¹¹¹Spirit ¹¹²Holy, ¹¹³because ¹¹⁴Jesus ¹¹⁵not yet ¹¹⁶was glorified.

40 πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον
¹¹⁷Many therefore out of the ¹¹⁸crowd ¹¹⁹having heard ¹²⁰the ¹²¹word

ἔλεγον, Ὁυτός ἐστιν ἀληθῶς ὁ προφῆτης. 41 Ἄλλοι ἔλεγον,
¹²²said, ¹²³This ¹²⁴is ¹²⁵truly the prophet. ¹²⁶Others ¹²⁷said,

Οὗτός ἐστιν ὁ χριστός. Ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ
¹²⁸This ¹²⁹is the Christ. ¹³⁰Others ¹³¹and ¹³²said, ¹³³Then ¹³⁴out of

τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχὶ ἡ γραφή εἶπεν,
¹³⁵Galilee ¹³⁶the ¹³⁷Christ ¹³⁸comes? ¹³⁹Not ¹⁴⁰the ¹⁴¹scripture ¹⁴²said,

ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης
¹⁴³that out of the ¹⁴⁴seed ¹⁴⁵of David, and from ¹⁴⁶Bethlehem the village

ὅπου ἦν Δαβὶδ, ὁ χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἐν
¹⁴⁷where ¹⁴⁸was ¹⁴⁹David, the Christ ¹⁵⁰comes? ¹⁵¹A division therefore in

¹ποιεῖ does T. ²οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας LTrAw; ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι T. ³αὐτοῖς GLTrAw. ⁴χρόνον μικρὸν LTrA. ⁵+ με me LA. ⁶μέλλει οὗτος T. ⁷— ἡμεῖς (read εὐρή, we shall find) T. ⁸ὁ λόγος οὗτος LTrA. ⁹ἐκράξεν T. ¹⁰— πρὸς με T. ¹¹ἡμελλον T. ¹²πιστεύσαντες having believed LTrA. ¹³— ἅγιον LTrA. ¹⁴+ δεδομένον given L. ¹⁵— ὁ LTrAw. ¹⁶οὐπω LTrA. ¹⁷ἐκ τοῦ ὄχλου οὖν [some] out of the crowd therefore LTrA. ¹⁸τῶν λόγων τούτων these words (— τούτων w) LTrAw. ¹⁹+ [ὅτι] A. ²⁰+ [δὲ] and L. ²¹οἱ they LTrA. ²²— δὲ T. ²³οὐχ LTrA. ²⁴Δαυὶδ GW; Δαυεὶδ LTrA. ²⁵ἔρχεται ὁ χριστὸς LTrA. ²⁶ἐγένετο ἐν τῷ ὄχλῳ LTrA.

hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among

the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

τῷ ὄχλῳ ἐγένετο^h δι' αὐτόν. 44 τινες δὲ ἠθέλον ἐξ αὐτῶν
the crowd occurred because of him. But some desired of them
πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἠέββαλεν^h ἐπ' αὐτόν τὰς χεῖρας.
to take him, but no one laid on him hands.
45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρι-
Came therefore the officers to the chief priests and Phari-
σαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, ¹Διὰ τί¹ οὐκ ἠγάγετε αὐτόν;
sees, and said to them they, Why did ye not bring him?
46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε² οὕτως ἐλάλησεν²
Answered the officers, Never thus spoke
ἄνθρωπος ὥς οὗτος³ ὁ ἄνθρωπος. 47 Ἀπεκρίθησαν οὖν⁴
man as this man. Answered therefore
αὐτοὺς⁵ οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μὴ
the Pharisees, also ye have been deceived?
τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν
Any one of the rulers has believed on him, or of the
Φαρισαίων; 49 Ἄλλ⁶ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
But this crowd, which knows not the
νόμον⁷ ἐπικατάρτοι⁸ εἰσιν. 50 Λέγει Νικόδημος πρὸς αὐτούς,
law, accursed are. Says Nicodemus to them,
ὅ ἐλθὼν νυκτὸς⁹ πρὸς αὐτόν, ¹⁰εἰς ὧν ἐξ αὐτῶν, 51 Μὴ
(he who came by night to him, one being of themselves,)
ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ'
Our law does judge the man, unless it have heard from
αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; 52 Ἀπεκρίθησαν καὶ
himself first, and known what he does? They answered and
εἰπον¹¹ αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ¹²ἐρευνήσον¹²
said to him, Also thou of Galilee art? Search
καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας¹³ οὐκ ἐγήγερται.
and look, that a prophet out of Galilee has not arisen.
53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκόν αὐτοῦ.
And went each to his house.

VIII. Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned; but what sayest thou? 6 This they said, tempting him, that they might have to accuse him.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν 2 ὄρθρον δὲ
But Jesus went to the mount of Olives. And at dawn
πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
again he came into the temple, and all the people came to
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσιν δὲ οἱ
him; and having sat down he was teaching them. Bring and the
γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ
scribes and the Pharisees to him a woman in adultery
κατελθούσαν, καὶ στήσαντες αὐτήν ἐν μέσῳ, 4 λέγουσιν
having been taken, and having set her in [the] midst, they say
αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπανοφώρῳ¹⁴
to him, Teacher, this woman was taken in the very act
μοιχευομένη. 5 ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο
committing adultery. Now in the law Moses us commanded
τὰς τοιαύτας λιθοβολεῖσθαι¹⁵ σὺ οὖν τί λέγεις; 6
such to be stoned: thou therefore what sayest thou?
6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγο-
But this they said tempting him that they might have to ac-

^h ἔβαλεν LTTA. ¹ Διὰ τί LTTAW. ² ἐλάλησεν οὕτως LTTA. ¹ — ὡς οὗτος ὁ ἄνθρωπος LTTA. ^m + λαλεῖ speaks T. ⁿ — ὡν TA. ^o [αὐτοῖς] Tr. ^p ἀλλὰ LTTAW. ^q ἐπικατάρτοι LTTA. ^r — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν T. ^s — νυκτὸς LTTA. ^t + πρότερον formerly LTTA. ^v πρῶτον παρ' αὐτοῦ LTTA. ^w εἶπαν LTTA. ^x ἐραυνήσον TTTA. ^y ἐκ τῆς Γαλιλαίας προφήτης LTTA. ^z οὐκ ἐγείρεται does not arise LTTA. ^a — καὶ ἐπορεύθη ... ἀμάρτανε (viii. 11) [G] LTTA. ^b ἐπ' αὐτοφώρῳ W. ^c Μωσῆς W. ^d λιθάσειν το σtone W. ^e + περὶ αὐτῆς concerning her W.

γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ
 cuse him. But Jesus having stooped down, with [his] finger
 ἔγραφεν εἰς τὴν γῆν. 7 ὥς δὲ ἐπέμενον ἑρωτῶντες αὐτόν,
 wrote on the ground. But as they continued asking him,
 ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑ-
 having lifted up himself he said to them, The sinless one among
 μῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν
 you first the stone at her let him cast. And again
 κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες,
 having stooped down he wrote on the ground. But they having heard,
 καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,
 and by the conscience being convicted, went out one by one,
 ἀρχάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ
 beginning from the elder ones until the last; and
 κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.¹
 was left alone Jesus, and the woman in [the] midst standing.
 10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδέν² θεασάμενος
 And having lifted up himself Jesus, and no one seeing
 πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, Ἡ γυνὴ.³ ποῦ εἰσιν ἐκεῖνοι
 but the woman, said to her Woman, where are those
 οἱ κατήγοροί σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,
 thine accusers, no one thee did condemn? And she said,
 Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-
 No one, Sir. And said to her Jesus, Neither I thee do
 κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.⁴
 condemn: go, and no more sin.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν,⁵ λέγων, Ἐγώ
 Again therefore Jesus to them spoke, saying, I
 εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί⁶ οὐ μὴ
 am the light of the world; he that follows me in no wise
 περιπατήσει⁷ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς.
 shall walk in the darkness, but shall have the light of the life.
 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ
 Said therefore to him the Pharisees, Thou concerning thyself
 μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 Ἀπεκρίθη
 bearest witness; thy witness is not true. Answered
 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἀν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
 Jesus and said to them, Even if I bear witness concerning myself,
 ἀληθὴς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ
 true is my witness, because I know whence I came and
 ποῦ ὑπάγω· ὑμεῖς δὲ⁸ οὐκ οἴδατε πόθεν ἔρχομαι καὶ⁹ ποῦ
 whither I go: but ye know not whence I come and whither
 ὑπάγω. 15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω
 I go. Ye according to the flesh judge, I judge
 οὐδέν¹⁰. 16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής¹¹
 no one. And if I judge also I, judgment my true
 ἐστίν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-
 is, because alone I am not, but I and the who sent me Fa-
 τήρ.¹² 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται,¹³ ὅτι
 ther. And in law also your it has been written, that
 δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. 18 ἐγὼ εἰμι ὁ
 of two men the witness true is. I am [one] who

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of

¹ οὐσα being w.

² — Ἡ γυνὴ w.

³ αὐτοῖς ἐλάλησεν ὁ ([ὁ] τῷ) Ἰησοῦς LITra.

⁴ μοι LTr.

⁵ περιπατήσει should walk LITra w.

⁶ — δὲ but T.

⁷ ἡ or GTraw.

⁸ ἀληθινὴ LITra.

⁹ — πατήρ (read he who sent me) T.

¹⁰ γεγραμμένον ἐστίν it is

written T.

myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

μαρτυρῶν περὶ ἑαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ· ὁ bears witness concerning myself, and bears witness concerning me the πέμψας με πατήρ. 19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ who sent me Father. They said therefore to him, Where is πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἶδατε οὔτε τὸν thy Father? Answered Jesus, Neither me ye know nor πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν." my Father. If me ye had known, also my Father ye would have known. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῇ γαζοφυλακίᾳ, These words spoke Jesus in the treasury, διδάσκων ἐν τῇ ἱερῷ· καὶ οὐδεὶς ἐπιάσεν αὐτόν, ὅτι οὐπω teaching in the temple; and no one took him, for not yet ἐληλύθει ἡ ὥρα αὐτοῦ. had come his hour.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, Said therefore again to them Jesus, I go away, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου and ye will seek me, and in ye will die; where ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ I go ye are unable to come. Said therefore the Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω Jews, Will he kill himself, that he says, Where I go ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ ye are unable to come? And he said to them, Ye from τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου beneath are, I from above am; Ye of world τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. 24 εἶπον this are, I am not of this world. I said οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐάν γάρ therefore to you that ye will die in your sins; for if μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ye believe not that I am [he], ye will die in sins ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν your. They said therefore to him, Thou who art? And said αὐτῷ ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. to them Jesus, Altogether that which also I say to you. 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ Many things I have concerning you to say and to judge; but he who πέμψας με ἀληθὴς ἐστίν, καὶ ὃ ἤκουσα παρ' αὐτοῦ, ταῦτα sent me true is, and I what I heard from him, these things λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς I say to the world. They knew not that the Father to them ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ἰψώ- he spoke of. Said therefore to them Jesus, When ye shall have σητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι lifted up the Son of man, then ye shall know that I am [he], καὶ ἅπ' ἑαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ and from myself I do nothing, but as taught me πατήρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ' my Father, these things I speak. And he who sent me, with ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ me is; left not me alone the Father, because I the things

q — ὁ GLTTraW. r ἅν ᾔδειτε LTTra. s — ὁ Ἰησοῦς (read he spoke) GLTTraW.
 A — ὁ Ἰησοῦς (read he said) LTTraW. v ἔλεγεν LTTra. w τούτου τοῦ κόσμου LTTra.
 x — καὶ LTTraW. y [ὁ] Tr. z λαλῶ LTTra. a — αὐτοῖς LTTra. b — μου (read the Father) LTTra. c — ὁ πατήρ (read he left not) LTTra.

ἀρεστὰ αὐτῷ ποιῶ πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
 pleasing to him do always. *These *things 'as *he *spoke
 πολλοὶ ἐπίστευσαν εἰς αὐτόν.
 many believed on him.

always those things
 that please him. 30 As
 he spake these words,
 many believed on him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
 Said, therefore Jesus to the who had believed on him
 Ἰουδαίους, Ἐάν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
 Jews, If ye abide in word my, truly
 μαθηταὶ μου ἐστέ· 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ
 disciples my ye are. And ye shall know the truth, and the
 ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα
 truth shall set free you. They answered him, Seed
 Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς
 Abraham's we are, and to no one have been under bondage never; how
 (lit. to none)

σύ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς
 thou sayest, Free ye shall become? Answered them
 ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν
 Jesus, Verily verily I say to you, that everyone that practises
 τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας. 35 ὁ δὲ δοῦλος
 sin a bondman is of sin. Now the bondman
 οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
 abides not in the house for ever; the Son abides for ever.

36 ἐάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἐσ-
 If therefore the Son you shall set free, really free ye
 εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με
 shall be. I know that seed Abraham's ye are; but ye seek me
 ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγώ
 to kill, because word my has no entrance in you. I

ὃ ἑώρακα παρὰ τῷ πατρὶ ἔμου· λαλῶ καὶ ὑμεῖς οὖν ἢ
 what I have seen with my Father speak; and ye therefore what
 ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν
 ye have seen with your father do, They answered
 καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς
 and said to him, Our Father Abraham is. Says to them

ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ
 Jesus, If children of Abraham ye were, the works of Abraham
 ἐποιεῖτε. Ἄν· 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς
 ye would do; but now ye seek me to kill, a man who

τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·
 the truth to you has spoken, which I heard from God:
 τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ
 this Abraham did not. Ye do the works of

πατρὸς ὑμῶν. Ὁ εἶπον· Ῥοῦν αὐτῷ, Ἡμεῖς ἐκ πορνείας γού
 of your father. They said therefore to him, We of fornication not
 γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. 42 Εἶπεν οὖν
 have been born; one Father we have, God. Said therefore

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἄν
 to them Jesus, If God Father of you were, ye would have loved
 ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ'
 me, for I from God came forth and am come; for neither of
 ἑμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τὴν
 myself have I come, but he me sent. Why

31 Then said Jesus
 to those Jews which
 believed on him, If ye
 continue in my word,
 then are ye my disci-
 ples indeed; 32 and ye
 shall know the truth,
 and the truth shall
 make you free. 33 They
 answered him, We be
 Abraham's seed, and
 were never in bondage
 to any man: how say-
 est thou, Ye shall be
 made free? 34 Jesus
 answered them, Verily,
 verily, I say unto you,
 Whosoever commit-
 teth sin is the servant
 of sin. 35 And the
 servant abideth not in
 the house for ever: but
 the Son abideth ever.
 36 If the Son therefore
 shall make you free,
 ye shall be free indeed;
 37 I know that ye are
 Abraham's seed; but
 ye seek to kill me, be-
 cause my word hath
 no place in you. 38 I
 speak that which I
 have seen with my Fa-
 ther: and ye do that
 which ye have seen with
 your father. 39 They
 answered him, Abra-
 ham is our father.
 Jesus saith unto them,
 If ye were Abraham's
 children, ye would do
 the works of Abraham.
 40 But now ye seek to
 kill me, a man that
 hath told you the
 truth, which I have
 heard of God: this did
 not Abraham. 41 Ye
 do the deeds of your
 father. Then said they
 to him, We be not born
 of fornication; we
 have one Father, even
 God. 42 Jesus said
 unto them, If God
 were your Father, ye
 would love me: for I
 proceeded forth and
 came from God; nei-
 ther came I of myself,
 but he sent me. 43 Why

^a πρὸς αὐτόν to him LTTA. ^e — ὁ L[Tr]. ^f ἃ ἐγὼ LTT; ἐγὼ ἃ A. ^g — μου (read the Father) LTTA. ^h ἃ ἠκούσατε what ye have heard LTTA. ⁱ τοῦ πατρὸς the father LTTA. ^k εἶπαν LTTA. ^l [ὁ] Tr. ^m ἐστε ye are GLTTA. ⁿ — ἄν OTTA. ^o εἶπαν T. ^p — οὖν LTTA. ^q οὐκ ἐγεννήθημεν were not born LTTA. ^r — οὖν OLTTA. ^s — ὁ L[Tr] ^t + ὁ the I. ^v διὰ τί LTTA.

do ye not understand my speech? *even* because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 yet ye have not known him; but I know him: and if I

λαλιᾶν τὴν ἐμὴν οὐ γινώσκετε; ὅτι· οὐ δύνασθε ἀκοῦεν τὸν ²speech ¹my do ye not know? Because ye are unable to hear λόγον τὸν ἐμὸν. 44 ὑμεῖς ἐκ ²word ¹my. Ye of [the] father the devil are, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκείνος and the lusts of your father ye desire to do. He ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ' ²not ¹a murderer was from [the] beginning, and in the truth ἐστῆκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ ¹has stood, because there is not truth in him. Whenever he may speak τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ falsehood, from his own he speaks; for a liar he is and the πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ father of it. ²I ¹and ²because the truth speak, ²not πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; ¹ye ²do believe me. Which of you convinces me concerning sin? εἰ δὲ ²truth ¹I speak, why ²ye ¹do ²not believe me? He that εἰ δὲ ὅτι ἀλήθειαν λέγω, ἀδιὰ τί ²ye ¹do ²not believe me? But if truth I speak, why ²ye ¹do ²not believe me? He that ὦν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς is of God the words of God hears: therefore ye οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν hear not, because of God ye are not. Answered ²οὖν ¹οἱ Ἰουδαῖοι καὶ εἶπον· αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς therefore the Jews and said to him, ²Not ¹well ²say ¹we ²ὅτι ¹ᾠσαμαρείτης ²art ¹thou, and a demon hast? ²Answered ¹Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, ¹Jesus, I a demon have not; but I honour my Father, καὶ ὑμεῖς ἀτιμάζετέ με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· and ye dishonour me. But I seek not my glory: ἐστὶν ὁ ζητῶν καὶ κρίνων. 51 ἄμην ἄμην λέγω ὑμῖν, ἐάν there is he who seeks and judges. Verily verily I say to you, If τις τὸν λόγον τὸν ἐμὸν ²word ¹my keep, θάνατον οὐ μὴ θεωρήσῃ anyone ²word ¹my keep, death in no wise shall he see εἰς τὸν αἰῶνα. 52 εἶπον· σοὺν αὐτῷ οἱ Ἰουδαῖοι, Νῦν for ever. ²Said ¹therefore to him the Jews, Now ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ we know that a demon thou hast. Abraham died and the προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, prophets, and thou sayest, If anyone ²my ¹word ²keep, οὐ μὴ ²geusetai ¹θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μεῖζων in no wise shall he taste of death for ever. ²Thou ²greater εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προ- ¹art ²than our father Abraham, who died? and the pro- φῆται ἀπέθανον· τίνα σεαυτὸν ²thou ¹makest? ²Answered ¹Ἰησοῦς, Ἐάν ἐγὼ ²doxazō ¹ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ²Jesus, If I glorify myself, my glory nothing is; ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι it is my Father who glorifies me, [of] whom ye say, that θεὸς ἡμῶν ²God ¹your he is. And ye have not known him, but I know

¹ + τοῦ the GLTTA. ² οὐκ T. ³ + [ὑμῖν] to thee L. ⁴ — δὲ but GLTTA.
⁵ διὰ τί LTTA. ⁶ — οὖν GLTTA. ⁷ εἶπαν LTTA. ⁸ ᾠσαμαρείτης T. ⁹ ἐμὸν λόγον LTTA.
¹⁰ εἶπαν T. ¹¹ — οὖν LTTA. ¹² γεύσεται should he taste GLTTA. ¹³ — σὺ (read
¹⁴ ποιεῖς makest thou) GLTTA. ¹⁵ δοξάσω shall glorify LTTA. ¹⁶ ἡμῶν our TTTA.

αὐτόν· ^ακαὶ ἂν^α εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ^βhim not, I shall be like ^γhim, and if I say that I know not him, I shall be like
^δὁμῶν, ^εψεύστης· ^ςοὐκ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ ^ζyou, a liar. But I know him, and his word
τηρῶν. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ^ηᾤδῃ^η
I keep. Abraham your Father exulted in that he should see
τὴν ἡμέραν τὴν ἐμὴν· καὶ εἶδεν καὶ ἐχάρη. 57 ^θΕἶπον^θ οὖν ^ιSaid^ι therefore
οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὕτω ἔχεις,
the Jews to him, Fifty years [old] not yet art thou,
καὶ Ἀβραὰμ ἐώρακας; 58 Εἶπεν αὐτοῖς ^κὁ^κ Ἰησοῦς, Ἀμὴν
and Abraham hast thou seen? ^λSaid^λ to^λ them ^μἸησοῦς, Verily
ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. 59 Ἦραν
verily I say to you, Before Abraham was I am. They took up
οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη,
therefore stones that they might cast at him; but Jesus hid himself,
καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, ^νδιελθὼν ^ξδιὰ μέσου αὐτῶν·
and went forth out of the temple, going through the midst of them,
καὶ παρήγεν οὕτως.^ο
and ^πpassed^π on^π thus.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ
And pa-sing on he saw a man blind from birth. And
ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς
^αasked^α him^α his^α disciples^α saying, Rabbi, who
ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
^βsinned, this [man] or his parents, that blind he should be born?
3 Ἀπεκριθὲν ^γὁ^γ Ἰησοῦς, Οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς
^δAnswered^δ Jesus, Neither this [man] sinned nor, ^εparents
αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
^ςthis, but that should be manifested the works of God in him.
4 Ἐμε^ς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός ^ζμε^ζ
^ηMe^η 'It^η behoves^η to work the works of him who sent me
ἔως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
while day it is; ^θcomes^θ night, when no one is able to work.
5 ὅταν ἐν τῷ κόσμῳ ὦ, ^ιφῶς εἰμι τοῦ κόσμου. 6 Ταῦ-
While in the world I may be, [the] light I am of the world. These
τα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ
things having said, he spat on [the] ground, and made clay of
τοῦ πτύσματος, καὶ ἐπέχρισεν ^κτὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς
the spittle, and applied the clay to the eyes
^λτοῦ τυφλοῦ·^λ 7 καὶ εἶπεν αὐτῷ, Ὑπαγε, ^μνίψαι^μ εἰς τὴν
of the blind [man]. And he said to him, Go, wash in him.
κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπισταλμένος.
pool of Siloam, which is interpreted, Sent.
ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν
He went therefore and washed, and came seeing. The^ν therefore
γείτονες καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον ὅτι ^ξτυφλός^ξ
^οneighbours and those who saw him before that blind
ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν;
he was, said, ^πNot^π this^π is he who was sitting and begging?
9 Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· ἄλλοι· ^ρδέ,^ρ ^ςὅτι^ς ὅμοιος
Some said, ^σHe^σ 'it^σ is, but others, ^τLike^τ
He is like him: but he

should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IX. And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he

^α καὶν LTTT. ^β ὑμῖν LTTT. ^γ ἀλλὰ LTTTAW. ^δ εἶδῃ T. ^ε Εἶπον T. ^ς — ὁ TTT. ^ζ — διελθὼν
... οὕτως GLTTTA. ^η Ῥαββί T. ^θ — ὁ GLTTTAW. ^ι ἡμᾶς us TTT. ^κ ἡμᾶς us T.
^λ + αὐτοῦ on him LTTTA. ^μ — τοῦ τυφλοῦ [L]TTTA. ^ν [νίψαι] L. ^ξ προσαιτῶς a beggar
GLTTTAW. ^ο — δέ but [L]TTTA. ^π ἔλεγον, Οὐχί, ἀλλ' (ἀλλὰ T) said, No, but TTTA;
ἔλεγον [Οὐχί, ἀλλ'] L.

βλέπει οὐκ οἶδαμεν, ἢ τίς ἦνοιξεν αὐτοῦ τοὺς ὀφθαλμούς
 he sees we know not, or who opened his eyes
 ἡμεῖς οὐκ οἶδαμεν· ἁὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε,¹
 we know not; he is of age, ²him ³ask,
 αὐτὸς περὶ ἑαυτοῦ⁴ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς
 he concerning himself shall speak. These things said ⁵parents
 αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνε-
⁶his, because they feared the Jews; for already had agreed
 τέθειντο οἱ Ἰουδαῖοι, ἵνα ἰάν τις αὐτὸν ὁμολογήσῃ
 together the Jews, that if anyone him should confess [to be the]
 χριστόν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς
 Christ, put out of the synagogue he should be. Because of this ⁷parents
 αὐτοῦ εἶπον, "Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε." 24 Ἐφώ-
⁸his said, He is of age, ⁹him ¹⁰ask. They
 νησαν οὖν ἑκ δευτέρου τὸν ἄνθρωπον¹¹ ὃς ἦν τυφλός, καὶ
 called therefore a second time the man who was blind, and
 εἶπον¹² αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρω-
 said to him, Give glory to God; we know that ¹³man
 πος οὗτος¹⁴ ἁμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκείνος
¹⁵this ¹⁶a sinner is. ¹⁷Answered ¹⁸therefore ¹⁹he
 καὶ εἶπεν, "Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι
 and said, If a sinner he is I know not. One [thing] I know, that
 τυφλὸς ὦν ἄρτι βλέπω. 26 Εἶπον²⁰ ἰδὲ αὐτῷ πάλιν, "Τί
²¹blind ²²being now I see. And they said to him again, What
 ἐποίησέν σοι; πῶς ἦνοιξέν σου τοὺς ὀφθαλμούς; 27 Ἀπε-
 did he to thee? how opened he thine eyes? He an-
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν
 swared them, I told you already, and ye did not hear: why again
 θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
 do ye wish to hear? ²³also ²⁴do ²⁵ye wish his disciples to become?
 28 Ἐλοιδόρησαν οὖν αὐτόν, καὶ εἶπον, "Σὺ θεὸς μαθητῆς"
 They ²⁶tailed ²⁷at ²⁸therefore him, and said, Thou art ²⁹disciple
 ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως³⁰ ἐσμὲν μαθηταί. 29 ἡμεῖς οἶδα-
³¹his, but we of Moses are disciples. We know
 μεν ὅτι Μωσὴς³¹ λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν
 that to Moses ³²has ³³spoken ³⁴God; but this [man] we know not
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν
 whence he is. ³⁵Answered ³⁶the ³⁷man and said to them, ³⁸In
 γὰρ τούτῳ³⁹ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν
⁴⁰indeed this a wonderful thing is, that ye know not whence
 ἐστίν, καὶ ἠνέψξεν⁴¹ μου τοὺς ὀφθαλμούς. 31 οἶδαμεν⁴² δὲ ὅτι
 he is, and he opened mine eyes. But we know that
 ἁμαρτωλῶν ὁ θεός⁴³ οὐκ ἀκούει· ἀλλ' ἰάν τις θεοσεβῆς ᾖ,
 sinners God does not hear; but if anyone God-fearing be,
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος
 and the will of him do, him he hears. ⁴⁴Ever
 οὐκ ἤκούσθη, ὅτι ἠνοιξέν⁴⁵ τις ὀφθαλμούς τυφλοῦ
⁴⁶it ⁴⁷was ⁴⁸not heard that ⁴⁹opened ⁵⁰anyone [the] eyes of [one] blind
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἦ-
⁵¹having ⁵²been ⁵³born. If ⁵⁴not ⁵⁵were ⁵⁶this [man] from God he
 δύνατο ποιεῖν οὐδέν. 34 Ἀπεκρίθησαν καὶ εἶπον⁵⁷ αὐτῷ, Ἐν
 could do nothing. They answered and said to him, In

seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why hear ye him? we know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast alto-

¹ αὐτὸν ἐρωτήσατε, αὐτὸς (— αὐτὸς TTrA) ἡλικίαν ἔχει LTrA. ² εαυτοῦ TTr. ³ εἶπαν LTrA. ⁴ ἐπερωτήσατε T. ⁵ τὸν ἄνθρωπον ἐκ δευτέρου LTrA. ⁶ οὗτος ὁ ἄνθρωπος L. ⁷ — καὶ εἶπεν LTrA. ⁸ οὖν therefore (they said) LTrA. ⁹ — πάλιν LTrA. ¹⁰ + οἱ δὲ (read But they failed) Tr. ¹¹ — οὖν GLTrA. ¹² εἶπαν T. ¹³ μαθητῆς εἰ LTrA. ¹⁴ Μωσέως LTrA. ¹⁵ Μωυσεὶ LTrA; Μωυσῇ W. ¹⁶ τούτῳ γὰρ TTrA. ¹⁷ + τὸ θεο (wonderful thing) Tr. ¹⁸ ἠνοιξέν LTr. ¹⁹ — δὲ but LTrA. ²⁰ ὁ θεός ἁμαρτωλῶν LTrA. ²¹ ἠνέψξεν Tr. ²² εἶπαν LTrA.

gether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

ἀμαρτίας σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρων αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; 36 Ἀπεκρίθη ἐκεῖνος· καὶ εἶπεν, Τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 Εἶπεν· ἐδὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. 38 Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον· τοῦτον ἤλθον, ἵνα οἱ μὴ-βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα· οἱ κύνες μετ' αὐτοῦ, καὶ ἱερεῖς αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ μὲν ἁμαρτία ὑμῶν μένει.

X. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold; but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλοῦθεν, ἐκεῖνος κλέπτης ἐστίν καὶ ληστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστίν τῶν προβάτων. 3 τοῦτ' ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν· ἃ ἐλάλει αὐτοῖς.

b — ὁ τ[Tr].
f + καὶ and GTTrAw.
αὐτοῦ ὄντες GTTrAw.

c — αὐτῷ τ[TrA].
εἰ — δε and LTTTrA.
ἴπταν T.

d ἀνθρώπου of man T.
b — καὶ TTrA.
m — οὖν [L]TTrA.
q ἀκολουθήσουσιν will they follow LTTTrAw.

e — καὶ εἶπεν [A].
i — ταῦτα T.
k μετ' αὐτοῦ
o — καὶ

it might be Tr.

sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

¹Ιουδαίοις δὲ διὰ τοὺς λόγους τούτους. 20 ἔλεγον ἑξῆς² ³Jews on account of these words; ²said ¹but πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ many of them, A demon he has and is mad; why him ἀκούετε; 21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν do ye hear? Others said, These sayings are not [those] δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν of one possessed by a demon. ²A ¹demon ¹is able of [the] blind [the] ὀφθαλμοὺς ἀνοίγειν³; eyes to open?

22 Ἐγένετο δὲ τὰ ἐγκαίνια² ἐν ἡτοιγῇ³ Ἱεροσολύμοις, And took place the feast of dedication at Jerusalem, ¹καὶ² χειμῶν ἦν. 23 καὶ περιεπάτει³ ὁ² Ἰησοῦς ἐν τῷ ἱερῷ and winter it was. And ²was ³walking ¹Jesus in the temple ἐν τῇ στοᾷ τοῦ Σολομῶντος. 24 ἐκύκλωσαν οὖν αὐτὸν in the porch of Solomon. ²Encircled ³therefore ¹him

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we

οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν the ²Jews, and said to him, Until when our soul αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπέ² ἡμῖν παρ- holdest thou in suspense? If thou art the Christ, tell us plain- ῥησίᾳ. 25 Ἀπεκρίθη αὐτοῖς² ὁ² Ἰησοῦς, Εἶπον ὑμῖν, καὶ ly. ²Answered ³them ¹Jesus, I told you, and οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ, ἐν τῷ ὀνόματι τοῦ πατρὸς ye believe not. The works which I do in the name of ²Father μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 ἄλλ² ὑμεῖς οὐ ¹my, these bear witness concerning me: but ye ²not πιστεύετε. Ροῦ· γὰρ² ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς ¹believe, for ye are not of ²sheep ¹my, as εἶπον ὑμῖν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, I said to you. ²Sheep ¹my ¹my voice hear, καὶ γινώσκω αὐτά· καὶ ἀκολουθοῦσίν μοι, 28 καὶ ζῶν and I know them, and they follow me; and I life αἰώνιον δίδωμι αὐτοῖς²· καὶ οὐ μὴ ἀπόλυνται εἰς τὸν eternal give them; and in no wise shall they perish for αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτά ἐκ τῆς χειρὸς μου. 29 ὁ ever, and ²shall ¹not ²seize ³anyone them out of my hand. πατὴρ μου² ὅς² δέδωκεν μοι² μείζων πάντων² ἐστίν· καὶ My Father who has given [them] to me greater than all is, and οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. no one is able to seize out of the hand of my Father. 30 ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. 31 Ἐβάστασαν οὖν² πάλιν I and the Father one are. ²Took ³up ²therefore ³again λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρίθη stones the ²Jews that they might stone him. ²Answered αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα² ἔδειξα ὑμῖν ἐκ τοῦ ³them ¹Jesus, Many good works I shewed you from τοῦ πατρὸς μου²· διὰ ποῖον αὐτῶν ἔργον βलिθάζετε² με²; my Father; because of which ²of ³them ¹work do ye stone me? 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ²Answered ³him the ²Jews, saying, For a good

^ε οὖν then T. ^ι ἀνοίξει to have opened TTA. ^ε ἐγκαίνια T. ^h — τοῖς T. ⁱ — καὶ TTA. ^k [ὁ] Tr. ¹ Σολομῶνος GLTAW; τοῦ Σολομῶνος Tr. ^m εἶπον T. ⁿ — αὐ- τοῖς T. ^o ἀλλὰ LTTAW. ^p ὅτι οὐκ TTA. ^q — καθὼς εἶπον ὑμῖν [L]TT[IA]. ^r ἀκούουσιν [are] hearing TTA. ^s δίδωμι αὐτοῖς ζῶν αἰώνιον TTA. ^t — μου (read The Father) T. ^u ὁ what (he has given) TTA. ^v πάντων μείζον TTA. ^x — μου (read the Father) T[Tr]JA. ^y — οὖν T[Tr]. ^z ἔργα καλὰ LT. ^a — μου (read the Father) [L]T[Tr]JA. ^b ἐμέ λιθάζε- τε TTA. ^c — λέγοντες LTTAW.

ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι
work we do not stone thee, but for blasphemy, and because
σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς
thou ^aman ^bbeing makest thyself God. ^cAnswered ^dthem
ὁ ^eἸησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ^fἘγὼ
^gJesus, Is it not written in your law, I
εἶπα, ^hθεοὶ ἐστε; 35 Εἰ ἐκείνους εἶπεν θεούς, πρὸς οὓς ὁ
said, ⁱgods ^jye ^kare? If them he called gods, to whom the
λόγος τοῦ θεοῦ ἐγένετο, ^lκαὶ οὐ δύναται λυθῆναι ἡ γραφή.
word of God came, (and ^mcannot ⁿbe ^obroken ^pthe ^qscripture.)

36 ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,
[of him] whom the Father sanctified and sent into the world,
ὕμνετε, ^rΟτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ
do ye say, Thou blasphemest, because I said, Son of God
εἰμι; 37 εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
I am? If I do not the works of my Father, believe not.
μοι; 38 εἰ δὲ ποίω, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις
me; but if I do, even if me ye believe not, the works
^sπιστεύσατε, ^tἵνα γνῶτε καὶ ^uπιστεύσητε ὅτι ἐν ἐμοὶ
believe, that ye may perceive and may believe that in me [is]
ὁ πατὴρ, καὶ ὃ ἐν ^vμαυτῷ. 39 Ἐζήτουν οὖν ^wοὐδ' ^xοὐ πάλιν
the Father, and I in him. They sought therefore again
αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ
him to take, and he went forth out of their hand; and
ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν
departed again beyond the Jordan, to the place where was
^yἸωάννης ^zτὸ πρῶτον βαπτίζων· καὶ ^{aa}ἔμεινεν ^{ab}ἐκεῖ. 41 καὶ
John first baptizing; and he abode there. And
πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, ^{ac}Οτι Ἰωάννης ^{ad}μὲν
many came to him, and said, John indeed
σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ^{ae}ὅσα εἶπεν ^{af}Ἰωάννης
^{ag}sign ^{ah}did ^{ai}no; but all whatsoever ^{aj}said ^{ak}John
περὶ τούτου, ἀληθὴ ἦν. 42 Καὶ ^{al}ἐπίστευσαν πολλοὶ
concerning this [man], true were. And ^{am}believed ^{an}many
ἐκεῖ ^{ao}εἰς αὐτόν.
there on him.

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,
Now there was a certain [man] sick, Lazarus of Bethany,
ἐκ τῆς κώμης ^aΜαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν
of the village of Mary and Martha her sister. ^bIt was
δὲ ^cΜαρία ^dἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάασα
and Mary who anointed the Lord with ointment and wiped
τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ^eἧς ὁ ἀδελφὸς Λάζαρος
his feet with her hair, whose brother Lazarus
ἦσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-
was sick. ^fSent ^gtherefore the ^hsisters to him, say-
σαι, Κύριε, ἰδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς
ing, Lord, lo, he whom thou lovest is sick. But ⁱhaving ^jheard ^kJesus
εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ
said, This sickness is not unto death, but for
τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι.
the glory of God, that may be glorified the Son of God by

stone thee not; but for blasphemy; and be-
cause that thou, being
a man, makest thyself
God. 34 Jesus answer-
ed them, Is it not
written in your law, I
said, Ye are gods? 35 If
he called them gods,
unto whom the word
of God came, and the
scripture cannot be
broken; 36 say ye of
him, whom the Father
hath sanctified, and
sent into the world,
Thou blasphemest; be-
cause I said, I am the
Son of God? 37 If I
do not the works of
my Father, believe me
not. 38 But if I do,
though ye believe not
me, believe the works:
that ye may know, and
believe, that the Fa-
ther is in me, and I in
him. 39 Therefore
they sought again to
take him: but he es-
caped out of their
hand, and went
away again beyond
Jordan into the place
where John at first
baptized; and there he
abode. 41 And many
resorted unto him, and
said, John did no mi-
racle; but all things
that John spake of this
man were true. 42 And
many believed on him
there.

XI. Now a certain
man was sick, named
Lazarus, of Bethany,
the town of Mary and
her sister Martha. 2 (It
was that Mary which
anointed the Lord with
ointment, and wiped
his feet with her hair,
whose brother Lazarus
was sick.) 3 Therefore
his sisters sent unto
him, saying, Lord, be-
hold, he whom thou
lovest is sick. 4 When
Jesus heard that, he
said, This sickness is
not unto death, but
for the glory of God,
that the Son of God
might be glorified

^d [δ], Tr. • + ὅτι that LITR. ^f εἶπον L. ^g ἐγένετο τοῦ θεοῦ T. ^h — τοῦ T.
ⁱ πιστεύετε T. ^k πιστεύετε LITR. ^j γινώσκητε may know LITR. ^m τῷ πατρὶ ἡθ
Father LITR. ⁿ [οὖν] Tr. ^o — πάλιν T. ^p Ἰωάννης Tr. ^q ἔμεινεν L. ^r πολλοὶ
^s ἐπίστευσαν εἰς αὐτὸν ἐκεῖ LITR. ^t + τῆς T. ^u Μαριάμ Tr.

thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judæa again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

αὐτῆς. 5 Ἐγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζη- αὐτῶν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκα ἔειπεν ὥρα ἡ ἡμέρας; εἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 10 εἴαν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λά- ζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξ- υπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταί αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν. 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ. ἄλλ' ἄγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν αὐτὸν τέσσαρας ἡμέρας ἤδη· ἔχοντα ἐν τῷ μνημείῳ. 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα παραμυθῶνται αὐτὰς περὶ αὐτοῦ.

^w + [αὐτοῦ] (read his disciples) L.

LTTAW. ^a + αὐτῷ to him LT.

αὐτῷ to him TRA.

^b [οἱ μαθηταί] A.

^c — αὐτοῦ (read the disciples) LT;

^d [οὖν] L.

^e ἀλλὰ LTTAW.

^f συνμαθηταῖς T.

^g Ἦλθεν came L.

^h + καὶ and L.

ⁱ ἤδη ἡμέρας TRA;

^j — ἡδὲ T.

^k — ἡ T.

^l πολλοὶ δὲ LTTAW.

^m τὴν (read had come to Martha) LTTAW.

^x Ῥαββί T.

^y — ὁ GLTTAW.

^z ὥραι εἰσιν

^{aa} — αὐτοῦ (read the disciples) LT;

^{ab} Ἦλθεν came L.

^{ac} — ἡδὲ T.

^{ad} — ἡ T.

^{ae} πολλοὶ δὲ LTTAW.

^{af} τὴν

^{ag} — ἡ T.

^{ah} πολλοὶ δὲ LTTAW.

^{ai} τὴν

^{aj} — ἡ T.

^{ak} πολλοὶ δὲ LTTAW.

^{al} τὴν

τοῦ ἀδελφοῦ. αὐτῶν.^h 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ρῶ^h brother. 20 Then Mar-
their brother. Martha therefore when she heard that
'Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ^h Μαρία δὲ ἐν τῷ οἴκῳ ἔκα-
Jesus is coming, met him; but Mary in the house was
θίζετο. 21 εἶπεν οὖν ἡ^h Μάρθα πρὸς τὸν^h Ἰησοῦν, Κύριε, εἰ
sitting. Then said Martha to Jesus, Lord, if
ἦς ὦδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνῆκει.^h 22 ἀλλὰ^h
thou hadst been here, my brother had not died; but
καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει
even now I know that whatsoever thou mayest ask of God, will give
σοι ὁ θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός
thee God. Says to her Jesus, Will rise again brother
σου. 24 Λέγει αὐτῷ^h Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ
thy. Says to him Martha, I know that he will rise again in the
ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς,
resurrection in the last day. Said to her Jesus,
Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,
I am the resurrection and the life: he that believes on me,
κὰν ἀποθάνῃ ζήσεται. 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
though he die he shall live; and everyone who lives and believes
εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
on me, in no wise shall die for ever. Believest thou this?
27 Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ
She says to him, Yea, Lord; I have believed that thou art the
χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.
Christ, the Son of God, who into the world comes.
28 Καὶ ταῦτα^h εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν^h Μαρίαν^h
And these things having said she went away, and called Mary
τὴν ἀδελφὴν αὐτῆς ἑλθέτω, ἡ^h εἰπούσα, Ὁ διδάσκαλος παρ-
her sister secretly, saying, The teacher is
ἐστιν καὶ φωνεῖ σε. 29 Ἐκείνη^h ὡς ἤκουσεν ἐγίγινετο^h ταχὺ
come and calls thee. She when she heard rises up quickly
καὶ ἔρχεται^h πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς
and comes to him. Now not yet had come Jesus
εἰς τὴν κώμην, ἀλλ' ἦν^h ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ^h
into the village, but was in the place where met him
ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ
Martha. The Jews therefore who were with her in the house
καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν^h Μαρίαν^h ὅτι ταχέως
and consoling her, having seen Mary that quickly
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι
she rose up and went out, followed her, saying, That
ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία^h
She is going to the tomb that she may weep there. Mary therefore
ὡς ἦλθεν ὅπου ἦν ὁ^h Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν εἰς
when she came where was Jesus, seeing him, fell at
τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε
his feet, saying to him, Lord, if thou hadst been here
οὐκ ἂν ἠπέθανέν μου^h ὁ ἀδελφός. 33 Ἰησοῦς οἶν ὡς εἶδεν
had not died my brother. Jesus therefore when he saw

ο — αὐτῶν (read [their] brother) TTrA. P — ὁ GLTTfAW. q — ἡ GL. r — τὸν TTrA.
h οὐκ ἂν ἀπέθανεν (ἐτεθνῆκεν A) ὁ ἀδελφός μου LTTfA. t — ἀλλὰ [L]TTrA. v + ἡ LTTfA.
w τοῦτο this TTrA. x Μαρία. LTTfA. y λάθρα L. z εἴπασα Tr. a + δὲ and (she) TTrA.
b ἡγέρθη rose up LTTfA. c ἤρχετο came TrA. d + ἐτι yet LTr[A]. e Μαρία. LTTfA.
f δόξαντες thinking TTrA. g Μαρία. TTrA. h — ὁ LTTfA. i αὐτοῦ εἰς (πρὸς TTrA)

τοὺς πόδας GTTrAW. k μου ἀπέθανεν TTrA.

and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told

αὐτὴν κλαίουσαν, καὶ τοὺς συναλθόντας αὐτῇ Ἰουδαίους
her weeping, and the ²who ³came ⁴with ⁵her ¹Jews
κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,
weeping, he groaned in spirit, and troubled himself,
34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε,
and said, Where have ye laid him; They say to him, Lord,
ἐρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 Λέγον οὖν οἱ
come and see. ²Wept ¹Jesus. ³Said ⁴therefore ¹the
Ἰουδαῖοι, Ἰδε πῶς ἐφίλει αὐτόν. 37 Τινες δὲ ἐξ αὐτῶν
²Jews, Behold how he loved him! But some of them
εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
said, Was not ¹able ¹this ²man who opened the eyes
τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
of the blind [man], to have caused that also this one should not have died?
38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται
Jesus therefore again groaning in himself comes
εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'
to the tomb. Now it was a cave, and a stone was lying upon
αὐτῷ. 39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ
it. ²Says ¹Jesus, Take away the stone. ³Says ⁴to ⁵him
ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἦδη ὕζει,
⁵the ⁶sister ⁷of ⁸him ⁹who ¹⁰has ¹¹died. ⁴Martha, Lord, already he stinks,
τεταρταῖος γὰρ ἐστίν. 40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἰπόν
⁴four ⁵days ⁶for ⁷it ⁸is. ²Says ³to ⁴her ¹Jesus, Said I not
σοι, ὅτι ἐὰν πιστεύσῃς, ρύψῃ τὴν δόξαν τοῦ θεοῦ;
to thee, that if thou shouldst believe, thou shalt see the glory of God.
41 Ἦραν οὖν τὸν λίθον οὗ ἦν ὁ τεθνηκὼς κείμενος.
They took away therefore the stone where ³was ⁴the ⁵dead ⁶laid.
Ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πά-
And Jesus lifted [his] eyes upwards, and said, Fa-
τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι
ther, I thank thee that thou heardest me; and I knew that
πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περι-
always me thou hearest; but on account of the crowd who stand
εστῶτα εἶπον ἵνα πιστεῦσάσιν· ὅτι σύ με ἀπέστειλας.
around I said [it], that they might believe that thou me didst send.
43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λά-
And these things having said, with a ²voice ¹loud he cried, La-
ζαρε, δεῦρο ἔξω. 44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος
zarus, come forth. And came forth he who had been dead, bound
τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ
feet and hands with grave clothes, and his face
συνδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε
with a handkerchief bound about. ²Says ³to ⁴them ¹Jesus, Loose
αὐτόν καὶ ἄφετε ὑπάγειν.
him and let [him] go.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
Many therefore of the Jews who came to
Μαρίαν καὶ θεασάμενοι ὃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν
Mary and saw what ²did ¹Jesus, believed
εἰς αὐτόν. 46 τινες δὲ ἐξ αὐτῶν ἀπηλθον πρὸς τοὺς Φαρι-
on him; but some of them went to the Phari-

¹ ἑδύνατο LITRA.

^m ἐμβριμούμενος T.

ⁿ — ὁ L[Tr].

^o τετελευτηκότος LITRAW.

^p ὅψῃ thou shouldst see LITRAW.

^q — οὗ ἦν ὁ τεθνηκὼς κείμενος GLITRA.

^r — καὶ

GLITRA.

^s + αὐτόν him T[Tr]A.

^t Μαριάμ LITRA.

^v ὁ TRA.

^w — ὁ Ἰησοῦς

(read he did) GLITRAW.

σαίους καὶ εἶπον¹ αὐτοῖς ἡ² ἐποίησεν³ ὁ⁴ Ἰησοῦς. 47 συνήγα-
sees and told them what ²did ³Jesus. Gathered

γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον⁵, καὶ ἔλεγον,
therefore the chief priests and the Pharisees a council, and said,

τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ⁶ σημεῖα ποιεῖ.⁷
What do we? for this man many signs does.

48 ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.⁸
If we let alone him thus, all will believe on him,

καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
and will come the Romans and will take away from us both the place

καὶ τὸ ἔθνος. 49 Εἰς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς
and the nation. 49 Ets. de. tis. ex autōn, Caiaphas, high priest

ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε
being of that year, said to them, Ye know

οὐδέν, 50 οὐδὲ διαλογίζεσθε⁹ ὅτι συμφέρει ἡμῖν¹⁰ ἵνα εἰς
nothing, nor consider that it is profitable for us that one

ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος
man should die for the people, and not ²whole ¹the nation

ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-
should perish. But this from himself he said not, but high

ιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, ¹¹προεφῆτευσεν¹² ὅτι ¹³ἐμελλεν¹⁴
priest being of that year, prophesied that ²was ³about

ὁ¹⁵ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ
¹Jesus to die for the nation; and not for

τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-
the nation only, but that also the children of God who have been

πισμένα συναγάγῃ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν
scattered abroad he might gather together into one. From that ²therefore

τῆς ἡμέρας ¹⁶συνεβουλεύσαντο¹⁷ ἵνα ἀποκτείνωσιν αὐτόν.
¹day they took counsel together that they might kill him.

54 ὁ Ἰησοῦς οὖν¹⁸ οὐκ ἐτι¹⁹ παρόρησά περιεπάτει ἐν τοῖς
Jesus therefore no longer publicly walked among the

Ἰουδαίους, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς
Jews, but went away thence into the country near the

ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ ²⁰διέτριβεν²¹
desert, to ²Ephraim ³called ⁴a ⁵city, and there he stayed

μετὰ τῶν μαθητῶν²² αὐτοῦ.²³
with his disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν
Now ²⁴was ²⁵near ²⁶the ²⁷passover ²⁸of the ²⁹Jews, and went up

πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα
many to Jerusalem out of the country before the passover, that

ἀγνίσωσιν ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ
they might purify themselves. They were seeking therefore Jesus, and

³⁰ἔλεγον³¹ μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, τί δοκεῖ
were saying among one another in the temple standing, What does it seem

ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκειαν δὲ
you, that in no wise he will come to the feast? Now had given

³²καὶ³³ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὅτι ἐντολήν³⁴, ἵνα ἐάν τις
both the chief priests and the Pharisees a command, that if anyone

γινῶ πού ἐστιν μηνύσῃ, ὅπως πιάσῃ αὐτόν.
should know where he is he should shew [it], that they might take him.

them what things Je-
sus had done. 47 Then

gathered the chief
priests and the Phar-
isees a council, and said,

What do we? for this
man doeth many mi-
racles. 48 If we let

him thus alone, all men
will believe on him:
and the Romans shall

come and take away
both our place and na-
tion. 49 And one of

them, named Caiaphas,
being the high priest
that same year, said

unto them, Ye know
nothing at all, 50 nor
consider that it is ex-
pedient for us, that one

man should die for the
people, and that the
whole nation perish

not. 51 And this spake
he not of himself: but
being high priest that
year, he prophesied that

Jesus should die for
that nation; 52 and not
for that nation only,
but that also he should

gather together in one
the children of God
that were scattered a-
broad. 53 Then from

that day forth they
took counsel together
for to put him to death.

54 Jesus therefore
walked no more openly
among the Jews; but

went thence unto a
country near to the
wilderness, into a city
called Ephraim, and

there continued with
his disciples.

55 And the Jews
passover was nigh at
hand: and many went

out of the country up
to Jerusalem before
the passover, to purify

themselves. 56 Then
sought they for Jesus,
and spake among

themselves, as they
stood in the temple,
What think ye, that he

will not come to the
feast? 57 Now both
the chief priests, and

the Pharisees had
given a command-
ment, that, if any man

knew where he were
he should shew it, that
they might take him.

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What think ye, that he

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knew where he were
he should shew it, that
they might take him.

¹ εἶπαν T. ² ὁ L. ³ — ὁ LTTA. ⁴ ποιεῖ σημεῖα LTTAW.

⁵ ὑμῖν for you TTA. ⁶ ἐπροφῆτευσεν LTTAW. ⁷ ἤμελλεν LTTAW.

⁸ ἐβουλεύσαντο they took counsel LTT. ⁹ ὁ οὖν Ἰησοῦς TrA.

¹⁰ ἐμελλεν TrA. ¹¹ — αὐτοῦ (read the disciples) TTA. ¹² ἔλεγον T.

¹³ ἐντολὰς commands TTA. ¹⁴ — καὶ LTTAW.

¹⁵ λογίζεσθε LTTAW

¹⁶ — ὁ GLTTAW.

¹⁷ οὐκέτι GLTT.

¹⁸ — καὶ LTTAW.

XII. Then Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spike-nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

12 Ο. οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃς τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν συνανα- καινέων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἠλειψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 λέγει οὖν ἓξ ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας, Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετέθηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγὼ οὖν ὁ ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλευσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον· 12 τῇ ἐπαύριον ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. 13 τῇ ἐπαύριον ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν, 13 ἔλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ.

ρ — ὁ τεθνηκώς [T] TrA. 9 + ὁ (— ὁ τ) Ἰησοῦς Jesus (raised) LTTrAW. 1 + ἐκ ὅ (those) TA. 2 ἀνακειμένων συν GLTTrAW. 3 Μαρία Tr. 4 [τοῦ] Tr. 5 δὲ βατ (says) T. 6 Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ (— ἐκ Tr) τῶν μαθητῶν αὐτοῦ TrA. 7 Διατί TrA. 8 ἔχων having TrA. 9 + ἵνα that LTTrAW. 10 τηρήσῃ she may keep LTTrAW. 11 + ὁ the (crowd) T. 12 — ὁ GLTTrAW. 13 αὐτῶν them W

καὶ ἔκραζον, ὁ Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν
and were crying, Hosanna, blessed [is] he who comes in [the]
ὀνόματι κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρὼν δὲ
name of [the] Lord, the king of Israel. 14 Having found and
ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμ-
Jesus a young ass sat upon it, as it is writ-
μένον, 15 Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ, ὁ βασιλεὺς σου
ten, Fear not, daughter of Sion: behold, thy king
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου 16 ταῦτα δὲ οὐκ
comes, sitting on a colt of an ass. 16 These things now not
ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
knew his disciples at the first, but when was glorified
ὁ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ
Jesus then they remembered that these things were of him
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἐμαρτύρει οὖν
written, and these things they did to him. Bore witness therefore
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ
the crowd that was with him, when Lazarus he called out of
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
the tomb, and raised him from among [the] dead. On account of
τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ῥῆκουσεν τοῦτο
this also met him the crowd, because it heard this
αὐτὸν πεποικέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἰπόν
of his having done sign. The therefore Pharisees said
πρὸς ἑαυτοὺς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἰδε, ὁ κόσμος
among themselves, Do ye see that ye gain nothing? lo, the world
ὀπίσω αὐτοῦ ἀπῆλθεν.
after him is gone.

20 Ἦσαν δὲ Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα
And there were certain Greeks among those coming up that
προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσήλθον
they might worship in the feast; these therefore came
Φίλιππον, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
to Philip, who was from Bethsaida of Galilee, and they asked
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-
him saying, Sir, we desire Jesus to see. Comes
ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ καὶ πάλιν Ἀνδρέας
Philip and tells Andrew, and again Andrew
καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-
and Philip tell Jesus. But Jesus an-
κρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
answered them saying, Has come the hour that should be glorified
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ
the Son of man. Verily verily I say to you, Unless the
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
grain of wheat falling into the ground should die, it alone
μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν
abides; but if it should die, much fruit it bears. He that loves
τὴν ψυχὴν αὐτοῦ ἁπολλέσει αὐτήν, καὶ ὁ μισθὼν τὴν
his life shall lose it, and he that hates
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ· τοῦτ' εἰς ζωὴν αἰώνιον φυλάξει
life his in this world to life eternal shall keep

cried, Hosanna: Bless-
ed is the King of Israel
that cometh in the
name of the Lord.
14 And Jesus, when he
had found a young
ass, sat thereon; as it
is written, 15 Fear not,
daughter of Sion: be-
hold, thy King cometh,
sitting on an ass's colt.
16 These things under-
stood not his disciples
at the first: but when
Jesus was glorified,
then remembered they
that these things were
written of him, and
that they had done
these things unto him.
17 The people therefore
that was with him
when he called Laza-
rus out of his grave,
and raised him from
the dead, bare record.
18 For this cause the
people also met him
for that they heard
that he had done this
miracle. 19 The Pha-
risees therefore said a-
mong themselves, Per-
ceive ye how ye pre-
vail nothing? behold,
the world is gone after
him.

20 And there were
certain Greeks among
them that came up to
worship at the feast:
21 the same came
therefore to Philip,
which was of Bethsaida
of Galilee, and desired
him, saying, Sir, we
would see Jesus.
22 Philip cometh and
telleth Andrew: and a-
gain Andrew and Phil-
ip tell Jesus. 23 And
Jesus answered them,
saying, The hour is
come, that the Son of
man should be glori-
fied. 24 Verily, verily,
I say unto you, Except
a corn of wheat fall in-
to the ground and die,
it abideth alone: but
if it die, it bringeth
forth much fruit. 25 He
that loveth his life
shall lose it; and he
that hateth his life in
this world shall keep it
unto life eternal. 26 If

ἔκραυγάζον LITTA. s + [λέγοντες] saying L. h + καὶ and TTA. i θυγάτηρ LITTAW.
— δὲ [L]ITTA. 1 αὐτοῦ οἱ μαθηταὶ T. m — ὁ TTAW. n ὅτι because EGLTW.
k — καὶ Tr. p ῥέκουσαν they heard GLTTAW. q εἶπαν TTA. r Ἕλληνες τινες LITTA.
s προσκυνήσουσιν they shall worship LTA. t + ὁ Tr. v ἔρχεται (Andrew) comes LITTA.
w + καὶ and LITTA. x ἀποκρίνεται answers TTA. y ἀπολλύει loses TTA.

any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

αὐτήν. 26 ἐὰν ἐμοὶ ᾲδιακονῇ τις, ἔμοι ἀκολουθεῖτω· καὶ it. If me ᾲserve anyone, me let him follow; and ὅπου ἐμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἂν where I am I there also ᾲservant my shall be. And if τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. anyone me serve, ᾲwill ᾲhonour him ᾲthe ᾲFather.

27 Νῦν ἡ ψυχὴ μου τετάραται, καὶ τί εἶπω; Πάτερ, Now my soul has been troubled, and what shall I say? Father, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἃ ἀλλὰ διὰ τοῦτο ἦλθον save me from this hour. But on account of this I came

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 that the saying of Esaias the prophet might be ful-

εἰς τὴν ὥραν ταύτην. 28 Πάτερ, δόξασόν σου τὸ ὄνομα. to this hour. Father, glorify thy name.

Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἐδόξασα καὶ πάλιν Therefore came a voice out of heaven, ᾲBoth ᾲI glorified and again

δοξάσω. 29 Ὁ ὅς οὖν ᾲὸχλος ὁ ᾲἐστὼς ᾲκαὶ ᾲἀκούσας will glorify [it]. Therefore the crowd which stood [there] and heard

ἔλεγεν βροντὴν γεγονέναι. ἄλλοι ἔλεγον, ᾲἌγγελος αὐτῷ said, Thunder there has been: others said, An angel to him

λελάληκεν. 30 ᾲἈπεκρίθη ᾲὸ ᾲἸησοῦς καὶ εἶπεν, Οὐ δι' ἐμέ has spoken. ᾲAnswered ᾲJesus and said, Not because of me

αὐτῇ ἡ φωνὴ ᾲ γέγονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν κρίσις this voice has come, but because of you. Now judgment

ἐστὶν τοῦ κόσμου τοῦτου· νῦν ὁ ᾲρχων τοῦ κόσμου τοῦτου is of this world; now the prince of this world

ἐκβληθήσεται ἔξω· 32 καὶ ἐὰν ᾲψωθῶ ἐκ τῆς γῆς, πάν- shall be cast out: and I if I be lifted up from the earth, ᾲall

τας ἔλκυσω πρὸς ἐμαυτόν. 33 Τοῦτο δὲ ἔλεγεν, σημαίνων ᾲwill ᾲdraw to myself. But this he said, signifying

ποῖον θανάτῳ ᾲμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη ᾲ αὐτῷ by what death he was about to die. ᾲAnswered ᾲhim

ὁ ᾲὸχλος, ᾲἩμεῖς ᾲἰκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ᾲthe ᾲcrowd, We heard out of the law that the Christ

μένει εἰς τὸν αἰῶνα, καὶ πῶς ᾲσύ λέγεις, ᾲὍτι δεῖ ᾲψωθῆναι abides for ever, and how ᾲthou ᾲsayest, that must be lifted up

τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; the Son of man? Who is this Son of man?

35 Εἶπεν οὖν αὐτοῖς ὁ ᾲἸησοῦς, ᾲἘτι μικρὸν χρόνον τὸ ᾲSaid ᾲtherefore ᾲto ᾲthem ᾲJesus, Yet a little while the

φῶς ᾲμεθ' ὑμῶν ᾲἐστίν. περιπατεῖτε ᾲἔως τὸ φῶς ᾲἔχετε, ᾲἵνα light with you is. Walk while the light ye have, that

μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ ᾲnot ᾲdarkness ᾲyou ᾲmay ᾲovertake. And he who walks in the

σκοτία οὐκ οἶδεν ποῦ ᾲπάγει. 36 ᾲἔως τὸ φῶς ᾲἔχετε, πισ- darkness knows not where he goes. While the light ye have, be-

γεύετε εἰς τὸ φῶς; ᾲἵνα υἱοὶ φωτὸς γέννησθε. Ταῦτα lieve in the light, that sons of light ye may become. These things

ᾲἔλαλησεν ᾲὸ ᾲἸησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. spoke Jesus, and going away was hid from them.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ᾲἔμπροσθεν αὐτῶν But [though] so many ᾲhe ᾲsigns had done before them

οὐκ ᾲπίστευον εἰς αὐτόν, 38 ᾲἵνα ὁ λόγος ᾲἩσαίου τοῦ προ- they believed not on him, that the word of Esaias the pro-

* τις διακονῇ LTTAW.

hour GLT.

LTTAW.

ᾲἄς LTTA.

ᾲ — καὶ GLTTA.

ᾲ [οὖν] LTT.

ᾲ ᾲ οὖν therefore TA.

ᾲ — ὁ LTTA.

ᾲ ταύτης; (continue the question to the word

ᾲ — καὶ T.

ᾲ λέγεις σύ TTA.

ᾲ ἐν ὑμῖν among you GLTTA.

φήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ
phet might be fulfilled, which he said, Lord, who believed
ἀκοῇ· ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπέκαλύφθη;
our report? and the arm of [the] Lord to whom was it revealed?

39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν
On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἠπε-
Esaias, He has blinded their eyes and has

πώρωκεν^a αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσιν τοῖς ὀφ-
hardened their heart, that they should not see with the

θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ὀπιστραφῶσιν,^b καὶ
eyes and understand with the heart and be converted, and

ῥιάσωμαι^c αὐτούς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε^d εἶδεν
I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 ὅμως μέντοι
his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν·
even from among the rulers many believed on him,

ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ
but on account of the Pharisees they confessed not, that not

ἀποσυνάγωγοι γίνωνται. 43 ἡγάπησαν γὰρ τὴν δόξαν
put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ. 44 Ἰησοῦς
of men more than the glory of God. 44 Ἰησοῦς

δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς
but cried and said, He that believes on me, believes not on

ἐμέ, ἄλλ' εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεωρῶν ἐμέ,
me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
beholds him who sent me. I a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ
have come, that everyone that believes on me in the darkness not

μείνῃ. 47 καὶ ἂν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ
may abide. And if anyone of me hear the words and not

πιστεύσῃ,^e ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἤλθον ἵνα κρίνω
believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν
the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντά
me and does not receive my words, has him who judges

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ
him: the word which I spoke, that shall judge him in the

ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'
last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν^f τί
the who sent me Father, himself me commandment gave what

εἶπω καὶ τί λαλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ
I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν· ἃ οὖν ἔλαλόν ἐγώ, καθὼς ἐῖρηκέν μοι
life eternal is. What therefore speak I, as has said to me

ὁ πατήρ, οὕτως λαλῶ.
the Father, so I speak.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα; εἰδὼς ὁ Ἰησοῦς ὅτι
Now before the feast of the passover, knowing Jesus that when Jesus knew that

filled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess they did not believe, lest they should be put out of the synagogue: 43 for they loved the praise of men more than the praise of God. 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

XIII. Now before the

feast of the passover,

knowing Jesus that

when Jesus knew that

^a ἐπώρωκεν hardened TTrA.

^b στραφῶσιν LTrA.

^c ῥιάσωμαι I shall heal LTrA.

^d ὅτι because GLTTrA.

^e ἀλλὰ LTrA.

^f φυλάξῃ keep [them] LTrA.

^g ἐδῶκεν LTrA.

given LTrA.

^h ἐγὼ λαλῶ LTrA.

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me

ἦλθεν¹ αὐτοῦ ἡ ὥρα ἵνα μεταβῇ² ἐκ τοῦ κόσμου· τοῦ-
has come his hour that he should depart out of this world
του πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ
to the Father, having loved his own which [were] in the
κόσμῳ εἰς τέλος ἡγάπησεν αὐτούς. 2 καὶ δείπνου γενο-
world to [the] end, he loved them. And supper taking
μένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν
place, the devil already having put into the heart
Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,³
of Judas, Simon's [son] Iscariote, that him he should deliver up,
3 εἰδὼς ὅτι Ἰησοῦς ὅτι πάντα ἔδωκεν⁴ αὐτῷ ὁ πατήρ
knowing Jesus that all things has given him the Father
εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν
into [his] hands, and that from God he came out and to
θεὸν ὑπάγει, 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ
God goes, he rises from the supper and lays aside [his]
ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. 5 εἰτα βάλ-
garments and having taken a towel he girded himself: afterwards he
λει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας
pours water into, the washing-basin, and began to wash the feet
τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
of the disciples, and to wipe [them] with the towel with which he was
διεζωσμένος. 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον·⁵ καὶ
girded, He comes therefore to Simon Peter, and
λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;
says to him he, Lord, thou of me dost wash the feet?
7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ
Answered Jesus and said to him, What I do thou not
οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. 8 Λέγει αὐτῷ Πέ-
knowest now, but thou shalt know hereafter. 8 Says to him Pe-
τρος, Οὐ μὴ νίψῃς τοὺς πόδας μου⁶ εἰς τὸν αἰῶνα.
ter, In no wise mayest thou wash my feet for ever.
9 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν μὴ νίψω σε, οὐκ ἔχεις
Answered him Jesus, Unless I wash thee, thou hast not
μέρος μετ' ἐμοῦ. 9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ
part with me. 9 Says to him Simon Peter, Lord, not
τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.
my feet only, but also the hands and the head.
10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος σου⁷ χρειαν
Says to him Jesus, He that has been laved not need
ἔχει⁸ ἢ ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς
has [other] than the feet to wash, but is clean
ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. 11 Ἦδει γὰρ
wholly; and ye clean are, but not all. For he knew
τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάν-
him who was delivering up him: on account of this he said, Not all
τες καθαροὶ ἐστε. 12 Ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν,
clean ye are. When therefore he had washed, their feet,
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν⁹ πάλιν, εἶπεν
and taken his garments, having reclined again, he said
αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με
to them, Do ye know what I have done to you? Ye call me

¹ ἦλθεν was come LTTA. ² γινόμενου TTr. ³ ἵνα παραδοῖ αὐτόν Ἰούδας Σίμωνος Ἰσκαριώτης TTrA. ⁴ Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοῖ αὐτόν L. ⁵ ὁ Ἰησοῦς (read [Jesus] [L] TTrA. ⁶ ἔδωκεν gave TTr. ⁷ — καὶ TTrA. ⁸ ἐκεῖνος (read λέγει he says) LT[Tr]A. ⁹ μου τοὺς πόδας LTTA. ¹⁰ Ἰησοῦς αὐτῷ LTTA. ¹¹ ὁ T[Tr]. ¹² οὐκ ἔχει χρειαν LTTA W. ¹³ εἰ μὴ except LTTA; — ἦ T. ¹⁴ — τοὺς πόδας T. ¹⁵ + ὅτι LTTA. ¹⁶ — καὶ L. ¹⁷ + καὶ LTTA. ¹⁸ ἀνέπεσεν reclined TTrA.

ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.
 the Teacher and the Lord, and well ye say, "I am" ["so"] "for.
 14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ
 If therefore I washed your feet, the Lord and the
 διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.
 Teacher, also ye ought of one another to wash the feet;
 15 ὑπόδειγμα γάρ ὁ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,
 for an example I gave you, that as I did to you,
 καὶ ὑμεῖς ποιῆτε. 16 ἅμην ἅμην λέγω ὑμῖν, οὐκ ἔστιν δοῦλος
 also ye should do. Verily verily I say to you, "Is" not "a" "bondman
 μεῖζον τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζον τοῦ πέμψαντος
 greater than his lord, nor a messenger greater than he who sent
 τὸν αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε
 him. If these things ye know, blessed are ye if ye do
 αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅσους
 them. Not of "all" "you" I speak. I know whom
 ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, Ὁ τρώγων
 I chose, but that the scripture might be fulfilled, He that eateth
 ἴμω" ἐμοῦ" τὸν ἄρτον ἐπ' ἡμῖν ἐμὲ τινεσιν αὐτοῦ.
 "with" "me" "bread" lifted up against me his heel.
 19 ἀπ' ἄρτι" λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένη-
 From this time I tell you, before it comes to pass, that when it comes
 ται, πιστεύσητε" ὅτι ἐγὼ εἰμι. 20 ἅμην ἅμην λέγω ὑμῖν,
 to pass, ye may believe that I am [he]. Verily verily I say to you,
 Ὁ λαμβάνων ἑάν" τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ
 He that receives whomsoever I shall send, me receives; and he that
 ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα
 me receives, receives him who sent me. These things
 εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν
 saying Jesus was troubled in spirit, and testified
 καὶ εἶπεν, Ἀμὴν ἅμην λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει
 and said, Verily verily I say to you, that one of you will deliver up
 με. 22 Ἐβλεποὺν ἑαυτὸν εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-
 me. "Looked" "therefore" "upon" "one" "another" "the" "disciples," doubt-
 μενοι περὶ τίνος λέγει. 23 ἦν δὲ ἀνακείμενος εἷς τῶν
 ing of whom he speaks. But there was reclining one
 μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·
 of his disciples in the bosom of Jesus, whom "loved" Jesus.
 24 νέυει οὖν τούτῳ Σίμων Πέτρος βυθίσθαι τίς
 "Makes" "a" "sign" "therefore" "to" "him" "Simon" "Peter" to ask who
 ἀνείη" περὶ οὗ λέγει. 25 ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ
 it might be of whom he speaks. "Having" "leaned" "and" "he" on the
 στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν; 26 Ἀπο-
 breast of Jesus, says to him, Lord, who is it? "An-
 κρίνεται" ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ ἑβάψας τὸ
 "s" "Jesus," He it is to whom I, having dipped the
 ψωμίον ἐπιδίδωμι." Ἐκείνῳ ἐβάψας τὸ ψωμίον δίδωμι
 morsel, shall give [it]. And having dipped the morsel he gives [it]
 Ἰουδᾷ Σίμωνος Ἰσκαριώτη. 27 καὶ μετὰ τὸ ψωμίον,
 to Judas, Simon's [son] Iscariote. And after the morsel,

Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop

ο δέδωκα I have given T. P + [γάρ] for (I) L. q τίνος TTrA. r μου my TTrA.
 ἐπῆρκεν has lifted up T. t ἀπάρτι T. v πιστεύσητε (πιστεύετε T) ὅταν γένηται TTrA.
 αἱ LTTrA. x — ο TTrA. y — οὖν T[Tr]A. z — δε but TTrA. a + εκ of (his) GLTTTrAW.
 b καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν and says to him, Say who it is LTTrA. c ἀναπεσὼν having
 leaned back LTTrA. d — δε TTrA; οὖν therefore T. e + οὕτως thus T[Tr]AW. f + οὖν
 therefore [I.]A. g [ὁ] Tr. h ἐβάψας L; βάψω shall dip TTrA. i καὶ δώσω αὐτῷ and
 shall give to him TTrA. k βάψας οὖν having dipped therefore TTrA. l + λαμβάνει
 καὶ he takes and TTrA. m Ἰσκαριώτου (real son of Simon Iscariote.) TTrA.

Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 23 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out; and it was night.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ¹ then entered into him Satan. ²Says therefore ³to ⁴him 'Ιησοῦς, "Ὁ ποιεῖς, ποίησον τάχιον. 28 Τοῦτο δὲ οὐδεὶς 'Jesus, What thou doest, do quickly. But this no one ἔγνω τῶν ἀνακειμένων πρὸς·τί εἶπεν αὐτῷ. 29 τινεὶς γάρ knew of those reclining wherefore he spoke to him; for some ἰδοῦναι, ἐπεὶ τὸ γλασσοκομὸν εἶχεν ὁ¹ 'Ιούδας, ὅτι λέγει thought, since ²the ³bag ⁴had ⁵Judas, that ⁶is ⁷saying αὐτῷ ὁ¹ 'Ιησοῦς, 'Αγόρασον ὧν χρεῖαν ἔχομεν εἰς ²to ³him ⁴Jesus, Buy what things need [of] we have for τὴν ἑορτήν· ἢ τῶς πτωχοῖς ἵνα τι δῶ. 30 λα- the feast; or to the poor that something he should give. Having βῶν οὖν τὸ ψωμίον ἐκεῖνος ¹εὐθὺς ἐξῆλθεν." ἦν δὲ received therefore the morsel he immediately went out; and it was νύξ. night.

31 "Ὅτε ¹ ἐξῆλθεν λέγει ὁ² 'Ιησοῦς, Νῦν ἰδοξάσθη When he was gone out ³says ⁴'Jesus, Now has been glorified ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς· ἰδοξάσθη ἐν αὐτῷ. 32 'εἰ the Son of man, and God has been glorified in him. If ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ,¹ καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν God has been glorified in him, also God shall glorify him in ²ἑαυτῷ,³ καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἔτι himself, and immediately shall glorify him. Little children, yet μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς a little while with you I am. Ye will seek me; and, as I said to the 'Ιουδαίοις, "Ὅτι ὅπου ¹ὑπάγω ἐγώ,² ὑμεῖς οὐ δύνασθε ἰλθεῖν, Jews, That where ³go ⁴I, ye are not able to come, καὶ ὑμῖν λέγω ἄρτι. 34 ἔντολὴν καινὴν δίδωμι ὑμῖν, ἵνα also to you I say now. A ¹commandment ²new I give to you, that ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ye should love one another; according as I loved you, that ²also ³ye ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ should love one another. By this shall ¹know ²all that to me μαθηταὶ ἴστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει disciples ye are, if love ye have among one another. ³Says αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη ¹αὐτῷ ²to ³him ⁴Simon ⁵Peter, Lord, where goest thou? ⁶Answered ⁷him ὁ¹ 'Ιησοῦς, "Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖσαι· ²Jesus, Where I go thou art not able me now to follow, ³ὑστερον δὲ ἀκολουθήσεις μοι." 37 Λέγει αὐτῷ ὁ¹ Πέτρος, ²but afterwards thou shalt follow me. ³Says ⁴to ⁵him ⁶Peter, Κύριε, ⁷διὰ τί⁸ οὐ δύναμαι σοι ⁹ἀκολουθεῖσαι¹⁰ ἄρτι; τὴν ψυχὴν Lord, why am I not able thee to follow now? ¹¹life μου ὑπὲρ σοῦ θήσω. 38 ¹²Απεκρίθη αὐτῷ ὁ¹ 'Ιησοῦς, ²my for thee I will lay down. ³Answered ⁴him ⁵Jesus, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμήν ἀμήν λέγω Thy life for me thou wilt lay down! Verily verily I say σοι, οὐ μὴ ἀλέκτωρ ¹φωνήσει² ἕως οὗ ³ἀπαρνήσῃ⁴ με to thee, in no wise [the] cock will crow until thou wilt deny me τρίς. thrice.

¹ — ὁ TTRa. ² — ὁ LTRa. ³ — ὁ T[Tr]A. ⁴ ἐξῆλθεν εὐθύς LTRa. ⁵ + οὖν therefore ELTRa. ⁶ — ὁ TTRa. ⁷ [εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ] LTRa. ⁸ αὐτῷ TTR. ⁹ ἐγὼ

ὑπάγω GLTTAW. ¹⁰ — αὐτῷ ὁ LTRa. ¹¹ + ἐγὼ I (go) T. ¹² ἀκολουθήσεις δὲ ὑστερον LTRa. ¹³ — ὁ GLTTAW. ¹⁴ διὰ τί LTRa. ¹⁵ ἀκολουθεῖν T. ¹⁶ ἀποκρίνεται answers LTRaW.

¹⁷ φωνήσῃ LTRa. ¹⁸ ἀρνήσῃ LTRa.

14 Μὴ-ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν,
 Let not be troubled your heart; ye believe on God,
 καὶ εἰς ἐμὲ πιστέετε. 2 ἐν τῇ οἰκίᾳ τοῦ-πατρὸς-μου μοιαὶ
 also on me believe. In the house of my Father abodes
 πολλαὶ εἰσιν· εἰδὲ-μή, εἶπον-ἂν ὑμῖν· ἔ πορεύομαι ἐτοι-
 'many there are; otherwise I would have told you; I go to pre-
 μάσαι τόπον ὑμῖν. 3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν
 pare a place for you; and if I go and prepare for you
 τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυ-
 a place, again I am coming and will receive you to my-
 τόν· ἵνα ὑποὺν εἰμι ἐγώ, καὶ ὑμεῖς ἦτε. 4 καὶ ὅπου ἐγώ
 self, that where I am I also ye may be. And where I
 ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει αὐτῷ Θωμᾶς,
 go ye know and the way ye know. 'Says 'to 'him 'Thomas,
 Κύριε, οὐκ-οἶδμεν ποῦ ὑπάγεις, ὅκα¹ πῶς ὕδναμεθα τὴν
 Lord, we know not where thou goest, and how can we the
 ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς
 way know? 'Says 'to 'him 'Jesus, I am the way
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα
 and the truth and the life. No one comes to the Father
 εἰ-μὴ δι' ἐμοῦ. 7 εἰ ἔγινώκετέ με, καὶ τὸν-πατέρα-μου
 but by me. If ye had known me, also my Father
 ἔγινώκετε-ἂν· καὶ ἂν ἄρτι γινώσκετε αὐτόν, καὶ ἐώρα-
 ye would have known; and henceforth ye know him, and have
 κάτε αὐτόν. 8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν
 seen him. 'Says 'to 'him 'Phillip, Lord, shew us
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς,
 the Father, and it suffices us. 'Says 'to 'him 'Jesus,
 ὅσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ-ἐγνωνκάς με,
 So long a time with you am I, and thou hast not known me,
 Φίλιππε; ὁ ἐώρακώς ἐμέ, ἔωρακεν τὸν πατέρα· καὶ πῶς
 Philip? He that has seen me, has seen the Father; and how
 σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα; 10 οὐ-πιστεύεις ὅτι
 thou sayest, Shew us the Father? Believest thou not that
 ἐγώ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα
 I [am] in the Father, and the Father 'in me 'is? The words
 ἃ ἐγώ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ-λαλῶ· ὁ δὲ πατὴρ
 which I speak to you, from myself I speak not; but the Father
 ὅς ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 πιστεύετε μοι
 who in me abides he does the works. Believe me
 ὅτι ἐγώ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰδὲ μή.
 that I [am] in the Father, and the Father in me; but if not,
 διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 Ἀμὴν ἀμὴν λέγω
 because of the works themselves believe me. Verily verily I say
 ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγώ ποιῶ, κάκεινος
 to you, He that believes on me, the works which I do, also he
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγώ πρὸς τὸν
 shall do, and greater than these he shall do, because I to
 πατέρα-μου πορεύομαι. 13 καὶ ὅ-τι-ἂν αἰτήσητε ἐν τῷ
 my Father go. And whatsoever ye may ask in

XIV. Let not your heart be troubled; ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

8 + ὅτι for LTTra. h — καὶ L. i τόπον ὑμῖν TTTA. k παραλήψομαι LTTA.
 1 [ἐγώ] L. m — καὶ [L]TTA. n — οἴδατε [L]TTA. o — καὶ LTr. P οἶδμεν τὴν ὁδόν.
 know we the way LTTA. q — ὁ T. r ἐγινώκατε ἐμέ ye have known me T. s — ἂν ἦδeite
 TTA; γνώσεσθε ye will know T. t — καὶ [L]TTA. u — ἀπ' αὐτοῦ LTTA. v [αὐτόν] LTTA.
 2 τοσοῦτον χρόνον LT. y — καὶ [L]TTA. z λέγω TTTA. a [ὁ] LTTA. b ποιεῖ τὰ ἔργα
 αὐτοῦ does his works TTTA. c + [αὐτοῦ] read his works L. d + ἐστίν is E.
 e — μοι TTTA. f — μου (read the father) LTTA.

my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will ^{do it}. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,

ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
my name, this will I do, that may be glorified the Father in the
νῷ. 14 ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
Son. If anything ye ask in my name, I will do [it].
15 ἐὰν ἀγαπᾷτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.
If ye love me, ²commandments my keep.
16 ¹καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον
And I will ask the Father, and another Paraclete
δώσει ὑμῖν, ἵνα ^κμένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
he will give you, that he may remain with you for ever, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι
Spirit of truth, whom the world cannot receive, because
οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε
it does not see him, nor know him; but ye know
αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω
him, for with you he abides, and in you shall be. I will not leave
ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ
you orphans, I am coming to you. Yet a little while and the
κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ
world me no longer sees, but ye see me: because I
ζῶ, καὶ ὑμεῖς ^ρῥήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε
live, ²also ye shall live. In that day shall know
ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ
ye that I [am] in my Father, and ye in me, and I
ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
in you. He that has my commandments and keeps them,
ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-
he it is that loves me; but he that loves me, shall be loved
ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
by my Father; and I will love him, and
ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Ἄγει αὐτῷ Ἰούδας οὐχ
will manifest to him myself. ²Says ²to him ¹Judas, (not
ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
the Iscariote,) Lord, what has occurred that to us thou art about
ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη· ὁ
to manifest thyself, and not to the world? ²Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου
Jesus and said to him, If anyone love me, my word
τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
he will keep, and my Father will love him, and to him
ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ
we will come, and an abode with him will make. He that not
ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν
loves me, my words does not keep; and the word which
ἀκούετε οὐκ ἐστὶν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς.
ye hear is not mine, but of the ²who ²sent ²me ¹Father.
25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-
These things I have said to you, with you abiding; but the Para-
κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
cle, the Spirit the Holy, whom ²will ²send ²the ²Father in
ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ἵπο-
my name, he ²you ²will ²teach all things, and will bring to ²re-

ε + με me [L]T. ¹ τηρήσατε ye will keep TTr. ² καὶ γὰρ LITra. ³ μεθ' ὑμῶν εἰς τὸν αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα TrA. ⁴ [αὐτό] L. ⁵ — δὲ but [L]T[Tr]A. ⁶ ἐστὶν is LITra. ⁷ οὐκέτι G1T. ⁸ ῥήσατε TTrA. ⁹ ὑμεῖς ([ὕμεις] L) γνώσεσθε LITra. ¹⁰ καὶ γὰρ LITraW. ¹¹ + καὶ then G7[A]W. ¹² — ὁ GLITraW. ¹³ ποιησόμεθα LITra.

μνήσει ^{ομας} πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἄφίημι
membrance ^{your} all things which I said to you. Peace I leave
ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
with you; ^{peace}. ^{my} I give to you; not as the world
δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ-ταραστέσθω ὑμῶν ἡ καρδία, μηδὲ
gives, ^I ^I give to you. Let not be troubled your heart, nor
δελιλιᾶτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ
let it fear. Ye heard that I said to you, I am going away and
έρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτέ με, ἐχάρητε. ἂν ὅτι
I am coming to you. If ye loved me, ye would have rejoiced that
ἔειπον, ^{Πορεύομαι} πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου¹
I said, I am going to the Father, for my Father
μεῖζων μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ-
greater ^{than} ^I is. And now I have told you before it comes to
σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι²
pass, that when it shall have come to pass ye may believe. No longer
πολλὰ λαλήσω μεθ' ὑμῶν³ ἔρχεται γὰρ ὁ τοῦ κόσμου
much I will speak with you, for comes the ^{of} world
τοῦτου⁴ ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 31 ἀλλ' ἵνα
^{this} ^{ruler}, and in me he has nothing; but that
γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, ^{καὶ}⁵ καθὼς
^{may} ^{know} ^{the} ^{world} that I love the Father, and as
ἐνετείλατό⁶ μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν
^{commanded} ^{me} ^{the} ^{Father}, thus I do. Rise up, let us go
ἐντεῦθεν.
hence.

15 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
I am the ^{vine} ^{true}, and my Father the
γεωργός ἐστιν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,
husbandman is. Every branch in me not bearing fruit,
αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό
he takes away it; and everyone that fruit bears, he cleanses it
ἵνα ἡ πλείονα καρπὸν³ φέρῃ. 3 ἤδη ὑμεῖς καθαροὶ ἐστε
that more fruit -it may bear. Already ye clean are
διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,
by reason of the word which I have spoken to you. Abide in me,
καθὼς ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'
and I in you. As the branch is not able fruit to bear of
ἐαυτοῦ ἂν μὴ ^{μείνῃ} ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς
itself unless it abide in the vine, so neither [can] ye
ἐὰν μὴ ἐν ἐμοὶ ^{μείνητε}. 5 ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ
unless in me ye abide. I am the vine, ye [are] the
κλήματα. ὁ μένων ἐν ἐμοί, καγὼ ἐν αὐτῷ, οὗτος φέρει
branches. He that abides in me, and I in him, he bears
καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
^{fruit} ^{much}; for apart from me ye are able to do nothing.
6 ἐὰν μὴ τις ^{μείνῃ} ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ
Unless anyone abide in me, he is cast out as the branch, and
ἐξηράνθη, καὶ συναγούσιν αὐτὰ⁷ καὶ εἰς⁸ πῦρ βάλλουσιν, καὶ
is dried up, and they gather them and into a fire cast, and
καίεται. 7 ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν
it is burned. If ye abide in me, and my words in you

whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it comes to pass, that when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you,

¹ — εἶπον GLTtraw. ² — μου (read the Father) [L]TtrA. ³ οὐκέτι GLT. ⁴ ὑμῖν w.
⁵ — τούτου (read of the world) GLTtraw. ⁶ [καὶ] L. ⁷ ἐντολήν ἐδωκεν gave (me) com-
mandment Ltr. ⁸ καρπὸν πλείονα LTrA. ⁹ μείνῃ T. ¹⁰ μένητε LTrA. ¹¹ μένῃ LTr.
¹² αὐτὸ it. ¹³ + τὸ the (fire) TTraw.

ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things which I heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they

μείνῃ, ὅ,τι ἂν¹ θέλητε² αἰτήσεσθε,³ καὶ γενήσεται ὑμῖν. abide, whatever ye will ye shall ask, and it shall come to pass to you. 8 ἐν τούτῳ ἰδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε. In this is glorified my Father, that ²fruit ¹much ye should bear, καὶ ³γενήσεσθε⁴ ἐμοὶ μαθηταί. 9 καθὼς ἠγάπησέν με ὁ and ye shall become ²to ³me ¹disciples. As loved me the πατήρ, καὶ γὰρ ²ἠγάπησα ὑμᾶς³. μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Father, I also loved you: abide in ²love ¹my. 10 ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου⁵. If my commandments ye keep, ye shall abide in my love, καθὼς ²ἐγὼ¹ τὰς ἐντολάς τοῦ πατρὸς μου⁶ τητήρηκα, καὶ as I the commandments of my Father have kept, and μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 ταῦτα λελάληκα ὑμῖν, ἵνα abide ²this ¹in love. These things I have spoken to you, that ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ²μείνῃ³, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ²joy ¹my in you may abide, and your joy may be full. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, This is ²commandment ¹my, that ye love one another, καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς as I loved you. Greater than this love no one ἔχει, ἵνα ²τις¹ τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων has, that one his life should lay down for ²friends αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστέ ἐὰν ποιῇτε ὅσα³ ἐγὼ ¹this. Ye ²friends ¹my are if ye practise whatsoever I ἐντέλλομαι ὑμῖν. 15 οὐκέτι ὑμᾶς λέγω⁴ δούλους, ὅτι ὁ δοῦ- command you. No longer you I call bondmen, for the bond- λος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος⁵. ὑμᾶς δὲ εἰρηκα man knows not what ²is ¹doing ³his ²master. But you I have called φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγινώ- friends, for all things which I heard of my Father I made ρισα ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην known to you. ²Not ¹ye ³me ²chose, but I chose ὑμᾶς, καὶ ἔθῃκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ- you, and appointed you that ye should go and fruit ye should ρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ³. ἵνα ὅ,τι ἂν αἰτήσῃτε τὸν bear, and your fruit should abide; that whatsoever ye may ask the πατέρα ἐν τῷ ὀνόματί μου δῶ⁴ ὑμῖν. 17 ταῦτα ἐντέλ- Father in my name he may give you. These things I com- λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς mand you, that ye love one another. If the world you μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ²ὑμῶν¹ μεμίσηκεν. 19 εἰ ἐκ hates, ye know that me before you it has hated. If of τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει³. ὅτι δὲ ἐκ τοῦ the world ye were, the world would love its own; but because of the κόσμος οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, world ye are not, but I chose you out of the world, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ on account of this ²hates ¹you ³the ²world. Remember the λόγον οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν δοῦλος μείζων τοῦ word which I said to you, ²Is ¹not ³a ²bondman greater κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν⁴ εἰ than his master. If me they persecuted, also you they will persecute; if

¹ ἂν L. ² αἰτήσαθε ask ye LTTAW. ³ γένησθε ye should become LTRa. ⁴ ὑμᾶς ἠγάπησα LTRa. ⁵ καὶ γὰρ I also T. ⁶ τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA. ⁷ — μου (read the Father) LTA. ⁸ ἢ may be LTTra. ⁹ — τις T. ¹⁰ ἂ what LTTra. ¹¹ λέγω ὑμᾶς LTTra. ¹² — ὑμῶν T.

τον λόγον μου ἐτήρησάν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ
 my word they kept, also, yours they will keep. But
 ταῦτα πάντα ποιήσουσιν ὑμῖν¹ διὰ τὸ ὄνομά μου,
 these things all they will do to you on account of my name,
 ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ
 because they know not him who sent me: If I had not come and
 ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον²· νῦν δὲ πρόφασιν
 spoken to them, sin they had not had; but now a pretext
 οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ
 they have not for their sin. He that me hates, also
 τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν
 my Father hates. If the works I had not done among
 αὐτοῖς ἂ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον³
 them which no other one has done, sin they had not had,
 νῦν δὲ καὶ ἐώρακασιν καὶ μεμίσῃκασιν καὶ ἐμὲ καὶ τὸν πατέρα
 but now both they have seen and have hated both me and the Father.
 μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν
 my. That might be fulfilled the word that has been written in
 τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με ὧρεάν." 26 "Ὅταν δὲ"
 their law, They hated me without cause. But when
 ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
 is come the Paraclete, whom I will send to you from the Father,
 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
 the Spirit of truth, who from the Father goes forth,
 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-
 he will bear witness concerning me; also ye and bear
 τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.
 witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῇτε. 2 ἄπο-
 These things I have spoken to you that ye may not be offended. Out of
 συναγωγὰς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς
 the synagogues they will put you; but is coming an hour that everyone
 ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.
 who kills you will think service to render to God;
 3 καὶ ταῦτα ποιήσουσιν ὑμῖν⁴ ὅτι οὐκ ἐγνώσαν τὸν πα-
 and these things they will do to you because they know not the Fa-
 τέρα οὐδὲ ἐμὲ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν
 ther nor me. But these things I have said to you, that when
 ἔλθῃ ἡ ὥρα⁵ μνημονεύετε αὐτῶν⁶ ὅτι ἐγὼ εἶπον
 may have come the hour ye may remember them that I said [them]
 ὑμῖν ταῦτα· δὲ ὑμῖν ἐξ ἀρχῆς εἶπον ὅτι
 to you. But these things to you from [the] beginning I did not say, because
 μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,
 with you I was. But now I go to him who sent me,
 καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι
 and none of you asks me, Where goest thou? But because
 ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
 these things I have said to you grief has filled your
 καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει
 heart. But I the truth say to you, It is profitable
 ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γάρ μὴ ἀπέλθω ὁ παράκλη-
 for you that I should go away; for if I go not away the Paraclete
 τος οὐκ ἐλεύσεται⁷ πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω
 will not come to you; but if I go, I will send

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

Ἐ εἰς ὑμᾶς to you LITTA. γ εἶχον LITTA. δ ἐποίησεν did LITTA. ε εἶχον LITTA. β ἐν τῇ νόμῳ αὐτῶν γεγραμμένος LITTA. ζ δὲ T[TA]. " — ὑμῖν GLTTAW. ε + αὐτῶν (read their house) TTA. ς [αὐτῶν] Tr. ε + ἐγὼ L[A]W. η οὐ μὴ ἔλθῃ in no wise should come Tr.

him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to my Father, and ye see me no more; 11 of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me; for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye

αὐτὸν πρὸς ὑμᾶς· 8 καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον him to you. And having come he will convict the world περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. concerning sin and concerning righteousness and concerning judgment. 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ Concerning sin, because they believe not on me; concerning δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ righteousness because to my Father I go away, and no ἔτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ longer ye behold me; and concerning judgment, because the ruler κόσμου τούτου κέκριται. 12 Ἐτι πολλὰ ἔχω λέγειν of this world has been judged. Yet many things I have to say ὑμῖν, ἀλλ' οὐ δύνασθε βυστάζειν αὐτῷ· 13 ὅταν δὲ ἔλθῃ to you, but ye are not able to bear them now. But when may have come ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν he, the Spirit of truth, he will guide you into all τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἴδῃ the truth; *not for he will speak from himself, but whatsoever ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. he may hear he will speak; and the things coming he will announce to you. 14 ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ ῥηθήσεται, καὶ ἀναγ- He me will glorify, for of mine he will receive, and will an- γελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· nounce to you. All things whatsoever has the Father mine are; διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ ῥηθήσεται, καὶ ἀναγ- because of this I said, that of mine he will receive, and will an- γελεῖ ὑμῖν. 16 Μικρὸν καὶ οὐ θεωρεῖσέ με, καὶ πάλιν nounce to you. A little [while] and ye do not behold me; and again μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πα- a little [while] and ye shall see me, because I go away to the Fa- τέρα. 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ther. Said therefore [some] of his disciples to ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ one another, What is this which he says to us, A little [while] and οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ye do not behold me; and again a little [while] and ye shall see me; and ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 18 Ἐλεγον οὖν, Because I go away to the Father? They said therefore, Ὅτι τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν· This what is which he says, the little [while]? We do not know τί λαλεῖ. 19 Ἐγὼ οὖν ὅτι Ἰησοῦς ὅτι ἤθελον αὐτὸν what he speaks. Knew therefore Jesus that they desired him ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' to ask, and said to them, Concerning this do ye inquire among ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ one another, that I said, A little [while] and ye do not behold me; and πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω ὑμῖν, again a little [while] and ye shall see me? Verily verily I say to you, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· that will weep and will lament ye, but the world will rejoice;

i — μου (read the Father) TT[A]. k οὐκέτι GLT. l ὑμῖν λέγειν TT[A]. m εἰς τὴν ἀλήθειαν πᾶσαν LTA; ἐν τῇ ἀληθείᾳ πάσῃ T. n — ἂν LTTA. o ἀκούσει he shall hear TA; ἀκούει he hears T. p λήμψεται LTTA. q λαμβάνει receives GLTTA.W. r οὐκέτι no longer (do ye behold) LTA; οὐκ ἔτι T. s — ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα TT[A]; ὅτι ὑπάγω πρὸς τὸν πατέρα GLJW. t — ἐγὼ (read ὑπάγω I go away) LTTA.W. u τί ἐστὶν τοῦτο LT. v — τὸ (read a little [while], T[A]. x — οὖν GLT.A.W. y — ὃ TTA.

ὡμίσεις·^α δὲ^β λυπηθίσεσθε, ^γ ἀλλ^δ ἡ λύπη ὑμῶν εἰς χαρὰν γεή-
 but ye will be grieved, but your grief to joy shall be-
 σεταί. 21 ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἡ ἄνθρωπος
 The woman when she gives birth, grief has, because is come
 ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι^ε
 her hour; but when she brings forth the child, no longer
 μνημονεύει τῆς θλίψεως, εἰς τὴν χαρὰν ὅτι ἐγεννήθη
 she remembers the tribulation, on account of the joy that has been born
 ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λύπην μὲν
 a man into the world. And ye therefore grief indeed
 ἔχετε·^α πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
 now have; but again I will see you, and shall rejoice your
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει^β ἀφ' ὑμῶν. 23 καὶ
 heart, and your joy no one takes from you. And
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν
 in that day of me ye shall ask nothing. Verily verily
 λέγω ὑμῖν, ὅτι^γ εὖσα· ἂν^δ αἰτήσητε τὸν πατέρα ἕν τῷ
 I say to you, That whatsoever ye may ask the Father in
 ὀνόματί μου· δώσει ὑμῖν.^ε 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν
 my name he will give you. Hitherto ye asked nothing
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψέσθε,^β ἵνα ἡ χαρὰ ὑμῶν
 in my name: ask, and ye shall receive, that your joy
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
 may be full. These things in allegories I have spoken to you;
 ἀλλ^α ἔρχεται ὥρα ὅτε οὐκ ἔτι^β ἐν παροιμίαις λαλήσω
 but is coming an hour when no longer in allegories I will speak
 ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.
 to you, but plainly concerning the Father. I will announce to you.
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ
 In that day in my name ye shall ask; and not
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 ἀ-
 I say to you that I will beseech the Father for you, him-
 σὺ γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλῆκατε, καὶ
 self for the Father loves you, because ye me have loved, and
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. 28 ἐξῆλθον
 have believed that I from God came out. I came out
 ὁ παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι
 from the Father and have come into the world; again I leave
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν
 the world and go to the Father. Say
 αὐτῷ^α οἱ μαθηταὶ αὐτοῦ. Ἰδε, νῦν παρρησίᾳ λαλεῖς, καὶ
 to him his disciples, Lo, now plainly thou speakest, and
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας
 allegory no speakest. Now we know that thou knowest
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ
 all things, and not need hast that anyone thee should ask. By this
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς
 we believe that from God thou camest forth. Answered them
 ὅ^α Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν
 Jesus, Now do ye believe? Lo, is coming an hour and now
 ἐλήλυθεν; ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ^β
 has come, that ye will be scattered each to his own, and me

shall be sorrowful, but
 your sorrow shall be
 turned into joy. 21 A
 woman when she is in
 travail hath sorrow,
 because her hour is
 come; but as soon as
 she is delivered of the
 child she remembereth
 no more the anguish,
 for joy that a man is
 born into the world.
 22 And ye now there-
 fore have sorrow: but
 I will see you again,
 and your heart shall
 rejoice, and your joy
 no man taketh from
 you. 23 And in that
 day ye shall ask me no-
 thing. Verily, verily,
 I say unto you, What-
 soever ye shall ask the
 Father in my name,
 he will give it you.
 24 Hitherto have ye
 asked nothing in my
 name: ask, and ye shall
 receive, that your joy
 may be full. 25 These
 things have I spoken
 unto you in proverbs:
 but the time cometh,
 when I shall no more
 speak unto you in pro-
 verbs, but I shall shew
 you plainly of the Fa-
 ther. 26 At that day ye
 shall ask in my name;
 and I say not unto
 you, that I will pray
 the Father for you:
 27 for the Father him-
 self loveth you, because
 ye have loved me, and
 have believed that I
 came out from God.
 28 I came forth from
 the Father, and am
 come into the world:
 again, I leave the
 world, and go to the
 Father. 29 His disci-
 ples said unto him, Lo,
 now speakest thou
 plainly, and speakest
 no proverb. 30 Now
 are we sure that thou
 knowest all things,
 and needest not that
 any man should ask
 thee: by this we be-
 lieve that thou camest
 forth from God. 31 Je-
 sus answered them, Do
 ye now believe? 32 Be-
 hold, the hour cometh,
 yea, is now come, that
 ye shall be scattered,
 every man to his own,
 and shall leave me a-

^α — δὲ but LITTA. ^β ἀλλὰ T. A. ^γ οὐκέτι GLT. ^δ νῦν μὲν λυπην LITTA. ^ε ἔχετε shall have L. ^α ἀρεῖ shall take LITTA. ^β — ὅτι [L]ITTA. ^γ ἂν τι if anything LITTA. ^δ δώσει ὑμῖν ἐν τῷ ὀνόματί μου TITTA. ^ε λήμψεσθε LITTA. ^α — ἀλλ οἱ LITTA. ^β οὐκέτι GLT. ^γ ἀπαγγελῶ LITTA. ^α — τοῦ L; τοῦ πατρὸς the Father T. A. ^β — ἐκ LITTA. ^γ — αὐτῷ [L]ITTA. ^δ — ἐν LITTA. ^ε — ὁ TITTA. ^α — νῦν LITTA. ^β κάμει TITTA.

alone: and yet I am not alone, because the Father is with me. 83 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world..

μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' αὐτοῦ ἐστίν. 33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἅλλα θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
alone ye will leave; and [yet] I am not alone, for the Father with me is. These things I have spoken to you that in me peace ye may have. In the world tribulation ye have; but be of good courage, I have overcome the world.

XVII. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμούς· αὐτοῦ εἰς τὸν οὐρανὸν· καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ ἔδωκας αὐτῷ, ἔδωκῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον τέτελείωσα· ὃ ἔδωκας μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣν εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. 6 Ἐφανερώσα σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκας μοι ἐκ τοῦ κόσμου· σοὶ ᾔσαν, καὶ ἐμοὶ αὐτοὺς ἔδωκας· καὶ τὸν λόγον σου ἑτηρήκαν. 7 νῦν ἔγνωσαν ὅτι πάντα ὅσα ἔδωκας μοι, παρὰ σοῦ ἐστίν· 8 ὅτι τὰ ῥήματα ἃ ἔδωκας μοι δέδωκα αὐτοῖς; καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν ἔδωκας μοι, ὅτι σοὶ εἰσιν. 10 καὶ τὰ ἐμά πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ.
These things spoke Jesus; and lifted up his eyes to heaven, and said, Father, 'has 'come 'the hour; glorify thy Son, that also thy Son may glorify thee; as thou gavest him authority over all flesh, that [of] all which thou hast given him, he should give to them life eternal. And this is the eternal life, that they should know thee the only true God, and 'whom 'thou 'didst 'send 'Jesus 'Christ. I thee glorified on the earth; the work I completed, which thou hast given me that I should do; and now glorify me thou, Father, with thyself, with the glory which I had before the world was with thee. I manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou hast given them; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, of thee they have known that all things whatsoever thou hast given me, are of thee. For the words which thou hast given me I have given them, and they received [them], and knew, truly that from thee I came out, and they believed that thou me didst send. I concerning them make request; not concerning the world make I request, but concerning whom thou hast given me, for thine they are: (and 'things are mine) and I have been glorified in them. And no longer I am in the world, and these in

* ἔχετε ye will have FL.

* — καὶ LITTAW.

α — σου (read the Son) TIT[A].

β δώσει he shall give A.

γ γινώσκουσιν they know TIT.

δ τελεώσας having completed LITTA.

ε ἔδωκας thou gavest LITTA.

ζ κάμῳ Tr.

η ἐπίστευσαν LITTA.

θ εἰσιν TITTA.

ι αὐτοὶ they T.

* — ὁ T. * ἐπάρας having lifted up LITTA.

† — καὶ LITTA.

‡ δώσει he shall give A.

§ γινώσκουσιν they know TIT.

|| τελεώσας having completed LITTA.

¶ ἔδωκας thou gavest L.

‡ κάμῳ Tr.

§ ἐπίστευσαν LITTA.

θ εἰσιν TITTA.

ι αὐτοὶ they T.

κ ἐδωκας thou gavest LITTA.

λ [καὶ ἔγνωσαν] L.

μ οὐκέτι LTW.

τῷ κόσμῳ εἰσίν, ^οκαὶ ἐγὼ^π πρὸς σε ἔρχομαι. ^ππάτερ ἅγιε, ^ττήρη-
 the world are, and I to thee come. ²Father Holy, keep
 σου αὐτοὺς ἐν τῷ ὀνόματί σου ^ροὺς^π δέδωκάς μοι. ^ἵἵνα
 them in thy name whom thou hast given me, that
 ὧσιν ἔν, καθὼς ^ἡἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ
 they may be one, as we. When I was with them in the
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ^οοὺς^π δέ-
 world I was keeping them in thy name: whom thou
 δωκάς μοι ^ἡἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ
 hast given me I guarded, and no one of them perished, except the
 υἱὸς τῆς ἀπωλείας, ^ἵἵνα ἡ γραφὴ πληρωθῇ. 13 νῦν δὲ
 son of perdition, that the scripture might be fulfilled. And now
 πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ^ἵἵνα ἔχω-
 to thee I come; and these things I speak in the world that they may
 σιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ^οαὐτοῖς. 14 ἐγὼ
 have my joy fulfilled in them. I
 ἐδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
 have given them thy word, and the world hated them, because
 ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
 because they are not of the world, as I am not of the
 κόσμου. 15 οὐκ ἔρωτῶ ^ἵἵνα ἄρῃς αὐτοὺς ἐκ τοῦ
 world. I do not make request that thou shouldst take them out of the
 κόσμου, ἀλλ' ^ἵἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
 world, but that thou shouldst keep them out of the evil.
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ^ἐἐκ τοῦ κόσμου οὐκ
 Of the world they are not, as I of the world am not
 εἰμὶ. 17 ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου^π ὁ λόγος ὁ σὸς
 am. Sanctify them by thy truth; thy word thy
 ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
 truth is. As me thou didst send into the world,
 καὶ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν
 I also sent them into the world; and for them
^ἐἐγὼ^π ἁγιάζω ἑμαυτόν, ^ἵἵνα ^{καὶ} αὐτοὶ ὧσιν^π ἡγιασμένοι ἐν
 I sanctify myself, that also they may be sanctified in
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἔρωτῶ ^{μό}μόνον, ἀλλὰ
 truth. Not for these and make I request only, but
 καὶ περὶ τῶν ^{πισ}πιστευόντων^π διὰ τοῦ λόγου αὐτῶν εἰς
 and for those who shall believe through their word on
 ἐμέ. 21 ^ἵἵνα πάντες ἐν ὧσιν, καθὼς σύ, ^ππάτερ, ἐν ἐμοί,
 me; that all one may be, as thou, Father, [art] in me,
 καὶ ἐγὼ ἐν σοί, ^ἵἵνα καὶ αὐτοὶ ἐν ἡμῖν ^ἔἔν^π ὧσιν ^ἵἵνα ὁ κόσμος
 and I in thee, that also they in us one may be, that the world
^{πισ}πιστεύσῃ^π ὅτι σύ με ἀπέστειλας. 22 ^{καὶ} ἐγὼ^π τὴν δόξαν
 may believe that thou me didst send. And I the glory
 ἣν ^ἐἐδωκάς^π μοι δέδωκας αὐτοῖς, ^ἵἵνα ὧσιν ἔν, καθὼς
 which thou hast given me have given them, that they may be one, as
 ἡμεῖς ἐν ἑσμεν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ^ἵἵνα
 we one are: I in them, and thou in me, that
 ὧσιν τετελειωμένοι εἰς ἓν, ^{καὶ} ^ἵἵνα γινώσκῃ ὁ κόσμος
 they may be perfected into one, and that may know the world

and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou

^π καὶ ὧ LTTA. ^ρ ὧ which GLTTAW. ^ἡ καὶ also Tr. ^τ ἐν τῷ κόσμῳ LTTA. ^ο ὧ which TTA. ^π καὶ and (read I was keeping them in thy name which thou hast given me, and I guarded [them]) LTTA. ^ρ αὐτοῖς TTA. ^τ οὐκ εἰμὶ ἐκ τοῦ κόσμου LTTAW. ^π — σου (read the truth) LTTA. ^τ — ἐγὼ (read ἀγ. I sanctify) [L]T. ^ἡ ὧσιν καὶ αὐτοὶ LTTAW. ^π πιστευόντων believe GLTTAW. ^π πατὴρ TTA. ^ο ἐν [L]TTA. ^π πιστεύῃ TTA. ^π καὶ ὧ LTTA. ^π ἐδωκας thou gavest L. ^π — ἑσμεν (read [are]) TTA. ^π — καὶ LTTA.

hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. 24 Ὑπάτερ, ἰούς ἡδεδωκάς μοι θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν ἐδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. 25 Ὑπάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας. 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς. ἐν αὐτοῖς.

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρῶν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ἤδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; 5 Ἀπευθύνοντες αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. 7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τοὺς ὑπάκουοντες.

^b πατήρ LTTra.

ⁱ ὁ what TTrA.

^j ἡδωκάς thou gavest L.

^k δεδωκάς thou hast

given LTTra.W.

^l πατήρ LTTra.

^m — ὁ TTrA.

ⁿ τοῦ Κεδρῶν GL; τοῦ κέδρον T.

^o — ὁ TTrA. ^p + τῶν LTr[A]; + ἐκ τῶν from the T. ^q δὲ and (Jesus) Tr. ^r ἐξῆλθεν

καὶ λέγει went forth and says LTTra. ^s — ὁ T; — ὁ Ἰησοῦς (read he says) TrA. ^t — ὅτι

LTTra. ^u ἀπήλθον LTTra. ^v ἔπεσαν LTTra. ^w ἐπηρώτησεν αὐτοὺς LTTra; αὐτὸς ἐπηρώ-

τησεν W. ^y — ὁ GLTTra.W.

γενῖν 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. Ὅτι οὐδὲς δέ-
away; that might be fulfilled the word which he said, Whom thou
δωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν
hast given me I lost of them not one. Simon ^{therefore}

Πέτρος ἔχων μάχαιραν, ἐλκυσεν αὐτήν, καὶ ἐπαισεν τὸν
^{Peter} having a sword, drew it, and smote the
τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον¹ τὸ
^{of} the ^{high} priest ^{bondman}, and cut off his ^{ear}

δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν
^{right}. And ^{was} ^{name} the ^{bondman's} Malchus. ^{Said} ^{therefore}

ὁ Ἰησοῦς τῷ Πέτρῳ, Βίβλε τὴν μάχαιράν σου² εἰς τὴν θήκην.
^{Jesus} to ^{Peter}, Put thy sword into the sheath;
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό;
the cup which ^{has} given me the ^{Father} should I not drink it?

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
The ^{therefore} band and the chief captain and the officers of the

Ιουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 13 καὶ
Jews took hold of Jesus, and bound him; and

ἄγηγον αὐτόν³ πρὸς Ἀνναν πρῶτον⁴ ἦν γὰρ πενθερός
they led away him to Annas first; for he was father-in-law
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ
of Caiaphas, who was high priest that year. And it was

Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει
Caiaphas who gave counsel to the Jews, that it is profitable

ἕνα ἄνθρωπον ἀπολέσθαι⁵ ὑπὲρ τοῦ λαοῦ. 15 Ἐκολούθει δὲ
for one man to perish for the people. Now there followed

τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ⁶ ἄλλος μαθητής. ὁ δὲ μαθητής
Jesus Simon Peter and the other disciple. And ^{disciple}

ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ
^{that} was known to the high priest, and entered with Jesus

εἰς τὴν αὐλήν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστήκει πρὸς
into the court of the high priest, but Peter stood at

τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ἔως ἦν⁷
the door without. Went out therefore the ^{disciple} other who was

γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγα-
known to the high priest, and spoke to the door-keeper and brought

γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
in Peter. ^{Says} ^{therefore} the ^{maid} the ^{door-keeper}

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου
to Peter, ^{not} ^{also} ^{thou} ^{of} the ^{disciples} art of man

τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δοῦλοι
^{this}? ^{Says} ^{he}, I am not. But ^{were} ^{standing} the ^{bondmen}

καὶ οἱ ὑπηρέται ἀνθρακίῳ πεποιηκότες, ὅτι ψύχος ἦν,
and the ^{officers}, a fire of coals having made, for cold it was,

καὶ ἔθερμαίνοντο⁸ ἦν δὲ μετ' αὐτῶν ὁ Πέτρος⁹ ἐστώς
and were warming themselves; and ^{was} ^{with} ^{them} ^{Peter} standing

καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰη-
and warming himself. The high priest therefore questioned Je-

σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς
sus concerning his disciples, and concerning ^{teaching}

αὐτοῦ. 20 ἀπεκρίθη αὐτῷ¹⁰ ὁ¹¹ Ἰησοῦς, Ἐγὼ παρρησίᾳ
^{his}. ^{Answered} ^{him} ^{Jesus}, I openly

9 that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the

¹ ὠτίον TTA. ² — σου (read the sword) OLTTAA. ³ ἄγηγον [αὐτόν] they led him L; ἄγαγον TTR: [ἀπ'] ἄγαγον αὐτόν A. ⁴ ἀποθανεῖν to die LTTA. ⁵ — ὁ (read another) LTTA. ⁶ ὁ TTR. ⁷ τοῦ ἀρχιερέως of the high priest TTA. ⁸ τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς LTTA. ⁹ καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTTA. ¹⁰ [αὐτῷ] L. ¹¹ — ὁ TTR.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
 *to *him *the *Jews, To us it is permitted to put *to *death *no *one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων
 *into *the word of Jesus might be fulfilled which he spoke signifying

ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν
 by what death he was about to die. *Entered *therefore

εἰς τὸ πραιτώριον πάλιν ὁ Ἡλιάτος, καὶ ἐφώνησεν τὸν
 *into *the *prætorium *again *Pilate, and called

Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
 Jesus, and said to him, *Thou *art the king of the Jews?

34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο
 *Answered *him *Jesus, From thyself *thou *this

λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; 35 Ἀπεκρίθη
 *sayest, *or *others *to *thee *did say [it] concerning me? *Answered

ὁ Ἡλιάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὺν καὶ
 *Pilate, *I *a *Jew *am? *Nation *thy and

οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 Ἀπεκρίθη
 the chief priests delivered up thee to me: what didst thou? *Answered

ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου.
 *Jesus, *kingdom *my is not of this world;

εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται *ἀν
 if of this world were *kingdom *my, *attendants

οἱ ἐμοὶ ἡγωνίζοντο· ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις.
 *my would fight that I might not be delivered up to the Jews;

νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν
 but now *kingdom *my is not from hence. *Said *therefore

αὐτῷ ὁ Ἡλιάτος, Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη ὁ
 *to *him *Pilate, Then a king art thou? *Answered

Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ῥέγῳ. Ἐγὼ εἰς τοῦτο
 *Jesus, Thou sayest [it], for a king *am *I. I for this

γεγέννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα
 have been born, and for this I have come into the world, that

μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὢν ἐκ τῆς ἀληθείας
 I may bear witness to the truth. Everyone that is of the truth

ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Ἡλιάτος, Τί ἐστιν
 hears my voice. *Says *to *him *Pilate, What is

ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς
 truth? And this having said, again he went out to the

Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν
 Jews, and says to them, I not any fault find in

αὐτῷ. 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω.
 him. But it is a custom with you that one to you I should release

ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα
 at the passover; will ye therefore to you I should release the king

τῶν Ἰουδαίων; 40 Ἐκραύησαν οὖν πάλιν πάντες, λέ-
 of the Jews? They *cried *out *therefore *again *all, say-

γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραβ-
 ing, Not this one, but Barabbas. Now *was *Barab-

βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Ἡλιάτος τὸν Ἰησοῦν
 bas a robber. Then therefore *took *Pilate Jesus

καὶ ἑμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον
 and scourged [him]. And the soldiers having platted a crown

lawful for us to put any man to death: 32 that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. XIX. Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown

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ε πάλιν εἰς τὸ πραιτώριον LTrAw.

h Πειλάτος T.

- αὐτῷ ὁ LTTA; — αὐτῷ W.

κ ἀπὸ σεαυτοῦ LTrA.

l εἰπὼν σοι TrA.

m — ὁ GLTTAW.

n οἱ ἐμοὶ ἡγωνίζοντο ἂν Tr.

o — ὁ [A]W.

p — ἐγὼ (read εἰμι I am) TT[A].

q [ἐγὼ] L.

r εὗρίσκω ἐν αὐτῷ αἰτίαν

LTTA.

s ἀπολύσω ὑμῖν LTTA.

t ἀπολύσω ὑμῖν LTTW.

u — πάντες. T.

of thorns, and put it on his head, and they put on him a purple robe, 3 and said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art

ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, 3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἰδοὺν αὐτῷ ῥαπίσματα. 4 ἔξῃλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. 5 ἔξῃλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. 6 καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος. 7 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. 8 λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. 9 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη. 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σὺ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 λέγει αὐτῷ, Ὁὖν; αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαι σε; 11 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ εἰ μὴ ἦν σοι δεδομένος ἄνωθεν. διὰ τοῦτο ὁ παραδίδους μέ σοι μείζονα ἁμαρτίαν ἔχει. 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἐκραύζον, λέγοντες, Ἐάν τούτον ἀπο-

† καὶ ἤρχοντο πρὸς αὐτόν and came to him LITTA. * ἐδίδουσαν LITTA. † καὶ αὐτὸν LITTA. ‡ οὖν GLTTA. § ὁ Πιλάτος ἔξω T. ¶ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ LTR; αἰτίαν ἐν αὐτῷ οὐδεμίαν εὐρίσκω A; αἰτίαν οὐχ εὐρίσκω T. b [ὁ] Tr. c Ἰδοὺ TTA. d ἶδον T. e — λέγοντες T. f — αὐτόν him GLW. g Πιλάτος T. h — αὐτῷ T. i — ἡμῶν (read the law) LITTA. k ἑαυτὸν υἱὸν τοῦ θεοῦ E; υἱὸν θεοῦ ἑαυτὸν LITTA. l — οὖν [A]. m ἀπολῦσαι σε, καὶ ἐξουσίαν ἔχω σταυρῶσαι σε LITTA. n + αὐτῷ him [L] [Tr] [A]. o — ὁ GLTTAW. p εἶχες thou hast T. q κατ' ἐμοῦ οὐδεμίαν LITTAW. r δεδομένος σοι LITTA. s παραδούς delivered up LT. t ὁ Πιλάτος (Πιλάτος T) ἐζήτει LITTA. u ἐκραύζον LT; ἐκραύγασαν Tr.

λύσῃς οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα
 lease thou art not a friend of Cæsar. Everyone the king
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν. *Πιλάτος"
 *himself making speaks against Cæsar. Pilate therefore
 ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
 having heard this word, led out Jesus, and
 ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθό-
 sat down upon the judgment-seat, at a place called Pav-
 στρωτον, Ἑβραϊστί. δὲ Γαββαθᾶ. 14 ἦν. δὲ παρασκευή
 ment, but in Hebrew Gabbatha: (and it was [the] preparation
 τοῦ πάσχα, ὥρα *ᾗ ἐσεὶ ἔκτη καὶ λέγει τοῖς Ἰου-
 of the passover, [the] hour and about the sixth,) and he says to the Jews,
 δαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. 15 Οἱ δὲ ἐκραύγασαν, *Ἄρον
 Behold your king! But they cried out, Away,
 ἄρον, σταυρώσω αὐτόν. Λέγει αὐτοῖς ὁ *Πιλάτος, "Τὸν
 away, crucify him. Says to them Pilate,
 βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ
 Your king shall I crucify? Answered the chief priests, Not
 ἔχομεν βασιλέα εἰμὶ Καίσαρα. 16 Τότε οὖν παρέδωκεν
 we have a king except Cæsar. Then therefore he delivered up
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ἐξ αὐτοῦ τὸν Ἰη-
 him to them that he might be crucified. They took and Je-
 σοῦν καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
 sus and led [him] away. And bearing his cross
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τοπον, ὅς ἐστι λέγεται
 he went out to the called of a skull place, which is called
 Ἑβραϊστί Γολγοθᾶ. 18 ὅπου αὐτὸν ἱσταίρωσαν, καὶ μετ'
 in Hebrew Golgotha: where him they crucified, and with
 αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
 him others two on this side and on that side [one], and in the middle
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ *Πιλάτος καὶ
 Jesus. And wrote also a title Pilate and
 ἐθηκεν ἐπὶ τοῦ σταυροῦ. ἦν δὲ γεγραμμένον. Ἰησοῦς ὁ
 put on the cross. And it was written, Jesus the
 Ναζαρεῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν
 Nazarene, the king of the Jews. This therefore
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν
 title many read of the Jews, for near was
 τῆς πόλεως ὁ τόπος, ὅπου ἱσταυρώθη ὁ Ἰησοῦς καὶ ἦν
 the city the place, where was crucified Jesus; and it was
 γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. 21 ἔλεγον
 written in Hebrew, in Greek, in Latin. Said
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μη-γράφε,
 therefore to Pilate the chief priests of the Jews, Write not,
 Ὁ βασιλεὺς τῶν Ἰουδαίων. ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς
 The king of the Jews, but that he said, King
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέ-
 I am of the Jews. Answered Pilate, What I have
 γραφα γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἱσταύρωσαν
 written I have written. The therefore soldiers, when they crucified
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα
 Jesus took his garments, and made four

not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha, 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to

* αὐτόν GLTTAW. * Πιλάτος. T. γ τῶν λόγων τούτων these words LTTAW. * — τοῦ (read a judgment seat) LTTAW. * ἦν ὡς was about LTTAW. ^b ἐκραύγασαν οὖν ἐκεῖνοι they therefore cried out TTA. ^c οὖν therefore LTTA. ^d καὶ ἤγαγον G; — καὶ ἀπήγαγον LTTA. * αὐτῷ (αὐτῷ) τὸν σταυρὸν LTTA. ^f ὁ τόπος τῆς πόλεως GLTTAW. ^h Ῥωμαϊστί, Ἑλληνιστί TTA. ⁱ Πιλάτῳ T. ^k τῶν Ἰουδαίων εἰμί TTA. ^l τέσσαρα TTA.

every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ parts, to each soldier a part, and the tunic; but ²was ¹the χιτῶν ¹ἄρραφος, ¹ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 24 ¹εἰ-²tunic seamless, from the top woven throughout. They πον¹ οὖν πρὸς ἀλλήλους, Μὴ-σχίσωμεν αὐτόν, ἀλλὰ said therefore to one another, Let us not rend it, but λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πλη- let us cast lots for it whose it shall be; that the scripture might be ρωθῇ ¹ὥς λέγουσα, ¹Διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, fulfilled which says, They divided my garments among them, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν and for my vesture they cast a lot. The ²therefore στρατιῶται ταῦτα ἐποίησαν.

¹soldiers these things did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Je-

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ-μήτηρ αὐ- And stood by the cross of Jesus his mother, τοῦ, καὶ ἡ ἀδελφὴ τῆς-μητρὸς αὐτοῦ, ¹Μαρία ¹ἡ τοῦ and the sister of his mother, Mary the [wife] Κλωπᾶ, καὶ ¹Μαρία ¹ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν of Clopas, and Mary the Magdalene. Jesus therefore seeing τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει [his] mother, and the disciple standing by whom he loved, says τῇ-μητρὶ αὐτοῦ, ¹Γύναι, ἴδου ¹ὁ υἱός σου. 27 Εἶτα λέγει τῷ to his mother, Woman, behold thy son. Then he says to the μαθητῇ, ¹Ἰδοὺ ¹ἡ-μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας disciple, Behold thy mother. And from that hour ἐλαβεν αὐτὴν ὁ μαθητὴς ¹εἰς τὰ ἴδια. 28 Μετὰ τοῦτο ¹took ¹her ¹the ²disciple to his own [home]. After this, εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη ¹τετέλεσται, ἵνα τελειωθῇ ²knowing ¹Jesus that all things now have been finished, that might be fulfilled ἡ γραφή λέγει, Διψῶ. 29 Σκεῦος οὖν ¹ἔκειτο ὄξους the scripture he says, I thirst. A vessel therefore was set ²of ¹vinegar μεστόν· ¹οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ ¹full, and they having filled a sponge with vinegar, and ²hyssop περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε ¹having ²put [it] ¹on they brought it to [his] mouth. ²When οὖν ἐλαβεν τὸ ὄξος ²ὁ Ἰησοῦς ¹εἶπεν, Τετέλεσται· καὶ therefore ²took ²the ¹vinegar ¹Jesus he said, It has been finished; and κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ having bowed the head he yielded up [his] spirit. The οὖν Ἰουδαῖοι, ἵνα μὴ-μείνῃ ἐπὶ τοῦ σταυροῦ τὰ ²therefore ¹Jews, that might not remain on the cross the σώματα ἐν τῷ σαββάτῳ, ¹ἐπεὶ παρασκευὴ ἦν· ¹ἡν γὰρ bodies on the sabbath, because [the] preparation it was, (for ²was ¹an high day,) besought ¹μεγάλῃ ἡ ἡμέρα ¹ἐκείνου ¹τοῦ σαββάτου, ἠρώτησαν τὸν ¹Πι- ¹great ¹day ¹that ²sabbath, requested ¹Πι- λάτον ¹ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθώσιν. late that ²might ¹be ²broken ¹their ²legs, and taken away. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν Came therefore the soldiers, and of the first broke τὰ σκέλη καὶ τοῦ ἄλλου τοῦ ¹βυσσαυρωθέντος ¹αὐτῷ· 33 ἐπὶ δὲ the legs and of the other who was crucified with him; but to

¹ ἄραφος TTrA.

[his] [L] TTrA.

¹ οὖν LTTAW.

therefore full of the

σπεννὴ ἦν placed after

¹ εἶπαν T.

¹ ἴδε GLTTA.

¹ σπόγγον οὖν μεστόν τοῦ

vinegar, ²hyssop LTTA.

Ἰουδαῖοι TTrA.

¹ ὡς λέγουσα LT.

¹ ὁ μαθητὴς αὐτὴν GTAW.

¹ σπόγγον οὖν μεστόν τοῦ (— τοῦ T) ὄξους ὑσσώπῳ (ὑσσώπῳ L) a sponge

¹ [δ] Tr; — ὁ Ἰησοῦς T.

¹ Πειλάτον T.

¹ Μαριάμ T.

¹ ἡδὴ πάντα LTTAW.

¹ ἐπεὶ παρα-

¹ συνσταυρωθέντος LTTA.

¹ ἐπὶ δὲ

τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη^h τεθνηκότα,
Jesus having come, when they saw he already was dead,
οὐ κατέαζαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἷς τῶν στρατιωτῶν
they did not break his legs, but one of the soldiers

λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθὺς ἐξῆλθενⁿ
with a spear his side pierced, and immediately came out
αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ
blood and water. And he who has seen has borne witness, and

ἀληθινὴν αὐτοῦ ἐστὶν ἡ μαρτυρία, "κάκεῖνος" οἶδεν ὅτι ἀληθῆⁿ
true "his" is witness, and he knows that true
λέγει, "ἵνα^f ὑμεῖς πιστεῦσῃτε." 36 ἐγένετο γὰρ ταῦτα ἵνα
he says, that ye may believe. For "took" place "these" things that

ἡ γραφὴ πληρωθῇ, "Ὅσπουν οὐ συντριβήσεται αὐτοῦ."
the scripture might be fulfilled, Not a bone shall be broken of him.

37 καὶ πάλιν ἑτέρα γραφὴ λέγει, "Ὁφονται εἰς ὃν
And again another scripture says, They shall look on him whom
ἐξεκέντησαν.
they pierced.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Ἡλιόττον^h "Ἰωσήφ
And after these things asked Pilate Joseph

ἰδὲ^k ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ
(from Arimathæa, being a disciple of Jesus, but concealed

διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα
through fear of the Jews,) that he might take away the body
τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Ἡλιόττος. 39 ἦλθεν οὖν καὶ
of Jesus: and "gave" leave "Pilate." He came therefore and

ἦρενⁿ τὸ σῶμα τοῦ Ἰησοῦ. 39 ἦλθεν δὲ καὶ Νικόδημος,
took away the body of Jesus. And came also Nicodemus,

ὁ ἐλθὼν πρὸς αὐτὸν Ἰησοῦνⁿ νυκτὸς τὸ πρῶτον, φέρων μίγμα
who came to Jesus by night at first, bearing a mixture
σμύρνης καὶ ἀλόης ὥσειⁿ λίτρας ἑκατόν. 40 ἔλαβον οὖν
of myrrh and aloes about "pounds" a "hundred." They took therefore

τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκεν αὐτὸ ἐν ὁθονίοις μετὰ τῶν
the body of Jesus, and bound it in linen cloths with the
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-
aromatics, as a custom is among the Jews to prepare for

φιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,
burial. Now there was in the place where he was crucified a garden,

καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέ πω οὐδεὶς ἐτέθη.
and in the garden a "tomb" new, in which no one ever was laid.

42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
There therefore on account of the, preparation of the Jews, because
ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
near was the tomb, they laid Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων Ἡλιόττος^h ἡ Μαγδαληνὴ
But on the first [day] of the week Mary the Magdalene

ἔρχεται πρῶτ' σκοτίας ἐπὶ οὐσῃς εἰς τὸ μνημεῖον, καὶ βλέπει
comes early "dark" still "it" being to the tomb, and sees

τὸν λίθον ἠρμένον ἐκ τοῦ μνημεῖου. 2 τρέχει οὖν καὶ
the stone taken away from the tomb. She runs therefore and

ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
comes to Simon Peter and to the other disciple

sus, and saw that he was dead already, they brake not his legs: 34 but one of the soldiers pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. 36 For these things were done; that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

^c ἡ δὲ αὐτὸν ττΓΑ.

^d ἐξῆλθεν εὐθὺς ττΓΑ.

^e καὶ ἐκεῖνος LTR.

^f + καὶ also GLTTAW.

^g πιστεύετε T.

^h Πιλάτον T.

ⁱ — ὁ LTTAW.

^k — ὁ LTR.

^l Πιλάτος T.

^m ἦλθον they came T.

ⁿ ἦσαν T.

^o — τὸ σῶμα T.

^p αὐτοῦ of him LTR; αὐτόν

^q αὐτὸν him LTTAW.

^r ὡς GLTTAW.

^s + ἐν W.

^t Μαριάμ T.

whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell us where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned her-

whom ²loved ¹Jesus, and says to them, They took away the Lord out of the tomb, and we know not where they laid him. 3 ²Went ⁴forth ²therefore ¹Peter and the other disciple, and came to the tomb. 4 ²And ²ran ¹the ²two together, and the other disciple ran forward faster than Peter, and came first to the tomb, and stooping down he sees lying the linen cloths; but ²however ¹he ²entered. 6 Comes then Simon Peter following him, and entered into the tomb, and sees the linen cloths lying, and the handkerchief which was upon ²head ¹of ²himself, not with the linen cloths lying, but ²by ¹itself folded ²up ²in ²a ²place. 8 Then therefore entered also the other disciple who came first to the tomb, and saw and believed; for not yet knew they the scripture, that it behoves him from among [the] dead to rise. 10 ²Went away ¹therefore again to their [home] the disciples. 11 ²But Mary ²stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 and beholds two angels in white sitting, one at the head and one at the feet, where was laid the body of Jesus. 13 ²And ²says ²to ²her ¹they, Woman, why weepest thou? She says to them, Because they took away my Lord, and I know not where they laid him. 14 ²And these things having said she turned backward, and beholds Jesus standing, and knew not that Jesus it is. 15 ²Says ²to ²her ¹Jesus, Woman, why weepest thou? Whom seekest thou? She thinking that the gardener it is, says to him, Sir, if thou didst carry off him, tell me where him thou didst lay, and I will take him away. 16 ²Says ²to ²her ¹Jesus, Mary. Turn-

† ο δὲ L. * τὰ ὀθόνια κείμενα L. * + καὶ also TrA. † αὐτοὺς Tr. * Μαριάμ T. * τῷ μνημείῳ GLTT:AW ^b ἔξω κλαίουσα TrA; — ἔξω L. * — καὶ T. ^d — καὶ GLTT:AW. * — ὁ CLTT:AW. * — ὁ LTT:AW. † ἐθηκας αὐτὸν GLTT:AW. * — ὁ LTTA. ^b Μαριάμ TrA.

φείσα ἐκείνη λέγει αὐτῷ¹, 'Ραββουνί· ὁ λέγεται, διδάσκαλε.
 ing round she says to him, Rabbouni, that is to say, Teacher.
 17 λέγει αὐτῷ² ὁ³ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω· γὰρ ἀναβέ-
²Says ²to ¹her ¹Jesus, ¹Not ²me ²touch, for not yet have I
 βηκα πρὸς τὸν πατέρα· μου⁴· πορεύου· δὲ πρὸς τοὺς ἀδελφούς
 ascended to my Father; but go to ⁴brethren
 μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα· μου καὶ
 my, and say to them, I ascend to my Father and
 πατέρα· ὑμῶν, καὶ θεὸν· μου καὶ θεὸν· ὑμῶν. 18 Ἐρχεται
 your Father, and my God and your God. ⁴Comes
¹Μαρία² ἡ Μαγδαληνὴ³ ἀπαγγέλλουσα⁴ τοῖς μαθηταῖς ὅτι
¹Mary ²the ³Magdalene bringing word to the disciples
²ἑώρακεν³ τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὕσης· οὖν
 she has seen the Lord, and these things he said to her. It being therefore
 ὀψίας τῇ· ἡμέρᾳ· ἐκείνῃ, τῇ μιᾷ⁵ ῥτῶν⁶· σαββάτων, καὶ τῶν
 evening on that day, the first [day] of the week, and the
 θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ⁷ συνηγμένοι,⁸ διὰ
 doors having been shut where ⁷were ⁷the ⁷disciples assembled, through
 τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
 fear of the Jews, ⁸came ⁸Jesus and stood ⁸in the
 μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 20 Καὶ ταῦτο εἰπὼν
 midst, and says to them, Peace to you. And this having said
 ἔδειξεν⁹ αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.¹⁰ Ἐχάρη-
 he shewed to them the hands and the side of himself. ¹⁰Rejoiced
 σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν
⁴therefore ⁴the ⁴disciples having seen the Lord. ¹¹Said ¹¹therefore
 αὐτοῖς ὁ¹² Ἰησοῦς¹³· πάλιν, Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκεν
¹²to ¹²them ¹²Jesus again, Peace to you: as ¹³has ¹³sent ¹³forth
 με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν
¹⁴me ¹⁴the ¹⁴Father, I also send you. And this having said
 ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.
 he breathed into [them], and says to them, Receive [the] ¹⁵Spirit ¹⁵Holy:
 23 ἂν¹⁶· τινων ἀφῆτε τὰς ἁμαρτίας, ἁφίενται¹⁷ αὐτοῖς·
 of whomsoever ye may remit the sins, they are remitted to them;
 ἂν¹⁸· τινων κρατῆτε, κεκρατῆνται. 24 Θωμᾶς· δέ, εἰς ἐκ
 of whomsoever ye may retain, they have been retained. But Thomas, one of
 τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε
 the twelve called Didymus, was not with them when
 ἦλθεν ὁ¹⁹ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,
²⁰came ²⁰Jesus. ²¹Said ²¹therefore ²¹to ²¹him ²¹the ²¹other ²¹disciples,
 Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐάν· μὴ ἴδω ἐν
 We have seen the Lord. But he said to them, Unless I see in
 ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶ βάλῃ²² τὸν δάκτυ-
 his hands the mark of the nails, and put ²²finger
 λόν μου²³ εἰς τὸν τύπον²⁴ τῶν ἡλῶν, καὶ βάλῃ²⁵ τὴν χεῖρά· μου²⁶
²³my into the mark of the nails, and put ²⁶my hand
 εἰς τὴν πλευρὰν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας
 into his side, not at all will I believe. And after ²⁷days
 ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'
²⁸eight again were ²⁹within ²⁹his ²⁹disciples, and Thomas with
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη
 them. ³⁰Came ³⁰Jesus, the doors having been shut, and stood

self, and saith unto him, Rabbouni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you; as *my* Father hath sent me, even so send I you. 22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: 23 whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the

¹ + Ἑβραϊστὶ in Hebrew [L] TTRa. ² — ὁ LTRa. ³ — μου (read the Father) [L] TTRa.
⁴ Μαρία TTRa. ⁵ ἀγγέλλουσα LTRa. ⁶ ἑώρακα I have seen TTRa. ⁷ — τῶν LTRa. W.
⁸ — συνηγμένοι LTRa. ⁹ καὶ (— καὶ τ) τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς LTRa. ¹⁰ — ὁ
¹¹ Ἰησοῦς (read he said) TTRa. ¹² — εἰάν L. ¹³ ἀφίενται they have been remitted LTRa.
¹⁴ — ὁ LTRa. ¹⁵ μου τὸν δάκτυλον T. ¹⁶ τόπον place LT. ¹⁷ μου τὴν χεῖρα TTRa. .

midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

XXI. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνῃ ὑμῖν. 27 Εἶτα λέγει τῷ Θωμᾷ, ἐν τῇ μέσῃ καὶ εἶπεν, Εἰρήνῃ ὑμῖν. 27 Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρά μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. 28 ἌΚαι ἠπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. 29 Δέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, ὁ Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε, ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

21 Μετὰ ταῦτα ἐφάνηρσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνηρσεν δὲ οὕτως· 2 ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν. Αἰκούσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. καὶ ἠνέβησαν εἰς τὸ πλοῖον καὶ ἐνέβησαν εἰς τὸ πλοῖον αὐτοῦ. 4 πρῶτας δὲ ἡδὴ ἐγένετο ὅτι Ἰησοῦς ἐστὶν ἐπὶ τὴν αἰγιαλὸν οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστὶν. 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. 6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,

* — καὶ GLTTfAW. b — ὁ GLTTfAW. c [ὁ] Tr. d — Θωμᾶ GLTTfAW. e — αὐτοῦ (read the disciples) LTTfA. f πιστεύητε τ. g — ὁ GLTTfAW. h + [αἰώνιον] eternal L. i — ὁ Ἰησοῦς (read he manifested) A; — ὁ TTr. k + [καὶ] and L. l ἐνέβησαν entered GLTTfAW. m — εὐθύς LTTfA. n γινόμενης breaking TTrW. o — ὁ LTTfA. p ἐπὶ LT. q [ὁ Ἰησοῦς] L; [ὁ] Ἰησοῦς Tr; — ὁ TA. r λέγει he says τ.

καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι
and ye shall find. They cast therefore, and no longer it to draw
ἵσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν
were they able from the multitude of the fishes. Says therefore
ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός
that disciple whom loved Jesus to Peter, The Lord
ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,
it is. Simon therefore Peter, having heard that the Lord is it,
τὸν ἐπενδύτην διεζώσατο. ἦν γὰρ γυμνός· καὶ ἔβαλεν
[his] upper garment he girded on, for he was naked, and cast
ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ
himself into the sea. And the other disciples in the
πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'
small ship came, for not were they far from the land, but
ὥς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν
somewhere about cubits two hundred, dragging the net
ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν
of fishes. When therefore they went up on the land they see
ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.
a fire of coals lying and fish lying on [it], and bread.
10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν
Says to them Jesus, Bring of the fishes which
ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ
ye took just now. Went up Simon Peter, and drew the
δίκτυον ἐπὶ τῆς γῆς, μέσθον ἰχθύων μεγάλων ἑκατὸν
net to the land, full of fishes large a hundred [and]
πεντηκοντατριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
fifty three; and [though] so many there were was not rent the
δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.
net. Says to them Jesus, Come ye, dine.
οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς
But none ventured of the disciples to ask him, Thou who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται αὖ οὖν ὁ Ἰησοῦς
art? knowing that the Lord it is. Comes therefore Jesus
καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον
and takes the bread and gives to them, and the fish
ὁμοίως. 14 τοῦτο ἤδη τρίτον ἐφανερώθη ὅς ὁ Ἰησοῦς
in like manner. This [is] now the third time was manifested Jesus
τοῖς μαθηταῖς αὐτοῦ· ἐγερθεῖς ἐκ νεκρῶν.
to his disciples having been raised from among [the] dead.
15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
When therefore they had dined, says to Simon Peter Jesus,
Σίμων ἱωάννα, ἀγαπᾷς με πλεον τούτων; λέγει αὐτῷ,
Simon [son] of Jonas, lovest thou me more than these? He saith unto him,
Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,
Yea, Lord· thou knowest that I have affection for thee. He says to him,
Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων
Feed my lambs. He says to him again a second time, Simon
ἱωάννα, ἀγαπᾷς με; λέγει αὐτῷ, Ναί κύριε· σὺ οἶδας
[son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest
ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά
that I have affection for thee. He says to him, Shepherd sheep

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

* οὐκέτι GLTW. † ἵσχυον LTTA. ‡ ἀλλὰ TTA. § [ὁ] Tr. || + οὖν therefore TRA.
¶ εἰς τὴν γῆν LTTA. ‡ μεγάλων ἰχθύων L. § πενήκοντα τριῶν LTT. || [ὁ] Tr.
|| — δὲ but [Tr]A. ¶ — οὖν G; — οὖν ὁ LTTA. ‡ — αὐτοῦ (read the
disciples) LTTA. § ἱωάννου John LTr; ἱωάννου TA. || πλέον LTTA. || προβάτια
little sheep T.

unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkdest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

μον. 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων ^{κ'Ιωνᾶ,} φι-
my. He says to him the third time, Simon [son] of Jonas, hast thou
λεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ
affection for me? ²Was ¹grieved ¹Peter because he said to him the
τρίτον, Φιλεῖς με; ¹καὶ ¹εἶπεν αὐτῷ, Κύριε, ²σὺ
third time, Hast thou affection for me? and said to him, Lord, thou
πάντα ¹οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει
all things knowest; thou knowest that I have affection for thee. ²Says
αὐτῷ ὁ Ἰησοῦς, ¹Βόσκει τὰ πρόβατά μου. 18 ἀμὴν ἀμὴν
²to ¹him ¹Jesus, Feed my sheep. Verily verily
λέγω σοι, ὅτε ἡς νεώτερος ἐζώνωνες σεαυτὸν, καὶ
I say to thee, When thou wast younger thou girdest thyself, and
περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς ἐκ-
walkedst where thou didst desire; but when thou shalt be old thou shalt
τενεῖς τὰς χεῖράς σου, καὶ ἄλλος ¹σε ζώσει, ¹καὶ οἴσει ¹
stretch forth thy hands, and another thee shall gird, and bring [thee]
ὅπου οὐ θέλεις. 19 Τοῦτο δὲ εἶπεν σημαίνων ποίῳ
where thou dost not desire. But this he said signifying by what
θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ,
death he should glorify God. And this having said he says to him,
Ἀκολουθε μοι. 20 Ἐπιστραφεὶς· δὲ ὁ Πέτρος βλέπει τὸν
Follow me. But having turned Peter sees the
μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν
disciple whom ²loved ¹Jesus following, who also reclined
ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν
at the supper on his breast and said, Lord, who is it
ὁ παραδιδούς σε; 21 Τοῦτον ¹ἰδὼν ὁ Πέτρος λέγει τῷ Ἰη-
who is delivering up thee? ²Him ¹seeing ¹Peter says to Je-
σοῦ, Κύριε, οὗτος δὲ τίς; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν
sus, Lord, but of this one what; ²Says ²to ¹him ¹Jesus, If
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; σὺ
¹him ¹I desire to abide till I come, what [is it] to thee? ²Thou
ἀκολουθε μοι. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς
¹follow me. Went out therefore this word among
τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· ²καὶ
the brethren, That that disciple does not die. However
οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν
²not ²said ²to ¹him ¹Jesus, That he does not die; but, If
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε;
¹him ¹I desire to abide till I come, what [is it] to thee?

24 Οὗτος ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων,
This is the disciple who bears witness concerning these things,
καὶ ²γράφας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ὃ
and [who] wrote these things: and we know that true is
μαρτυρία αὐτοῦ. 25 Ἐστὶν δὲ καὶ ἄλλα πολλὰ ¹οἷσα
his witness, And there are also ²other things ¹many whatsoever
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ
²did ¹Jesus, which if they should be written one by one, not even
αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.
¹itself ¹I suppose ²the ²world would contain the ²written ¹books.
Ἀμήν. ¹ἤ ἄ
Amen.

¹ Ἰωάννου John LTr; Ἰωάννου τα. ¹ [καὶ] L. ¹ λέγει says T. ² πάντα σὺ LTrA. ³ — ὁ LTrA; — Ἰησοῦς (read he says) T[Tr]. ⁴ πρόβατά little sheep TTrA. ⁵ ζώσει σε TrA. ⁶ + [σε] thee L. ⁷ — δὲ but LTrA.W. ⁸ + οὖν therefore LTrA. ⁹ μοι ἀκολουθεῖ LTrA.W. ¹⁰ οὗτος ὁ λόγος LTrA. ¹¹ οὐκ εἶπεν δὲ Tr. ¹² — τί πρός σε T. ¹³ + ὁ who LTr[A]. ¹⁴ αὐτοῦ ἡ μαρτυρία ἐστὶν TTrA. ¹⁵ — verse 25 T. ¹⁶ ἃ which LTrA. ¹⁷ οὐδ' LTrA. ¹⁸ χωρήσειν Tr. ¹⁹ — Ἀμήν GLTrA. ²⁰ + κατὰ Ἰωάννην (Ἰωάννην A) according to John TrA.

ΠΡΑΞΕΙΣ ἉΓΙΩΝ¹ ἈΠΟΣΤΟΛΩΝ.¹
ACTS OF THE HOLY APOSTLES.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὡς
 The ^{indeed} ^{first} ^{account} I made concerning all things, O
 Θεόφιλε, ὃν ἤρξατο ὁ² Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
 Theophilus, which ^{began} ^{Jesus} both to do and to teach,
 2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
 until the day in which, having given command ^{to} ^{the} ^{apostles} ^{by}
 πνεύματος ἁγίου οὓς ἐξελέξατο, ^ἠἀνελήφθη.³ 3 οἷς
 [the] ^{Spirit} ^{Holy} whom he chose, he was taken up: to whom
 καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν
 also he presented himself living after he had suffered, with
 πολλοῖς τεκμηρίοις, δι' ἡμερῶν ^ἑτεσσαράκοντα⁴ ὁπτανόμενος⁵
 many proofs, during ^{days} ^{forty} being seen
 αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
 by them, and speaking the things concerning the kingdom of God:
 4 καὶ συναλιζόμενος ^ἠπαρήγγειλεν αὐτοῖς⁶ ἀπὸ Ἱερο-
 and being assembled with [him] he charged them from Jeru-
 σολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
 salem not to depart, but to await the promise
 τοῦ πατρὸς, ἣν ἠκούσατέ μου· 5 ὅτι Ἰωάννης⁷ μὲν
 of the Father, which [said he] ye heard of me. For John indeed
 ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ὁ βαπτισθήσεσθε ἐν πνεύμα-
 baptized with water, but ye shall be baptized with [the] ^{Spirit}
 6 τῇ⁸ ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν
^{Holy} ^{not} ^{after} ^{many} ^{days}. They indeed therefore
 συνελθόντες ^ῥἐπηρώτων⁹ αὐτὸν λέγοντες, Κύριε, εἰ ἐν
 having come together asked him, saying, Lord, ^{at}
 τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
^{this} ^{time} ^{restorest} ^{thou} ^{the} ^{kingdom} ^{to} ^{Israel}?
 7 Εἶπεν· ὁ δὲ¹⁰ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους
 And he said to them, ^{Not} ^{yours} ^{it} ^{is} ^{to} ^{know} ^{times}
 ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· 8 ἀλλὰ
 or seasons which the Father placed in his own authority; but
 ἡλήψεσθε¹¹ δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'
 ye will receive power, ^{having} ^{come} ^{the} ^{Holy} ^{Spirit} upon
 ὑμᾶς, καὶ ἔσεσθε ^ἡμοι¹² μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν¹³
 you, and ye shall be to me witnesses both in Jerusalem and in
 πάσῃ τῇ¹⁴ Ἰουδαίᾳ καὶ Σαμαρείᾳ¹⁵ καὶ ἕως ἐσχάτου
 all Judæa and Samaria and to [the] uttermost part
 τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν
 of the earth. And these things having said, ^{beholding} ^{him} ^{they}
 ἐπὶ ῥῆθι, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
 he was taken up, and a cloud withdrew him from ^{eyes}
 αὐτῶν.
^{their}.

10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου
 And as ^{looking} ^{intently} ^{they} ^{were} ^{into} ^{the} ^{heaven} as ^{was} ^{going} ^{ward} ^{heaven} as he

¹ — ἁγίων G; — τῶν ἁγίων (read of [the]) LITTAU. ² — ἀποστόλων T. ³ — ὁ LITAAU.
⁴ ἀνελήμφθη LITTAU. ⁵ τεσσαράκοντα LITTAU. ⁶ αὐτοῖς παρήγγειλεν AW. ⁷ Ἰωάννης Tr.
⁸ ἐν πνεύματι βαπτισθήσεσθε LITTAU. ⁹ ἡρώτων LITTAU. ¹⁰ — δε and TT. ¹¹ ἡλήψεσθε
LITTAU. ¹² μου of me LITTAU. ¹³ — ἐν I[TrA]. ¹⁴ — τῇ A. ¹⁵ Σαμαρίᾳ T.

went up, behold, two men stood by them in white apparel; *11* which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *12* Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. *13* And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, *James the son of Alphaeus, and Judas Zeleotes, and Judas the brother of James.* *14* These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

αὐτοῦ, καὶ ἰδὼν ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἑσθίῃ
 'he, 'also· behold 'men *two stood by them in 'apparel
 λευκῇ, 11 οἱ καὶ εἶπον, " Ἄνδρες Γαλιλαῖοι, τί ἐσθίετε ἔμ-
 'white, who also said, Men Galileans, why do ye stand look-
 βλέποντες" εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς
 ing into the heaven? This Jesus who was taken up
 ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὀν.τρόπον
 from you into the heaven thus will come in the manner
 ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. 12 Τότε
 ye beheld him going into the heaven. Then
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου
 they returned to Jerusalem from [the] mount called
 ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον
 of Olives, which is near Jerusalem, *a 'sabbath's 'being 'distant
 ὁδόν. 13 Καὶ ὅτε εἰσῆλθον ἠνέβησαν εἰς τὸ ὑπερῶν,
 journey. And when they had entered they went up to the upper chamber,
 οὗ ἦσαν καταμένοιτες ὁ.τε. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάν-
 where were staying both Peter and James and John
 νης" καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ
 and Andrew, . Philip and Thomas, Bartholomew and
 ὁ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής,
 d Matthew, James [son] of Alphaeus and Simon the Zealot,
 καὶ Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν προσκαρ-
 and Jude [brother] of James. These all were 'steadfastly
 τεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ ἔκαὶ τῇ δέήσει, ὥστε
 'continuing 'with 'one 'accord in prayer and supplication, [the]
 γυναῖξιν καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ ἐσυν¹ τοῖς
 women and Mary the mother of Jesus, and with
 ἀδελφοῖς αὐτοῦ.
 his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἄναστὰς Πέτρος ἐν
And in those days ²having ²stood ^{up} ¹Peter in
μέσῳ τῶν μαθητῶν ἔειπεν ἡν τε ὄχλος ὀνομάτων
[the] midst of the disciples said, (‘was ¹and [the] ²number ³of ⁴names
ἐπὶ τὸ αὐτὸ ἰῶς ἑκατὸν ²ἑξικοσίν.) ¹⁶ Ἄνδρες ἀδελφοί, ἔδει
²together about a hundred and twenty.) Men brethren, it was neces-
πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπεν τὸ
sary ²to ¹have ²been ³fulfilled this ²scripture, which ²spoke ³before ¹the
πνεῦμα τὸ ἅγιον διὰ στόματος ³Δαβὶδ περὶ Ἰούδα τοῦ
²Spirit ²the ²Holy by [the] mouth of David concerning Judas who
γενόμενον ὁδηγοῦ τοῖς συλλαβοῦσιν ²τὸν Ἰησοῦν ¹⁷ ὅτι
became guide to those who took Jesus; ¹⁷ for
κατηριθμημένος ἦν ²σὺν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς
numbered he was with us, and obtained a part
διακονίας ταύτης. ¹⁸ Οὗτος μὲν οὖν ἐκτήσατο χωρίον
in this service. This [man] indeed then got a field
ἐκ ³Πτοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
out of the reward of unrighteousness, and ²headlong ²having ²fallen
ἐλάκησεν μέσος, καὶ ἔξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
burst in [the] midst, and ²gushed ²out ²all ²his ²bowels.

z ἐσθήσεσι(ν A) λευκαῖς LTTA.

ἔειπαν ΛΥΤΤΑ.

* βλέποντες ΤΤτ.

* ἀναλημφθεῖς

LTTra. ^b εἰς τὸ ὑπερῶν ἀνέβησαν LTTra.

^c Ἰωάννης (Ἰωάνης Tr) καὶ Ἰάκωβος LTrAW.

^d Μαθηταῖος LTT^a. ^e — καὶ τῇ δεήσει GLTT^aW.

σ — καὶ τῇ δεήσει GLTTrAW.

^f Μαριὰμ TTr.

$$g = \sigma_{\nu\nu} \text{LT}[\text{Tr}] \Delta W.$$

^h ἀδελφῶν brethren LTTTrAW. ⁱ ὡσεὶ T.

வீசுலி T.

ΕΙΚΟΣΙ ΛΤΑ.

¹ — ταύτην (read the

Scripture) LTT_r(A)W. = Δaveid LTT_rA; Δaveid GW.

n — τὸν LTTA

• ἐν among

GLTTrAW. P — τoû (read a reward) GLTTrAW

19^a καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ, And known it became to all those dwelling in Jerusalem, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν so that was called that field in their own language

Ἀκελδαμά,¹ ἡ τοῦ ἐστίν² χωρίου αἵματος. 20 γέγραπται γὰρ Aceldama; that is, field of blood. For it has been written

ἐν βιβλῳ ψαλμῶν, Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἐρημος, In [the] book of Psalms, Let 'become 'his 'homestead desolate,

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί, Τὴν ἐπισκοπήν and let there not be [one] dwelling in it; and, 'Overseership

αὐτοῦ ἡ λάβοι³ ἕτερος. 21 Δεῖ οὖν τῶν συνελθόντων 'his 'let 'take 'another. It behoves therefore of those 'consorting

ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ ᾧ εἰσῆλθεν καὶ 'with 'us 'men during all [the] time 'in which came in and

εἰσῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀρχάμενος ἀπὸ τοῦ went out among us the Lord Jesus, beginning from the baptism

βαπτίσματος Ἰωάννου⁴ ἕως⁵ τῆς ἡμέρας ἧς ἀνελήφθη⁶ baptism of John until the day in which he was taken up

ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ. ἀγενέσθαι σὺν from us, 'a 'witness 'of 'his 'resurrection 'to 'become 'with

ἡμῖν ἓνα τούτων. 23 Καὶ ἐστησαν δύο, Ἰωσήφ τὸν καλοῦ- 'us 'one 'of 'these. And they set forth two, Joseph call-

μενον Βαρσαβάν,⁷ ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθίαν.⁸ ed Barsabas, who was surnamed Justus, and Matthias.

24 καὶ προσευξάμενοι εἶπον,⁹ Σὺ κύριε, καρδιογνώστα And praying they said, Thou Lord, knower of the hearts

πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω¹⁰ of all, shew of these 'two 'one 'which thou didst choose

25 λαβεῖν τὸν κλήρον¹¹ τῆς διακονίας ταύτης καὶ ἀποστολῆς, to receive the part of this service and apostleship,

ἐξ¹² ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον from which 'transgressing 'fell 'Judas, to go to his 'place

τὸν ἴδιον. 26 Καὶ ἔδωκαν κλήρους ἑαυτῶν, καὶ ἐπέσειν ὁ 'own. And they gave 'lots 'their, and 'fell 'the

κλήρος ἐπὶ Μαθίαν,¹³ καὶ συγκατεψηφίσθη¹⁴ μετὰ τῶν ἑνδεκα 'lot on Matthias, and he was numbered with the eleven

ἀποστόλων.¹⁵ apostles.

2 Καὶ ἐν τῷ συμπληροῦσθαι¹⁶ τὴν ἡμέραν τῆς πεντη- And during the accomplishing of the day of Pente-

κοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν¹⁷ ἐπὶ τὸ αὐτό. 2 καὶ cost they were all with one accord in the same place, And

ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης 'came 'suddenly out of the heaven a sound as 'rushing

πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν 'of 'a 'breath 'violent, and filled 'whole 'the house where they were

καθήμενοι.¹⁸ 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι sitting. And there appeared to them divided tongues

ὥσει πυρός, ἡ ἐκάθισεν¹⁹ τῇ ἐφ' ἓνα ἕκαστον αὐτῶν. 4 καὶ as of fire, and sat upon 'each of them, And 4 and they were all

was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all

^a + ὁ T. ^r [ιδίᾳ] TrA. ^s Ἀκελδαμάχ Aceldamach LA; Ἀχελδαμάχ Acheldamach TrT. ^t τοῦτ' ἐστίν GTr. ^v λαβέτω LTTraW. ^w — ἐν (read ᾧ in which) LTTra. ^x Ἰωάννου Tr. ^y ἀχρι T. ^z ἀνελήμφθη LTTra. ^a σὺν ἡμῖν γενέσθαι LTTraW. ^b Βαρσαββάν LTTra. ^c Μαθθίαν TrA. ^d εἶπαν LTTraW. ^e ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἓνα GLTTraW. ^f τόπον place LTTra. ^g ἀφ' LTTraW. ^h αὐτοῖς on them LTTra. ⁱ συν- T. ^k συν- TA. ^l πάντες ὁμοῦ all together LTTra. ^m καθέζομενοι L. ⁿ καὶ ἐκάθισεν LTTra.

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians; we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 for these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel: 17 And it shall come to pass in the last days, saith God, I

ἐπλήσθησαν ὅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν they were filled all with [the] Spirit Holy, and began to speak
ἑτέροις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγ- with other tongues, as the Spirit gave to them to utter
εσθαι. 5 Ὦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, forth. Now were in Jerusalem dwelling Jews,
ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. men pious from every nation of those under the heaven.
6 γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθεν τὸ πλῆθος But having arisen the rumour of this, came together the multitude
καὶ συνεχύθη ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ and were confounded, because heard one each in his own language
λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, speaking them. And were amazed all and wondered,
λέγοντες πρὸς ἀλλήλους, Ὅυκ ἰδοὺ πάντες οὗτοι εἰσιν οἱ saying to one another, Not lo these are who
λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος are speaking Galileans? and how we hear each
τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγενήθημεν, 9 Πάρθοι καὶ in our own language in which we were born, Parthians and
Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοπο- Medes and Elamites, and those who inhabit Mesopo-
ταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, tania, and Judæa and Cappadocia, Pontus and Asia,
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς both Phrygia and Pamphylia, Egypt and the parts
Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες of Libya which [is] about Cyrene, and the sojourning [here]
Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, Romans, both Jews and proselytes, Cretans and Arabians,
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ we hear speaking them in our own tongues the
μεγαλεῖα τοῦ θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ ἀδιπόρουν, great things of God? And were amazed all and were in perplexity,
ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; one to another saying, What would this be?
13 Ἐτεροὶ δὲ χλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστω- But others mocking said, Of new wine full
μένοι εἰσιν. 14 Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρεν they are. But standing up Peter with the eleven lifted up
τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, his voice and spoke forth to them, Men Jews,
καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ὅπαντες, τοῦτο ὑμῖν and ye who inhabit Jerusalem all, this to you
γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς known let be, and give heed to my words: for not as
ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν ἔστιν γὰρ ὥρα ye take it, these are drunken, for it is [the] hour
τρίτῃ τῆς ἡμέρας; 16 ἀλλὰ τοῦτο ἐστὶν τὸ εἰρήμενον but this is that which has been spoken
διὰ τοῦ προφήτου β' Ἰωήλ, 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις by the prophet Joel, And it shall be in the last

ο πάντες LTr. P ἀποφθέγγεσθαι αὐτοῖς LTrAw. εἰς T. — πάντες (read they were amazed) LTrJa. — πρὸς ἀλλήλους LTrA. Οὐκ LT; Οὐχί TrA. ἅπαντες LTrA. Ἑλαμίται T. διηπορῶντες TrA. ἵ θέλει LTrA. διαχλευάζοντες GLTrAw. + ὁ LTrA. b — Ἰωήλ A. c — καὶ A.

ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
 days, says God, I will pour out of my Spirit upon
 πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγα-
 all flesh; and shall prophesy your sons and ²daugh-
 τères ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὕψονται, καὶ οἱ
 ters ¹your; and your young men visions shall see, and
 πρεσβύτεροι ὑμῶν ἐνύπνια¹ ἐνυπνιασθήσονται. 18 καὶ γὰρ²
 your elders dreams shall dream; and even
 ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
 upon my bondmen and upon my bondwomen in ²days
 ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ-
¹those will I pour out of my Spirit, and they shall pro-
 σουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα
 phesy; and I will give wonders in the heaven above and signs
 ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. * 20 ὁ
 on the earth below, blood and fire and vapour of smoke. The
 ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα,
 sun shall be turned into darkness and the moon into blood,
 πρὶν εἴ¹ ἔλθῃ τὴν² ἡμέραν κυρίου τὴν μεγάλην ³καὶ
 before come day ⁴of [the] ⁵Lord ⁶the ⁷great ⁸and
 ἐπιφανῇ. 21 καὶ ἔσται, πᾶς ὅς κ' αὖν⁹ ἐπικαλέσεται τὸ
 manifest. And it shall be, everyone whoever shall call upon the
 ὄνομα κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε
 name of [the] Lord shall be saved. Men Israelites, hear
 τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ
 these words: Jesus the Nazarene, a man by
 τοῦ θεοῦ ἀποδεδειγμένον¹ εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν
 God set forth to you by works of power and wonders
 καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν,
 and signs, which wrought by him God in midst your,
 καθὼς καὶ² αὐτοὶ οἶδατε, 23 τοῦτον τῇ ὀρισμένῃ βουλῇ³
 as also yourselves know: him, by the determinate counsel
 καὶ προγνώσει τοῦ θεοῦ ἑκδοτον ὀλαβόντες⁴ διὰ χειρῶν⁵
 and foreknowledge of God given up, having taken by hands
 ἀνόμων προσήξαντες ἀνείλατε⁶. 24 ὃν ὁ θεὸς ἀνέστησεν,
 lawless, having crucified ye put to death. Whom God raised up,
 λύσας τὰς ὥδιντας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν
 having loosed the throes of death, inasmuch as it was not possible
 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Δαβὶδ⁷ γὰρ λέγει εἰς
 [for] ⁸to be held him by it; for David says as to
 αὐτόν, Προορώμην⁹ τὸν κύριον ἐνώπιόν μου διὰ παντός,¹⁰
 him, I foresaw the Lord before me continually,
 ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο
 because at my right hand he is, that I may not be shaken. Therefore
 εὐφράνθη¹¹ ἡ καρδιά μου¹² καὶ ἠγαλλίασατο ἡ γλῶσσά μου.
 rejoiced my heart and exulted my tongue;
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. 27 ὅτι οὐκ
 yea more, also my flesh shall rest in hope, ²⁸for not
 ἐγκαταλείψει¹³ τὴν ψυχὴν μου εἰς ᾅδου, οὐδὲ δώσεις τὸν
 thou wilt leave my soul in hades, nor wilt thou give

will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 and on my servants and on my handmaiden I will pour out in those days of my Spirit; and they shall prophesy: 19 and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 because thou wilt not leave my soul in hell, neither wilt

* ἐνυπνίους with dreams GLTTRAW. ¹ καίγε GT. ² — ἡ LTTT. ³ — τὴν LTTT.
 i — καὶ ἐπιφανῇ T. ⁴ ἐάν TTA. ⁵ Ἰσραηλείται T. ⁶ ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ TTT.
⁷ — καὶ LTTT. ⁸ — λαβόντες LTTT. ⁹ χειρὸς hand (read by [tho] hand of lawless [ones]) LTTT. ¹⁰ ἀνείλατε GLTTRAW. ¹¹ Δαυεὶδ LTTT; Δαυὶδ GW. ¹² Προορώμην LTTT.
¹³ + μου (read my Lord) T. ¹⁴ διαπαντός GT. ¹⁵ ἠυφράνθη LTTTAW. ¹⁶ μου ἡ καρδιά TTTA.
¹⁷ ἐφ' LT. ¹⁸ ἐγκαταλείψει T. ¹⁹ ᾅδου LTTTAW.

thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: 31 he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

ἑσὶόν σου ἰδεῖν διαφθοράν. 28 ἐγνώρισάς μοι ὁδόν σου ἁγίον· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29 ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας ἄνδρες ἀδελφοί, ἡ ἐπιτμήν [με] τοῦ λαλοῦν μετὰ ἐλευθερίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὁρκῶ ὥμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31 προὐδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς Ἅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός οὗ πάντες ἡμεῖς ἐσμεν μαρτυρες. 33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, ὅτι Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, ἀλλὰ ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου. 35 ἕως ἄν ὁ θεός ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 Ἄσφαλῶς οὖν γινώσκτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ κύριον καὶ χριστόν αὐτὸν ὁ θεός ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόντες πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, τί ποιήσομεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ

^b Δαυεὶδ LITTA; Δαυὶδ GW. ^c — τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν GLTTA. ^d τὸν θρόνον LITTA. ^e οὐτε LITTA. ^f ἐγκατελείφθη LITTA; ἐνκ. T. ^g — ἡ ψυχὴ αὐτοῦ GLTTA. ^h ἔδην T. ⁱ οὐτε LITTA. ^k πνεύματος τοῦ ἁγίου LITTA. ^l — νῦν GLTTA. ^m + καὶ also T[A]. ⁿ — ὁ [read [the]] TTA. ^o + ὁ the L. ^p — καὶ E. ^q αὐτὸν καὶ χριστόν GLTTA. ^r ἐποίησεν ὁ θεός T. ^s τὴν καρδίαν LITTA. ^t ποιήσωμεν should we do TTA. ^v — ἔφη LITTA. ^w + φησὶν says T. ^x ἐν LIT.

χριστοῦ, εἰς ἄφεσιν ἡμάρτιων,¹ καὶ λήψεσθε² τὴν δωρεάν
 Christ, for remission of sins, and ye will receive the gift
 τοῦ ἁγίου πνεύματος. 39 ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ
 of the Holy Spirit. For to you is the promise and
 τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους³ ἂν
 to your children, and to all those at a distance, as many as
 προσκαλέσθαι κύριος ὁ θεὸς ἡμῶν. 40 Ἐτέροις τε λόγοις
 may call [the] Lord our God. And with other words
 πλείοσιν⁴ διεμαρτύρετο⁵ καὶ παρεκάλει⁶ λέγων, Σώθητε ἀπὸ
 many he earnestly testified and exhorted, saying, Be saved from
 τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ἀσμένως⁷
 generation this crooked. Those therefore who gladly
 ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν⁸ καὶ προσετέθη-
 had welcomed his word were baptized; and were added
 σαν⁹ τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλαι. 42 Ἦσαν δὲ
 that day souls about three thousand. And they were
 προσκαρτεροῦντες¹⁰ τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ
 steadfastly continuing in the teaching of the apostles and in fellowship,
 καὶ¹¹ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἐγένετο¹²
 and the breaking of bread and the prayers. There came
 δὲ πάσῃ ψυχῇ φόβος, πολλά¹³ τε τέρατα καὶ σημεῖα διὰ
 and upon every soul fear, and many wonders and signs through
 τῶν ἀποστόλων ἐγένετο.¹⁴ 44 πάντες δὲ οἱ πιστεύοντες¹⁵ ἦσαν
 the apostles took place. And all who believed were
 ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά, 45 καὶ τὰ κτήματα
 together and had all things common, and [their] possessions
 καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν,
 and goods they sold, and divided them to all,
 καθότι ἂν τις χρεῖαν εἶχεν. 46 καθ' ἡμέραν τε προσκαρ-
 according as anyone need had. And every day steadfastly
 τεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον
 continuing with one accord in the temple, and breaking in [their] houses
 ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλίασει καὶ ἀφελότητι
 bread, they partook of food with gladness and simplicity
 καρδίας, 47 αἰνούντες τὸν θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον
 of heart, praising God, and having favour with whole
 τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους
 the people; and the Lord added those who were being saved
 καθ' ἡμέραν τῇ ἐκκλησίᾳ.¹⁶
 daily to the assembly.

3 Ἐπὶ τὸ αὐτὸ¹⁷ ὁ δὲ Πέτρος¹⁸ καὶ Ἰωάννης¹⁹ ἀνέβαινον
 Together and Peter and John went up
 εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην.²⁰
 into the temple at the hour of prayer, the ninth.
 2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων
 and a certain man lame from womb mother's his being
 ἐβαστάζετο²¹ ὃν ἐτίθον καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
 was being carried, whom they placed daily at the door of the
 ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἑλεημοσύνην παρὰ
 temple called Beautiful, to ask alms from

for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 and sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

III. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered

¹ τῶν ἁμαρτιῶν ὑμῶν of your sins LITtr. ² λήψεσθε LITtrA. ³ οὓς whom L. ⁴ διεμαρτύρατο LITtrAW. ⁵ + αὐτοὺς them LITtrAW. ⁶ — ἀσμένως LITtrA. ⁷ + ἐν in LITtr[A]. ⁸ + [ἐν] L. ⁹ — καὶ LITtrA. ¹⁰ ἐγένετο LITtrA. ¹¹ ἰδε T. ¹² + ἐν Ἱερουσαλὴμ, φόβος τε ἦν μέγας ἐπὶ πάντας. in Jerusalem, and great fear was upon all. T. ¹³ + καὶ (read And all also) T. ¹⁴ πιστεύσαντες T. ¹⁵ — τῇ ἐκκλησίᾳ LITtrA. ¹⁶ ἐπὶ τὸ αὐτὸ joined to chapter II. LITtrA. ¹⁷ Πέτρος δὲ LITtrA. ¹⁸ Ἰωάννης Tr. ¹⁹ ἐνάτην LITtrAW.

into the temple: 3 who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him

τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3 ὃς ἰδὼν Πέτρον καὶ τὴν Ἰωάννην¹ μέλλοντας εἰσέλθαι εἰς τὸ ἱερόν, ἤρῳτα ἑλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ² εἶπεν, Βλέψον εἰς ἡμᾶς. 5 Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. 7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις³ καὶ τὰ [him], and immediately were strengthened his feet and ankle bones. 8 καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος⁴ καὶ αἰνῶν τὸν θεόν. 9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς⁵ περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν. 10 ἐπεγίνωσκόν⁶ αὐτὸν ὅτι οὗτος⁷ ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθημένος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. 11 Κρατοῦντος δὲ αὐτοῦ πάντες οἱ ἄνθρωποι⁸ ἐκθαμβοῦντο. 12 ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλῖται, τί θάυμαζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἡμετέρας πίετης⁹ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς παρέδωκατε, καὶ ἡρνήσασθε αὐτόν¹⁰ κατὰ πρόσωπον Πιλάτου, κρίναντος αὐτόν¹¹ καὶ ἐλευθέρου αὐτόν¹².

¹ Ἰωάννην Tr.² Ἰωάννη Tr.³ ἔγειρε καὶ ἰ[Tr]; — ἔγειραι καὶ T[A].⁴ + αὐτόν

him LTTA.

⁵ αἱ βάσεις αὐτοῦ LTTA.⁶ σφυδρά T.⁷ [καὶ] L.⁸ πᾶς ὁ λαὸς αὐτόν

LTTAW.

⁹ δὲ LTTA.¹⁰ αὐτοῦ he (held) GLTTAW.¹¹ + τὸν LTTA.¹² Ἰωάννην Tr.¹³ πᾶς ὁ λαὸς πρὸς αὐτούς LTTA.¹⁴ Σολομώντος GLTTAW.¹⁵ + ὁ LTTA.¹⁶ Ἰσραηλῖται T.¹⁷ + θεὸς God L; + ὁ θεὸς T.¹⁸ + μὲν indeed GLTTAW.¹⁹ — αὐτόν

LTTA.

²⁰ Πιλάτου T.

ἐκείνον ἀπολύειν. 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
^{the} to release [him]. But ye the holy and righteous one
 ἡρνήσασθε, καὶ ἤτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,
 denied, and requested a man a murderer to be granted unto you;
 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ἤγειρεν
 but the Author of life ye killed, whom God raised up
 ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ
 from among [the] dead, wherof we witnesses are: and by
 τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ
 faith in his name this [man] whom ye behold and
 οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι'
 know ^{made} strong ^{his} name; and the faith which [is] by
 αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων
 him gave to him this complete soundness before all
 ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
 of you. And now, brethren, I know that in ignorance ye acted,
 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 ὁ δὲ θεὸς ἃ προκινῆγειεν
 as also your rulers; but ^{God} what before announced
 διὰ στόματος πάντων τῶν προφητῶν· αὐτοῦ ^{παθεῖν}
 by [the] mouth of all his prophets [that] ^{should} suffer
 τὸν χριστὸν^p, ἐπλήρωσεν οὕτως. 19 μετανοήσατε οὖν καὶ
^{the} ^{Christ}, he fulfilled thus. Repent therefore and
 ἐπιστρέψατε, ^{ἵνα} τὸ ἐξαλειφθῇαι ὑμῶν τὰς ἁμαρτίας, ὅπως
 be converted, for the blotting out of your sins, so that
 ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,
 may come times of refreshing from [the] presence of the Lord;
 20 καὶ ἀποστείλῃ τὸν ^{προκεκηρυγμένον} ὑμῖν, ^{Ἰησοῦν}
 and [that] he may send him who was before proclaimed to you, Jesus
 χριστόν,ⁿ 21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων
 Christ, whom ^{must} ^{heaven} indeed receive till times
 ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ
 of restoration of all things, of which ^{spoke} ^{God} by [the]
 στόματος ^{πάντων} ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.ⁿ
 mouth of all ^{holy} ^{his} prophets from of old.
 22 ^{Μωσῆς} μὲν ^{γὰρ} ^{ἵνα} πρὸς τοὺς πατέρας^s εἶπεν, ^{Ὅτι}
^{Moses} ^{indeed} ^{for} to the fathers said, ^{that}
 προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶνⁿ· ἐκ
 A prophet to you will ^{raise} up [the] ^{Lord} ^{God} ^{your} from among
 τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα
 your brethren, like me: him shall ye hear in all things
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ πᾶσα ψυχὴ
 whatsoever he may say to you. And it shall be [that] every soul
 ἥτις ἂνⁿ μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ^{ἐξολοθρευθήσεται}
 which may not hear that prophet shall be destroyed
 ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ
 from among the people. And indeed all the prophets from
 Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ ^{πρακατήγ-}
 Samuel and those subsequent, as many as spoke also before an-
 γειλᾶνⁿ τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε ^{υἱοὶ} τῶν προφητῶν
 nounced these days. Ye are sons of the prophets
 καὶ τῆς διαθήκης ἧς ^{ἐδίθετο} ὁ θεός^s πρὸς τοὺς πατέρας
 and of the covenant which ^{appointed} ^{God} to ^{fathers}

go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 and killed the Prince of life, whom God hath raised from the dead; wherof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as *did* also our rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 and he shall send Jesus Christ, which before was preached unto you: 21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto

^o — αὐτοῦ (read the prophets) LTTA. ^p + αὐτοῦ (read his Christ) LTTAW. ^q πρὸς T.
^r προκεχειρισμένον was foreordained GLTTAW. ^s χριστόν Ἰησοῦν LTTA. ^t τῶν (omit all)
 GLTTAW. ^u ἀπ' αἰῶνος αὐτοῦ προφητῶν LTTA. ^w Μωϋσῆς GLTTAW. ^x — γὰρ GLTTAW.
^y — πρὸς τοὺς πατέρας LTTA. ^z ἡμῶν our T. ^a ἐὰν TA. ^b ἐξολοθρευθήσεται LTTA.
^c κατήγγειλαν announced GLTTAW. ^d + οἱ the GLTTAW. ^e ὁ θεὸς διέθετο L.

Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλο-
our, saying to Abraham, And in thy seed shall be
γηθήσονται πᾶσαι αἱ πατρίαι τῆς γῆς. 26 ὑμῖν πρῶτον
blessed all the families of the earth. To you first
ὁ θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν
God, having raised up his servant Jesus, sent
αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ
him, blessing you in turning each from
τῶν πονηριῶν ὑμῶν.
wickedness your.

IV. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς
And as were speaking they to the people, came upon them
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
the priests and captain of the temple and the Sadducees,
2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ
being distressed because teach they the people, and
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
announce in Jesus the resurrection which [is] from among
νεκρῶν. 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο
[the] dead; and they laid on them hands and put
εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ ἑσπέρα ἤδη.
[them] in hold till the morrow; for it was evening already.

4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν,
But many of those who had heard the word believed,
καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.
and became the number of the men about thousand five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν
And it came to pass on the morrow were gathered together their

τοὺς ἄρχοντας καὶ ὁ πρεσβυτέρους καὶ ὁ γραμματεῖς ῥεῖς Ἰε-
rulers and elders and scribes at Je-

ρουσαλὴμ, 6 καὶ Ἀνναν τὸν ἀρχιερεῖα καὶ Καϊάφαν καὶ
rusalem, and Annas the high priest and Caiaphas and

Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους
John and Alexander, and as many as were of family

ἀρχιερατικοῦ. 7 καὶ στήσαντες αὐτοὺς ἐν τῷ μίσθῳ ἐπυν-
high-priestly. And having placed them in the midst they

θάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε
inquired, In what power or in what name did

τοῦτο ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου
this ye? Then Peter, filled with the Spirit Holy,

εἶπεν πρὸς αὐτούς, Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι
said to them, Rulers of the people and elders

τοῦ Ἰσραὴλ, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
of Israel, If we this day are examined as to a good work

ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος ἐσώσεται, 10 γνωστὸν
[to the] infirm man, by what he has been cured, known

ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ
be it to all you and to all the people of Israel, that in the

ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυ-
name of Jesus Christ the Nazarean, whom ye cruci-

ρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
fied, whom God raised from among the dead, by him

ἡμῶν your TRA.

αὐτῶν their L.

+ τοὺς the LTTA.

Ἀλέξανδρος LTTA.

ἐσώσεται T.

ε + ἐν GLTTAW.

+ αὐτοὺς them W.

ἐν LTTAW.

— τῷ Θ[Α].

ἀναστήσας ὁ θεὸς TA.

— ὁ LT[TA].

Ἀννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ

τοῦτο ἐποιήσατε T.

— Ἰησοῦν GLTTA.

[ὡς] LTTA; — ὡσεὶ T.

— τοῦ Ἰσραὴλ LTTA.

οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. 11. οὗτος ἐστὶν ὁ
this [man] stands before you sound. This is the
λίθος ὃ ἐξουθενήθεις ὑφ' ὑμῶν τῶν οἰκοδομούντων,^a
stone which has been set at nought by you the builders,
ὃ γεγένηται εἰς κεφαλὴν γωνίας. 12 καὶ οὐκ ἐστὶν
which is become head of [the] corner. And there is
ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομα ἐστὶν ἕτερον
in other no one salvation, for neither name is there another
ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ
under the heaven which has been given among men, by which
δεῖ σωθῆναι ἡμᾶς.
must be saved we.

13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάν-
But seeing the of Peter boldness and of John,
νου,^b καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν
and having perceived that men unlettered they are
καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ
and unlearned, they wondered, and they recognized them that with
Ἰησοῦ ἦσαν. 14 τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς
Jesus they were. But the man beholding with them
ἐστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. 15 κελεύ-
standing who had been healed, nothing they had to gainsay. Having
σαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον^c
commanded but them outside the sanhedrim to go they conferred
πρὸς ἀλλήλους, 16 λέγοντες, τί ποιήσομεν τοῖς ἀνθρώ-
with one another, saying, What shall we do to men
ποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν
these? for that indeed a known sign has come to pass

δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,
through them, to all those inhabiting Jerusalem [is] manifest,
καὶ οὐ δυνάμεθα ἀρνήσασθαι.^d 17 ἀλλ' ἵνα μὴ ἐπὶ πλείον
and we are unable to deny [it]. But that not further
διανεμηθῇ εἰς τὸν λαόν, ἀπειλῶν^e ἀπειλησώμεθα αὐτοῖς
it may spread among the people, with a threat let us threaten them
μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ, μηδὲν ἀνθρώπων.
no longer to speak in this name to any man.

18 Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς^f τὸ καθόλου
And having called them they charged them at all
μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
not to speak nor to teach in the name of Jesus.

19. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες ἡπρὸς αὐτοὺς
But Peter and John answering to them
εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκοῦειν
said, Whether right it is before God to you to listen
μᾶλλον ἢ τοῦ θεοῦ κρίνατε. 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ
rather than God, judge ye; cannot for we what
εἶδομεν^g καὶ ἡκούσαμεν μὴ λαλεῖν. 21 Οἱ δὲ προσαπέλι-
we saw and heard but they having further

σάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολά-
threatened let go them, nothing finding as to how they might
συνταὶ αὐτούς διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον
punish them on account of the people, because all were glorifying

man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that

^a οἰκοδόμων LITtr. ^b οὐδὲ LITtr. ^c Ἰωάννου Tr. ^d τε and LITtr. ^e συνέβαλλον LITtr. ^f ποιήσομεν should we do Tr. ^g ἀρνεῖσθαι LITtr. ^h — ἀπειλῶ LITtr. ⁱ αὐτοῖς (read [them]) LITtr. ^j — τὸ LITtr. ^k Ἰωάννης Tr. ^l εἶπον (εἶπαν Tr.) πρὸς αὐτούς LITtr. ^m εἶδαμεν LITtr.

which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

τὸν θεὸν ἐπὶ τῷ γεγονότι. 22 ἐτῶν γὰρ ἦν
God for that which has taken place; for years [old] was
πλεόνων ἑτσεσράκοντα¹ ὁ ἄνθρωπος ἐφ' ὃν ἔγεγονει²
above forty the man on whom had taken place
τὸ σημεῖον τοῦτο τῆς ἰάσεως.
this sign of healing.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 for to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ
And having been let go they came to their own [company], and
ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσ-
reported whatever to them the chief priests and the el-
βύτεροι³ μέλπον.⁴ 24 οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν
said. And they having heard, with one accord lifted up
φωνὴν πρὸς τὸν θεόν, καὶ μέλπον,⁵ Δέσποτα, σὺ ὁ
[their] voice to God, and said, O master, thou [art] the
θεός⁶ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν
God who made the heaven and the earth and the sea
καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὁ διὰ στόματος⁷ Δαβὶδ⁸
and all that [are] in them, who by [the] mouth of David
τοῦ παιδός σου εἰπὼν, Ἰνατί⁹ ἐφρούαζαν ἔθνη, καὶ
thy servant didst say, Why did rage haughtily nations, and
λαοὶ ἐμελέτησαν κενά; 26 παρέστησαν οἱ βασιλεῖς τῆς
peoples did meditate vain things? Stood up the kings of the
γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
earth, and the rulers were gathered together against the
κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. 27 Συνήχθησαν γὰρ
Lord and against his Christ. For were gathered together
ἐπ' ἀληθείας¹⁰ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν
of a truth against holy servant thy Jesus, whom
ἐχρίσας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,¹¹ σὺν ἔθνεσιν
thou didst anoint, both Herod and Pontius Pilate, with nations
καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή
and peoples of Israel, to do whatever thy hand and counsel
σου¹² προώρισεν γενέσθαι. 29 καὶ τὰ νῦν, κύριε, ἑπίδε¹³
thy predetermined to come to pass. And now, Lord, look
ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρ-
upon their threatenings, and give to thy bondmen with bold-
ρήσιας πάσης λαλεῖν τὸν λόγον σου, 30 ἐν τῇ χεὶρά σου¹⁴
ness all to speak thy word, in that thy hand
ἐκτείνειν¹⁵ σε¹⁶ εἰς ἰασίν, καὶ σημεῖα καὶ τέρατα γίνεσθαι
stretchest out thou for healing, and signs and wonders take place
διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. 31 Καὶ
through the name holy servant of thy Jesus. And
δειθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνη-
having prayed they was shaken the place in which they were assem-
μένοι, καὶ ἐπλήσθησαν ἅπαντες¹⁷ πνεύματος ἁγίου,¹⁸ καὶ
bled, and they were filled all with the Spirit Holy, and
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρήσιας.
spoke the word of God with boldness.

32 And the multitude of them that believed were of one

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ¹⁹ καρδία
And of the multitude of those that believed were the heart

¹ ἑτσεσράκοντα LTrA. ² ἔγεγονει LTrA. ³ εἶπαν LTrA. ⁴ — ὁ θεός (read he who) LTrA. ⁵ ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος who by [the] Holy Spirit by [the] mouth of our father LTrA. ⁶ Δαυεὶδ LTrA; Δαυὶδ GW. ⁷ — τοῦ GLTrAW. ⁸ Ἰνα τί LTrAW. ⁹ + ἐν τῇ πόλει ταύτῃ in this city GLTrAW. ¹⁰ Πιλάτος T. ¹¹ — σου LTrJ. ¹² ἐφίδε L. ¹³ — σου (read [thy]) LTr. ¹⁴ [σε] A. ¹⁵ τοῦ ἁγίου πνεύματος LTrAW. ¹⁶ — ἡ LTrA.

καὶ ἡ^a ψυχὴ μία^b καὶ οὐδὲ^c εἰς τι τῶν ὑπαρ-
 and the soul one, and not one anything of that which pos-
 χόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἑῶπαντα^d
 sessed he said his own was, but were to them all things
 κοινά. 33 καὶ ^dμεγάλῃ δυνάμει^e ἀπεδίδουν τὸ μαρτύριον
 common. And with great power gave testimony
 οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, ^h χάρις τε
 the apostles of the resurrection of the Lord Jesus, and grace
 μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής τις
 great was upon all them. For neither in want anyone
 ὑπῆρχενⁱ ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν
 was among them; for as many as owners of estates or houses
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-
 were, selling [them] brought the values of those sold,
 σκομένων, 35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-
 and laid [them] at the feet of the apos-
 στόλων· ^εδιεδίδοντο^j δὲ ἐκάστῳ καθότι αὐν τις χρεΐαν
 tles; and distribution was made to each according as anyone need
 εἶχεν.
 had.

heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 ὁ Ἰωσῆς^k δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ^l τῶν ἀπο-
 And Joses who was surnamed Barnabas by the apos-
 στόλων, ὁ ἐστὶν μεθερμηνεύμενον, υἱὸς παρακλήσεως,
 tles (which is, being interpreted, Son of consolation),
 ὁ Λευΐτης, Κύπριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ ἀγροῦ,
 a Levite, a Cypriot by birth, having land,
 πωλῆσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν ¹παρὰ τοὺς πόδας
 having sold [it] brought the money and laid [it] at the feet
 τῶν ἀποστόλων 5 Ἀνῆρ δὲ τις Ἄνανίας ὀνόματι,
 of the apostles. But man a certain, Ananias by name,
 σὺν Σαπφείρῃ^m τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα, 2 καὶ
 with Sapphira his wife, sold a possession, and
 ἔνοσφισατο ἀπὸ τῆς τιμῆς, ὅσιν ἐδιδόταⁿ καὶ τῆς γυναικὸς
 kept back from the value, being aware of [it] also wife
 αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν
 his, and having brought a certain part at the feet of the
 ἀποστόλων ἔθηκεν. 3 εἰπεν δὲ ὁ Πέτρος, Ἀνανία, ^oδιὰ τί^p
 apostles laid [it]. But said Peter, Ananias, why
 ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ
 did fill Satan thy heart, to lie to [for] thee the
 πνεῦμα· τὸ ἅγιον, καὶ νοσφίσασθαί ἀπὸ τῆς τιμῆς τοῦ
 Spirit the Holy, and to keep back from the value of the
 χωρίου; 4 οὐχὶ μένον σοὶ ἔμενεν; καὶ πραθὲν
 estate? Not remaining to thee did it remain? and having been sold,
 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
 in thine own authority was it [dost]? why didst thou purpose in
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ
 thy heart this thing? Thou didst not lie to men, but
 τῷ θεῷ. 5 Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τοούτους, πεσὼν
 to God. And hearing Ananias these words, falling down

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 having land, sold it, and brought the money, and laid it at the apostles' feet. V. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the

^a — ἡ LTTra. ^b οὐδ' E. ^c πάντα L. ^d δυνάμει μεγάλη LTTra. ^e τοῦ κυρίου Ἰησοῦ
 [χριστοῦ Christ] τῆς ἀναστάσεως L; τῆς ἀναστάσεως Ἰησοῦ χριστοῦ τοῦ κυρίου T. ^f ἦν LTTra.
^g διεδίδοντο LTTra. ^h Ἰωσήφ Joseph LTTraW. ⁱ ἀπὸ LTTraW. ^j Λευεΐτης T. V.
^k πρὸς T. ^l ὀνόματι Ἀνανιάς L. ^m Σαπφείρα LTr. ⁿ συνειδύνους LTTra. ^o — αὐτοῦ
 (read [his]) LTTra. ^p + ὅ LTTra. ^q διὰ τί LTTra. ^r + [σε] these (to keep back) A.
^s + ὅ GLTTraW.

ghost : and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things. 12 And by the hands of the apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them : but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.

ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς
expired. And came fear great upon all who
ἀκούοντάς ταῦτα. 6 ἀναστάντες δὲ οἱ νεώτεροι συνέ-
heard these things. And having risen the younger [men] swathed
στειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. 7 Ἐγένετο δὲ
him, and having carried out, buried [him]. And it came to pass
ὥς ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδῦσα τὸ
about hours three afterwards also his wife, not knowing what
γεγονὸς εἰσῆλθεν. 8 ἀπεκρίθη δὲ αὐτῇ· ὁ Πέτρος,
had come to pass, came in. And answered her Peter,
Εἰπέ μοι εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπεν,
Tell me if for so much the estate ye sold? And she said,
Ναί, τοσούτου. 9 Ὁ δὲ Πέτρος εἶπεν πρὸς αὐτήν, Τί
Yes, for so much. And Peter said to her, Why [is it]
ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ
that ye agreed together to tempt the Spirit of [the] Lord? Lo, the
πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ
feet of those who buried thy husband [are] at the door, and
ἐξοίσουσίν σε. 10 Ἐπεσεν δὲ παραχρῆμα παρὰ τοὺς
they shall carry out thee. And she fell down immediately. at
πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
his feet and expired. And having come in the young [men]
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν αὐτήν
found her dead; and having carried out they buried [her] by
τὸν ἄνδρα αὐτῆς. 11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν
her husband. And came fear great upon whole the
ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 12 Διὰ δὲ
assembly, and upon all who heard these things. And by
τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα
the hands of the apostles came to pass signs and wonders
ἐν τῷ λαῷ πολλὰ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες
among the people many; (and they were with one accord all
ἐν τῇ στοᾷ Σολομῶντος. 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα
in the porch of Solomon, but of the rest no one durst
κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14 μᾶλλον
join them, but magnified them the people; the more
δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε
and were added believers to the Lord, multitudes both of men
καὶ γυναικῶν. 15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς
and women;) so as in the streets to bring out the
ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα
sick, and put [them] on beds and couches, that
ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲ
coming of Peter at least the shadow might overshadow some one
αὐτῶν. 16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ
of them. And came together also the multitude of the round about
πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλοι-
cities to Jerusalem, bringing sick ones and those
μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἰθεραπεύοντο
beset by spirits unclean, who were healed
ἅπαντες.
all.

τὰ ταῦτα LTTA. πρὸς αὐτήν to her LTTA. ὁ LTTA. εἶπεν (read [said] LTTA. πρὸς LTTA. εὗρον Tr. ἐγένετο EGLTTAW. πολλὰ ἐν τῷ λαῷ LTTAW. πάντες LTR. Σολομῶντος GTrAW. καὶ εἰς οὐκ into LTTA. κλινῶν LTTA. κραββάτων LTTAW. ἐπισκιάσει shall overshadow Tr. εἰς LTTA.

this name? and, be hold, ye have filled Jeru-salem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them. 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this

κειν ἐπὶ τῷ ὀνόματι τοῦ τῷ², καὶ ἰδοὺ πεπληρώκατε τὴν Ἱε-
in this name? and lo, ye have filled Je-
ρουσαλὴμ τῆς διδασκαλίας ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ
rusalem with your teaching, and purpose to bring upon
ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ ὁ²
us the blood of this man. But answering
Πέτρος καὶ οἱ ἀπόστολοι εἶπον,² Πειθαρχεῖν δεῖ
Peter and the apostles said, To obey it is necessary
θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ θεὸς τῶν πατέρων ἡμῶν
God rather than men. The God of our fathers
ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ
raised up Jesus, whom ye killed, having hanged on
ξύλου. 31 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν τῇ
a tree. Him God a chief and Saviour exalted by the
δεξιᾷ αὐτοῦ, ἵνα δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
right hand of him, to give repentance to Israel and remission
ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων
of sins. And we are of him witnesses of things
τούτων, καὶ τὸ πνεῦμα ὁ δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς
these, and the Spirit also the Holy, which gave God
τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες διεπρίοντο,
to those that obey him. But they having heard were cut
καὶ ἐβουλεύοντο² ἀνελεῖν αὐτούς. 34 ἀναστὰς
[to the heart], and took counsel to put to death them. Having risen up
δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γα-
but a certain [man] in the sanhedrin a Pharisee, by name Ga-
μαλιήλ, νομοδιδάσκalos, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν
malich, a teacher of the law, honoured by all the people, commanded
ἐξῶ βραχύ· τι τοὺς ἀποστόλους² ποιῆσαι, 35 εἶπεν τε
out for a short while the apostles to put, and said
πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς
to them, Men Israelites, take heed to yourselves
ἐπὶ τοῖς ἀνθρώποις· τοῖς τίς ἐμέλλετε πράσσειν. 36 πρὸ
as regards these men what ye are about to do; before
γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδας, λέγων εἶναι τινα
for these days rose up Theudas, affirming to be somebody
ἑαυτὸν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν, ὥσει² τετρα-
himself, to whom were joined a number of men, about four
κοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
hundred; who was put to death, and all as many as were persuaded by him
διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τούτου ἀνέστη
were dispersed and came to nothing. After this one rose up
Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ
Judas the Galilean in the days of the registration, and
ἀπέστησεν λαὸν ἱκανόν² ὀπίσω αὐτοῦ· κακῆϊνος ἀπώλετο,
drew away people much after him; and he perished,
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ
and all as many as were persuaded by him were scattered abroad. And
τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ
now I say to you, Withdraw from these men, and
ἑξάσατε² αὐτούς· ὅτι ἐάν τις ἐξ ἀνθρώπων ἡβουλή² αὐτῇ ἢ
leave alone them, for if be from men this counsel or

² —; LTTra. ³ — ὁ LTTra. ⁴ εἶπαν LTTra. ⁵ + τοῦ T. ⁶ ἐν αὐτῷ μάρτυρες ἐσμὲν L;
— αὐτοῦ TT. ⁷ — δὲ LTT[A]. ⁸ ἐβούλοντο resolved LTr. ⁹ — τι LTTaw. ¹⁰ τοὺς
ἀνθρώπους the men LTTra. ¹¹ Ἰσραηλίται T. ¹² προσεκολλήθη ἀνδρῶν ἀριθμὸς ὡς LTTaw
i — ἱκανόν LTTra. ¹³ ἄφετε LTTra.

τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὐρεθῇτε. 40 Ἐπεισθησαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δειράντες παρήγγειλάν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἁτιμασθῆναι· 42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν χριστόν.

work be of men, it will come to nought; 39 but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, ἔειπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακομεῖν τραπέζαις. 3 ἐπισκέψασθε ὁὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους, ἵνα ἐπὶ ταῖς πληρεῖς πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκατεστήσομεν. 5 Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τιμόνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας. 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 καὶ ὁ λόγος τοῦ θεοῦ ἐπορεύετο ἐν Ἱερουσαλὴμ καὶ ἡ ἀριθμὸς τῶν μαθητῶν ἐπορεύετο ἐν Ἱερουσαλὴμ καὶ ἡ ἀριθμὸς τῶν μαθητῶν ἐπορεύετο ἐν Ἱερουσαλὴμ.

VI. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because they were overlooked in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among yourselves, borne witness to among us seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased;

¹ οὐ δύνησεσθε ye will not be able LTT. ² αὐτούς them GLTTA. ³ — αὐτούς (read [them]) TTA. ⁴ — αὐτοῦ GLTTAW; κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος LTTA. ⁵ τὸν χριστόν Ἰησοῦν TTA. ⁶ εἶπαν LTTA. ⁷ ὅγ' indeed L; δέ but T. ⁸ — ἀδελφοί L. ⁹ — ἁγίου GLTTA. ¹⁰ καταστήσωμεν we may appoint L. ¹¹ πλῆθος L.

and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ἤξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.
increased, and was multiplied the number of the disciples in Jerusalem exceedingly, and a great multitude of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

8 Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. 10 καὶ οὐκ ἔρχοντο ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 τότε ὑπέβαλον ἄνδρας, λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν. 12 Συνέκρινον αὐτὸν τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνέρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον, 13 ἑστησάν τε μάρτυρας ψευδεῖς, λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
And Stephen, full of faith and power, wrought wonders and signs great among the people. And arose certain of those of the synagogue called Libertines, and of Cyrenians, and of Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke. Then they suborned men, saying, We have heard him speaking words blasphemous against Moses and God. They stirred up the people and the elders and the scribes, and came upon him, and caught him, and brought him to the council, and they set witnesses false, saying, This man does not cease words blasphemous, saying against the place of the holy and the law. We have heard him saying, That Jesus the Nazarean will destroy this place, and will change the customs which delivered to us Moses. And looking intently on him, all who sat in the sanhedrim saw his face as [the] face of an angel.

VII. Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy country, and from thy kindred, and

7 Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ἅρα ταῦτα οὕτως ἔχει; 2 Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, 3 καὶ εἶπεν πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας
And said the high priest, Then these things so are? And he said, Men brethren and fathers, hearken. The God of glory appeared to our father Abraham being in Mesopotamia, before he dwelt in Charran, and said to him, Go out from thy land and from

* χάριτος of grace GLTTAW.

LTTA. ^b Μωϋσῆν GLTTAW.

(read the holy place) GLTTAW.

^b — ἔχει (read [are]) w.

^γ τῶν λεγομένων T.

^c βλάσφημα GLTTAW; λαλῶν ῥήματα TTr.

^e πάντες LTTA.

^a — καὶ Ἀσίας L.

^f εἶδαν Tr.

^g — ἅρα LTT[A].

^a συζητοῦντες

^d — τούτου

^g — ἅρα LTT[A].

σου, και δεῦρο εἰς^k γῆν ἣν ἄν σοι δείξω. 4 Τότε ἐξελθὼν
 'thy and come into land which to thee I will shew. Then 'going out
 ἐκ γῆς Χαλδαιῶν, κατῴκησεν ἐν Χαρράν, κάκειθεν
 from [the] land of Chaldeans, he dwelt in Charran, and thence
 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετέκτισεν αὐτὸν εἰς
 after 'died 'his 'father, he removed him into
 τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 και οὐκ
 this land in which ye now dwell. 5 And 'not
 ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·
 'he 'did give to him an inheritance in it, not even a foot's tread;
 και ἐπηγγείλατο ἑαυτῷ δοῦναι^l εἰς κατάσχεσιν^m αὐτήν, και
 and promised to him to give 'for 'a 'possession 'it, and
 τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.
 to his seed after him, there not being to him a child.
 6 ἔλαλθεν δὲ οὕτως ὁ θεός, "Οτι ἔσται τὸ σπέρμα αὐτοῦ
 And 'spoke 'thus 'God: That 'shall 'be 'his 'seed
 πάροικον ἐν γῇ ἀλλοτρίᾳ, και δουλώσουσιν αὐτὸ και
 a sojourner in a 'land 'strange, and they will enslave it and
 κακώσουσιν ἔτη τετρακόσια. 7 και τὸ ἔθνος ᾧⁿ ἔαν^o
 ill-treat [it] 'years 'four 'hundred; and the nation to which
 ὁ δουλεύουσιν,^l κρινῶ ἐγώ, φεῖπεν ὁ θεός· και μετὰ
 they may be in bondage will 'judge 'I, said God; and after
 ταῦτα ἐξελεύσονται και λατρεύουσίν μοι ἐν τῷ τόπῳ
 these things they shall come forth and serve me in 'place
 τούτῳ. 8 Και ἔδωκεν αὐτῷ διαθήκην περιτομῆς· και οὕτως
 'this. And he gave to him a covenant of circumcision; and thus
 ἐγέννησεν τὸν Ἰσαάκ, και περιέτεμεν αὐτόν τῇ ἡμέρᾳ τῇ
 he begat Isaac, and circumcised him the 'day
 ὀγδόῃ· και 9^q Ἰσαάκ τὸν Ἰακώβ, και 9^q Ἰακώβ τοὺς
 'eighth; and Isaac [begat] Jacob, and Jacob the
 δώδεκα πατριάρχας. 9 και οἱ πατριάρχαι ζηλώσαντες τὸν
 twelve patriarchs. And the patriarchs, envying
 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· και ἦν ὁ θεός μετ'
 Joseph, sold [him] into Egypt. And 'was 'God with
 αὐτοῦ, 10 και ἔξῆιλετο αὐτόν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,
 him, and delivered him out of all his tribulations,
 και ἔδωκεν αὐτῷ χάριν και σοφίαν ἑναντίον^r Φαραῶ βασι-
 and gave him favour and wisdom before Pharaoh king.
 λέως Αἰγύπτου, και κατέστησεν αὐτόν ἡγούμενον ἐπ' Αἴγυπ-
 of Egypt, and he appointed him ruler over Egypt
 τον και ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην
 and 'whole 'his house. But 'came 'a 'famine upon 'whole
 τὴν γῆν Αἰγύπτου· και Χαναάν, και θλίψις μεγάλη· και
 'the land of Egypt and Canaan, and 'tribulation 'great, and
 οὐκ^s εὗρισκον^t χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ
 'did 'not 'find 'sustenance 'our 'fathers. But 'having 'heard
 Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ,^u ἔξαπέστειλεν τοὺς πατέρας
 'Jacob 'was 'corn in Egypt, sent forth 'fathers
 ἡμῶν πρῶτον· 13 και ἐν τῷ δευτέρῳ ἄνεγνωρίσθη^v Ἰωσήφ
 'our first; and at the second time was made known Joseph
 τοῖς ἀδελφοῖς αὐτοῦ, και φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος
 to his brethren, and 'known 'became to Pharaoh the family

come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That thy seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pha-

^k + τὴν the LTTAW.

^l δοῦναι αὐτῷ LTTA; δοῦναι αὐτήν to give it w.

^m αὐτῷ to

him w.

^o ἄν LTR.

^o δουλεύουσιν they will be in bondage TTA.

^p ὁ θεός εἶπεν

LTTAW.

^q — ὁ LTTA.

^r ἐξείλατο GLTTAW.

^s ἐναντι T.

^t + ἐφ' over T.

^v Αἴγυπτον (read over all Egypt) LTTA.

^w ἡύρισκον TRA.

^x σῖτα εἰς Αἴγυπτον LTTAW.

^y ἐγνωρίσθη Tr.

raoh. 14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three-score and fifteen souls. 15 So Jacob went down into Egypt, and died, he, and our fathers, 16 and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. 17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew, and multiplied in Egypt, 18 till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 And the

του¹ Ἰωσήφ. 14 ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν of Joseph. And having sent Joseph he called for πατέρα αὐτοῦ. Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν his father Jacob, and all his kindred, in ψυχαῖς ἐβδομήκοντα πέντε. 15 κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. 16 καὶ μετετίθησαν εἰς Συχέμ, καὶ ἐτίθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμόρ. 17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ἰώμοσεν ὁ θεὸς τῷ Ἀβραὰμ, ἡῤῥξεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσεν τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἡμᾶς ἐκθετὰ τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζῶγον εἶσθαι. 20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ, ὃς ἀνέτρεφεν αὐτὸν ἐν οἴκῳ τοῦ πατρὸς αὐτοῦ. 21 Ἐκτεθέντα δὲ αὐτόν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ ἐπαιδεύθη Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληροῦτο αὐτῷ τὰ σαράκοντα ἔτη, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραὴλ. 24 καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονομένῳ, πατάξας τὸν Αἰγύπτιον. 25 ἐνόμизεν δὲ αὐτὸς τὸν Αἰγύπτιον, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν. οἱ δὲ οὐκ ᾔδεισαν αὐτὸν.

* — τοῦ LTTA.

* αὐτοῦ (read his family) T.

^b Ἰακώβ τὸν πατέρα αὐτοῦ LTTAW.

^c — αὐτοῦ (read [his]) GLTTA.

^d καὶ κατέβη LTTAW.

^e ᾧ GLTTAW

^f Ἐμμόρ LTTAW.

^g — τοῦ TT.

^h + ἐν in LTT.

ⁱ ὠμολόγησεν promised LTTAW.

^k ἄχρι LTTA.

^j + ἐν Αἰγύπτῳ over Egypt LTT.

^m — ἡμῶν (read the fathers) LTTA.

ⁿ τὰ βρέφη

ἐκθετὰ LTTA.

^o Μωσῆς GLTTAW.

^p — αὐτοῦ (read [his]) GLTTAW.

^q ἐκτεθέντος δὲ

αὐτοῦ LTTA.

^r ἀνείλετο GLTTAW.

^s + ἐν in (read πάσῃ) all TTAW.

^t — ἐν LTTA.

^v + αὐτοῦ (read his deeds) GLTTAW.

^w τεσσαράκοντα ἔτη TTAW.

^x — αὐτοῦ (read

[his]) TT[A].

^y σωτηρίαν αὐτοῖς LTTAW.

26 τῇ·τε¹· ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ
 And on the following day he appeared to those who were contending, and
 *συνήλασεν² αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες ἀδελφοί ἐστε
 urged them to peace, saying, Men brethren are
 ὑμεῖς·³ ἐνᾷτι⁴ ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν
 ye, why wrong ye one another? But he who was wronging [his]
 τὸν πλησίον ἀπόσωτο αὐτόν, εἰπών, Τίς σε κατέστησεν
 neighbour thrust away him, saying, Who thee appointed
 ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς⁵; 28 μὴ ἀνελεῖν με
 ruler and judge over us? To put to death me
 σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἡμέτερον⁶ τὸν Αἰγύπτιον;
 thou wishest, in the way thou puttest to death yesterday the Egyptian?
 29 Ἐφύγεν δὲ Μωσῆς⁷ ἐν τῷ λόγῳ· τοῦτ'· καὶ ἐγένετο
 And fled Moses at this saying, and became
 πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱὸς δύο.
 a sojourner in [the] land of Madiam, where he begat sons two.
 30 Καὶ πληρωθέντων ἐτῶν ἡτεσσαράκοντα⁸ ὥφθη αὐτῷ ἐν
 And being fulfilled years forty appeared to him in
 τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου⁹ ἐν φλογὶ
 the desert of the Mount Sina an angel of [the] Lord in a flame
 πυρὸς βάτου. 31 ὁ δὲ Μωσῆς¹⁰ ἰδὼν ἐθαύμασεν¹¹ τὸ
 of fire of a bush. And Moses seeing [it] wondered at the
 ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνή
 vision; and coming near he to consider [it], there was a voice
 κυρίου πρὸς αὐτόν, 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου,
 of [the] Lord to him, I [am] the God of thy fathers,
 ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαάκ καὶ ὁ θεὸς Ἰακώβ.
 the God of Abraham and the God of Isaac and the God of Jacob.
 Ἐντρομος δὲ γενόμενος Μωσῆς¹² οὐκ ἐτόλμα κατανοῆσαι.
 And trembling having become Moses he durst not consider [it].
 33 εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν
 And said to him the Lord, Loose the sandals of feet
 σου· ὁ γὰρ τόπος ἅγιός ἐστιν. 34 ἰδὼν
 thy, for the place on which thou standest, ground holy is. Seeing,
 εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
 I saw the ill-treatment of my people in Egypt, and
 στεναγμοῦ αὐτῶν¹³ ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτοὺς¹⁴
 their groaning heard, and came down to take out them;
 καὶ νῦν δεῦρο, ἀποστείλω σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν
 and now come, I will send thee to Egypt. This
 Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-
 Moses, whom they refused, saying, Who thee appointed ru-
 χοντα καὶ δικαστὴν; τοῦτον ὁ θεός¹⁵ ἄρχοντα καὶ λυτρωτὴν
 ler and judge? him God [as] ruler and deliverer
 ἀπέστειλεν ἐν¹⁶ χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ
 sent by [the] hand of [the] angel who appeared to him in the
 βάτῳ. 36 οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ
 bush. This one led out them, having wrought wonders and
 σημεῖα ἐν¹⁷ γῇ Αἰγύπτου¹⁸ καὶ ἐν ἑρυθρᾷ θαλάσσῃ,
 signs in [the] land of Egypt and in [the] Red Sea,

next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Whom didst thou judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wil-

¹ δὲ EGW. ² συνήλασεν LTT.W. ³ ὑμεῖς (read ἐστε ye are) LTT[A].W. ⁴ ἐνᾷτι LTT.A. ⁵ ἡμῶν LTT.W. ⁶ ἐχθὲς LTT.A. ⁷ Μωϋσῆς GLTT.A.W. ⁸ τεσσαράκοντα TTT.A. ⁹ κυρίου LTT.A. ¹⁰ ἐθαύμαζεν GTAW. ¹¹ πρὸς αὐτόν LTT.A. ¹² ὁ θεός LTT.A. ¹³ ἐφ' LTT.A. ¹⁴ αὐτοῦ (read [their]) LTT. ¹⁵ ἀποστείλω LTT.A.W. ¹⁶ + καὶ both LTT[A]. ¹⁷ ἀπέσταλκεν σὺν has sent with LTT.A.W. ¹⁸ τῇ (read in Egypt) LTT.

Αἰγύπτῳ GLTT.A.

derness forty years.
 37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.
 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: 39 to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,
 40 saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.
 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.
 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers.

καὶ ἐν τῇ ἐρήμῳ ἔτη ἑσσαράκοντα· 37 Οὗτός ἐστιν ὁ
and in the wilderness 2years 1forty. This is the
Μωϋσῆς ὁ εἰπών· τοῖς υἱοῖς Ἰσραὴλ, Προφῆτην ὑμῖν
Moses who said to the sons of Israel, A prophet to you
ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν
will raise up the Lord God your from among brethren
ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. 38 Οὗτός ἐστιν ὁ γενό-
your like me, him ye shall hear. This is he who was
μενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ
in the assembly in the wilderness with the angel who
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν,
spoke to him in the mount Sina, and with our fathers;
ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν 39 ᾧ οὐκ ἠθέλησαν
who received oracles living to give to us: to whom would not
ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπόσαντο, καὶ
subject be our fathers, but thrust him away, and
ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες
turned back their hearts to Egypt, saying
τῷ Ἀαρὼν, Πόισον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν
to Aaron, Make us gods who shall go before us;
ὁ γὰρ Μωσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου,
for Moses that who brought us from the land of Egypt,
τοῦ, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. 41 Καὶ ἐμοσχοποίησαν
we know not what has happened to him. And they made a calf
ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλῳ,
in those days, and offered sacrifice to the idol,
καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42 Ἐστρέφεν
and rejoiced in the works of their hands. 42 Turned
δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ
but God and delivered up them to serve the host of the
οὐρανοῦ καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν,
heaven; as it has been written in the book of the prophets,
Μὴ σφάγια καὶ θυσίας προσηνέγκατε μοι ἔτη ἑσσαρά-
Blain beasts and sacrifices did ye offer to me years forty
κοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; 43 καὶ ἀνελάβετε τὴν
in the wilderness, O house of Israel? And ye took up the
σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν,
tabernacle of Moloch, and the star of your god Remphan,
τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικί-
the models which ye made to worship them; and I will remove
ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν
you beyond Babylon. The tabernacle of the testimony was
ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο
among our fathers in the wilderness, as commanded
ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον
he who spoke to Moses, to make it according to the model
ὃν ἐώρακεν 45 ἥν καὶ εἰσήγαγον διαδεξάμενοι
which he had seen; which also brought in having received by succession
οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν,
our fathers with Joshua in the taking possession of the nations,
ὃν ἐξέωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν,
whom drove out God from the face of our fathers,

▼ τεσσεράκοντα ΤΤΑ.

W ΕΪΠΑΣ ΛΤΤΑ.

1 — κύριος LTTrA.

γ — ὑμῶν GLTTTA.

² — αὐτοῦ ἀκούσεσθε LTrA.

• ἀλλὰ LTTA.

+ ἐν LTrA.

Μωϋσῆς GLTTrAW.

d éyévero happened LTTrA.

* — ὑμῶν (*read the God*) LTT_{TA}.

Rephan LTrAW;

‘Ρομφάν Romphan T.

8 — *ev* (read to our) LITTA.

Δ Μωϋση GLTTAW.

¹ ἐξέωσεν τ.

ἕως τῶν ἡμερῶν Ἰαβὶδ¹ 46 ὃς εὗρεν χάριν ἐνώπιον τοῦ
until the days of David; who found favour before

θεοῦ, καὶ ᾔτήσατο εὗρεῖν σκηνῶμα τῷ^m θεῷ^ω Ἰακώβ.
God, and asked to find a tabernacle for the God of Jacob;

47 Ὁ Σολομῶν² δὲ οἰκοδόμησεν³ αὐτῷ οἶκον. 48 Ἀλλ' οὐχ ὁ
but Solomon built him a house. But not the

ἱψίστος ἐν χειροποιήτοις⁴ بناοῖς⁵ κατοικεῖ, καθὼς ὁ προ-
Most High in hand-made temples dwells; as the pro-

φήτης λέγει, 49 Ὁ οὐρανός μοι θρόνος ἡ δὲ γῆ ὑπο-
phet says, The heaven [is] to me a throne and the earth a foot-

πόδιον τῶν ποδῶν μου⁶ ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει
stool of my feet: what house will ye build me? says

κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχ
[the] Lord, or what [the] place of my rest? not

ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα; 51 σκληροτράχηλοι καὶ
my hand made these things all? O stiffnecked and

ἀπερίτμητοι ἡτῆρ καρδία⁷ καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι
uncircumcised in heart and ears, ye always the Spirit

τῷ ἁγίῳ⁸ ἀντιπίπτετε, ὡς⁹ οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 τίνα
the Holy resist; as your fathers, also ye. Which

τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-
of the prophets did not persecute your fathers? and they

κτείναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ
killed those who before announced concerning the coming of the

δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φοιεῖς ἐγένεσθε¹⁰.
Just One, of whom now ye betrayers and murderers have become!

53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ
who received the law by [the] disposition of angels, and

οὐκ ἐφυλάξατε.
kept [it] not.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν,
And hearing these things they were cut to their hearts,

καὶ ἐβρυνχόν τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης
and gnashed the teeth at him. But being full

πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν
of [the] Spirit Holy, having looked intently into heaven, he saw

δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,
[the] glory of God, and Jesus standing at the right hand of God,

56 καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους,¹¹ καὶ
and said, Lo, I behold the heavens opened, and

τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.
the Son of man at the right [hand] standing of God.

57 Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν
And crying out with a voice loud they held their ears

καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ ἐκβαλόντες
and rushed with one accord upon him, and having cast [him]

ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο
out of the city they stoned [him]. And the witnesses laid aside

τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου
their garments at the feet of a young man called

Σαῦλον. 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλοῦμενον
Saul. And they stoned Stephen, invoking

καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60 θεις δὲ
and saying, Lord Jesus, receive my spirit. And having bowed

unto the days of Da-
vid; 46 who found fa-
your before God, and

desired to find a taber-
nacle for the God of

Jacob. 47 But Solo-
mon built him an

house. 48 Howbeit the
most High dwelleth

not in temples made
with hands; as saith

the prophet, 49 Heaven
is my throne, and earth

is my footstool: what
house will ye build me?

saith the Lord: or what
is the place of my rest?

50 Hath not my hand
made all these things?

51 Ye stiffnecked and
uncircumcised in heart

and ears, ye do always
resist the Holy Ghost:

as your fathers did, so
do ye. 52 Which of the

prophets have not your
fathers persecuted?

and they have slain
them which showed be-
fore of the coming of

the Just One; of whom
ye have been now the

betrayers and murder-
ers: 53 who have re-
ceived the law by the

disposition of angels,
and have not kept it.

54 When they heard
these things, they were
cut to the heart, and

they gnashed on him
with their teeth. 55 But

he, being full of the
Holy Ghost, looked up

steadfastly into heaven,
and saw the glory of

God, and Jesus stand-
ing on the right hand

of God, 56 and said,
Behold, I see the

heavens opened, and
the Son of man stand-
ing on the right hand

of God. 57 Then they
cried out with a loud

voice, and stopped their
ears, and ran upon

him with one accord,
58 and cast him out of
the city, and stoned

him: and the witness-
es laid down their clothes
at a young man's feet,

whose name was Saul.
59 And they stoned
Stephen, calling upon

God, and saying, Lord
Jesus, receive my spi-
rit. 60 And he kneeled

¹ Δαυεὶδ LITRA; Δαυίδ GW.

^m οἶκος house LT.

ⁿ Σαλωμών T.

^o οἰκοδόμησεν TR.

P — ναοὶς (read [places]) GLITRAW.

^q καρδίας hearts LITR; ταῖς καρδίαις W.

^r καθὼς L.

^s ἐγένεσθε became LITRAW.

^t διηνοιγμένους LITRAW.

down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. VIII. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the

τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς the knees he cried with a voice loud, Lord, lay not to them τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἔκοιμήθη. this sin. And this having said he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. And Saul was consenting to the killing of him.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλὺμοις πάντες. ὅτε δισεσπάρησαν assembly which [was] in Jerusalem, and all were scattered κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας. πλὴν τῶν ἀποστόλων. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, apostles. And buried Stephen men pious,

καὶ ἔποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, and made lamentation great over him. But Saul was ravaging the assembly, house by house entering, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. and dragging men and women delivered [them] up to prison.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς πόλιν glad tidings—the word. And Philip, going down to a city

τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6 προσεῖχόν of Samaria, proclaimed to them the Christ; gave heed

τῷ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ one accord, when they heard and saw the signs which

ἐποίει. 7 πολλῶν γάρ τῶν ἐχόντων πνεύματα ἀκά- he did. For of many of those who had spirits un-

θάρτα, βοῶντα ἐν τῇ φωνῇ ἐξήρχετο. πολλοὶ δὲ clean, crying with a loud voice they went out; and many

παρελελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. 8 καὶ ἐγένετο having been paralysed and lame were healed. And was

χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. joy great in that city.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπῃσεν ἐν τῇ πόλει But a certain man, by name Simon, was formerly in the city

μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων using magic arts and amazing the nation of Samaria, saying

εἶναί τινα ἑαυτὸν μέγαν. 10 ᾧ προσεῖχον πάντες εἶμι τίς τις ἑαυτὸν μέγαν. To whom were giving heed all

ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις from small to great, saying, This one is the power

τοῦ θεοῦ ἡ μεγάλη. 11 Προσεῖχον δὲ αὐτῷ, διὰ of God which [is] great. And they were giving heed to him, because

τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. that for a long time with the magic arts [he] had amazed them.

12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ But when they believed Philip announcing the glad tidings—

* ταύτην τὴν ἁμαρτίαν LITAW.
LITAW. + τὴν the (city) LT.
ἐξήρχοντο (ἐξήρχετο G) GLITAW.
† + καλυμμένη called GLITAW.

* δὲ LITAW; — τε T. * Σαμαρίας T. † ἐποίησαν
α δὲ LITAW. b πολλοὶ LITAW. c φωνῇ μεγάλῃ
d ἐγένετο δὲ πολλὴ χαρὰ LITAW. • ἐξιστάνων LITAW.
ε μαγίαις T.

^hτὰ^h περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
the things concerning the kingdom of God and the name
ⁱτοῦⁱ Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
of Jesus Christ, they were baptized both men and women.

13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν
And Simon also himself believed, and having been baptized was

προσκαρτερῶν τῷ Φιλίππῳ^k θεωρῶν τε^k σημεῖα καὶ δυνά-
steadfastly continuing with Philip; beholding and signs and works of
μεις^k μεγάλας γινομένας,^k ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ
power great being done, was amazed. And having heard the

ἐν Ἱερουσαλὺμοις ἀπόστολοι ὅτι δέδεκται ἡ^l Σαμάρεια^l τὸν
in Jerusalem apostles that had received Samaria the
λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς^m τὸν Πέτρον καὶ
word of God, they sent to them Peter and

ⁿἸωάννηνⁿ 15 οἷτινες καταβάντες προσήνξαντο περὶ
John; who having come down prayed for

αὐτῶν, ὥπως λάβωσιν πνεῦμα ἅγιον. 16 οὐπω^o γὰρ
them, that they might receive [the] Spirit Holy; for not yet

ἦν ἐπ' οὐδενί^o αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπ-
was he upon any of them fallen, but only bap-
(lit. no one)

τισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17 τότε
tized they were to the name of the Lord Jesus. Then

ῥέπετίθουν^p τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα
they laid hands upon them, and they received [the] Spirit

ἅγιον. 18 ἠθεασάμενος^q δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως
Holy. But having seen Simon that by the laying on

τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα τὸ ἅγιον,^q
of the hands of the apostles was given the Spirit the Holy,

προσέηγκεν αὐτοῖς χρήματα, 19 λέγων, Δότε^r καὶ μοι τὴν
he offered to them riches, saying, Give also to me

ἐξουσίαν ταύτην, ἵνα ὅ^s ἂν^s ἐπιθῶ τὰς χεῖρας, λαμ-
this authority, that on whomsoever I may lay hands, he may re-

βάνῃ^t πνεῦμα ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν,
ceive [the] Spirit Holy. But Peter said to him,

Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν^u ὅτι τὴν
Thy money with thee may it be to destruction, because the

δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21 οὐκ
gift of God thou didst think by riches to be obtained. Not

ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ^v ἡ γὰρ
there is to thee part nor lot in this matter; for the

καρδία σου οὐκ ἔστιν εὐθεία ἐνώπιον^w τοῦ θεοῦ. 22 μετανόη-
heart of thee is not right before God. Repent

σον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι^x τοῦ θεοῦ,
therefore of thy wickedness this, and supplicate God,

εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. 23 εἰς
if indeed may be forgiven to thee the thought of thy heart; in

γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε
for a gall of bitterness and a bond of unrighteousness I see thee

ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ
to be. And answering Simon said, Supplicate ye on behalf

ἐμοῦ πρὸς τὸν κύριον, ὥπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν
of me to the Lord, so that nothing may come upon me of which

kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

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^h — τὰ LTTTAW. ⁱ — τοῦ GLTTTAW. ^k δυνάμεις καὶ σημεῖα μεγάλα γινόμενα GW.
^l Σαμαρία T. ^m — τὸν LTTTAW. ⁿ Ἰωάννην Tr. ^o οὐδέπω LTTTAW. ^p ἐπετίθεσαν
LTTTA ^q ἰδὼν GLTTTAW. ^r — τὸ ἅγιον T[Tr]A. ^s ἐὰν EGLTTTAW. ^t ἐναντι GLTTTAW.
^u τοῦ κυρίου the Lord LTTTAW.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same

εἶρήκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλή-
ye have spoken. They therefore having earnestly testified and having
σαιτες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ,
spoken the word of the Lord, returned to Jerusalem,
πολλὰς τε κώμας τῶν Ὑσαμαρειτῶν^α ζεῦγγελίσαντο.^β
and [to] many villages of the Samaritans announced the glad tidings.

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων,
But an angel of [the] Lord spake to Philip, saying,
Ἀνάστηθι καὶ ἀπορεύου^α κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν^β
Rise up and go towards [the] south, on the way
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη
which goes down, from Jerusalem to Gaza: the same
ἐστὶν ἔρημος. 27 καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ
is desert. And having risen up he went. And lo, a man

Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης^γ τῆς βασιλίσσης
an Ethiopian, a eunuch, one in power under Candace the queen

Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς-γάζης-αὐτῆς, ὅς^δ
of [the] Ethiopians, who was over all her treasure, who
ἐληλίθει προσκυνήσων εἰς Ἱερουσαλὴμ, 28 ἦν τε ὑποστρέφων
had come to worship to Jerusalem, and was returning

καὶ καθήμενος ἐπὶ τοῦ ἱεροῦ αὐτοῦ, καὶ^ε ἀνεγίνωσκεν^ε
and sitting in his chariot, and he was reading

τὸν προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ,
the prophet Esaias. And said the Spirit to Philip,

Πρόσελθε καὶ κολλήθητι τῷ ἵματι τούτῳ. 30 Προσδραμὼν δὲ
Go near and join thyself to this chariot.

ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην
Philip heard him reading the prophet

Ἡσαΐαν, καὶ εἶπεν, ὅτι ἄρα γε^ζ γινώσκεις ἃ ἀναγινώσκεις;
Esaias, and said, Then dost thou know what thou readest?

31 Ὁ δὲ εἶπεν, Πῶς γὰρ ἀνδυναίμην ἵνα μὴ τις ὁδη-
But he said, [No,] for how should I be able unless some one should

γήσῃ^η με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάνα καθισαί
guide me? And he besought Philip having come up to sit

σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν
with him. And the passage of the scripture which he was reading

ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνός
was this, As a sheep to slaughter he was led, and as a lamb

ἐναντίον τοῦ κείροντος αὐτὸν ἄφρωνος, οὕτως οὐκ ἀνοίγει
before him who shears him [is] dumb, thus he opens not

τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ^θ ἡ κρίσις αὐτοῦ
his mouth. In his humiliation his judgment

ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι
was taken away, and the generation of him who shall declare for

αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος
is taken from the earth his life. And answering the eunuch

τῷ Φίλιππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης
to Philip said, I pray thee, concerning whom the prophet

λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;
says this? concerning himself, or concerning some other?

35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος
And having opened Philip his mouth, and having begun

^α ὑπέστρεφον were returning LTT^αAW.

^β Ἱεροσόλυμα LTT^αA.

^γ Σαμαρειτῶν T.

^δ εὐγγελίσαντο were announcing the glad tidings LTT^αAW.

^ε πορεύθητι L.

^β τῆς

LTT^αAW. ^ε — ὅς LT[Tr].

^δ — καὶ LT[Tr]W.

^ε + τε, and L.

^ζ Ἡσαΐαν τὸν προφήτην

LTT^αA.

^η ἀπάγε GT.

^θ διηγήσει shall guide TTr.

^ι κείραντος TA.

^κ — αὐτοῦ

(read the humiliation) LTT^α.

^λ — δὲ and LT[Tr]A.]

ἀπὸ τῆς-γραφῆς-ταύτης, εὐηγγελίστατο-αὐτῷ τὸν Ἰη-
from this scripture, announced to him the glad tidings— Je-
σοῦν. 36 ὡς-δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ
sus. And as they were going along the way, they came upon

τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει
a certain water, and ^{says} the ^{eunuch}, Behold water; what hinders
με βαπτισθῆναι; 37 Ἐἶπεν δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ
me to be baptized? 37 ^{said} Philip, If thou believest from

ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω
^{whole} ^{the} heart, it is lawful. And answering he said, I believe
τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν." 38 Καὶ ἐκέλευ-
^{the} ^{Son} ^{of} ^{God} ^{to} ^{be} ^{Jesus} ^{Christ}. And he com-

σεν στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς
manded ^{to} ^{stand} ^{still} ^{the} ^{chariot}. And they went down both to
τὸ ὕδωρ, ὅτε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.
the water, both Philip and the eunuch, and he baptized him.

39 ὅτε-δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου
But when they came up out of the water [the] Spirit of [the] Lord
ἦρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ
caught away Philip, and ^{saw} him ^{no} ^{longer} ^{the}

εὐνοῦχος, ἐπορεύετο-γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος
^{eunuch}, for he went his way rejoicing. ^{Philip}

δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγ-
^{but} was found at Azotus, and passing through he announced the
γελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτόν εἰς
glad tidings [to] ^{the} ^{cities} ^{all}, till he came to

Καίσαρειαν."

Cæsarea.

9 Ὁ-δὲ Σαῦλος ἔτι ῥεμπνέων" ἀπειλῆς καὶ φόνου εἰς

But Saul, still breathing out threatenings and slaughter towards

τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ 2 ᾗτήσατο
the disciples of the Lord, having come to the high priest asked

παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,
from him letters to Damascus, to the synagogues,

ὅπως ἑάν" τινὰς εὔρῃ τῆς ὁδοῦ ὄντας" ἀνδράς-τε καὶ
so that if any he found of ^{the} ^{way} ^{being} both men and

γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ
women, having bound he might bring [them] to Jerusalem. But in

τῷ πορεύεσθαι ἐγένετο· αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ^{καὶ}
proceeding it came to pass he drew near to Damascus, and

ἐξαίφνης" ^{περίστραψεν αὐτόν} φῶς ^{ἀπὸ} τοῦ οὐρανοῦ·
suddenly shone round about him a light from the heaven,

4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ,
and having fallen on the earth he heard a voice saying to him,

Σαούλ, Σαούλ, τί με διώκεις; 5 Εἶπεν δέ, Τίς εἰ,
Saul, Saul, why me dost thou persecute? And he said, Who art thou,

κύριε; Ὁ-δὲ κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ
Lord? And the Lord said, I am Jesus whom thou

διώκεις· ^{σκληρόν σοι πρὸς κέντρα λακτίζειν}.
persecutest. [It is] hard for thee against [the] goads to kick.

6 Τρέμων-τε καὶ θαμβῶν εἶπεν, Κύριε, τί με θέλεις
And trembling and astonished he said, Lord, What me desirest thou

scripture, and preached unto him Jesus. 36 And as they went on *their* way, they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

IX. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to

■ — verse 37 GLTTA. ° Καισαρίαν T. ρεμπνέων T. ἑάν T. ὄντας τῆς ὁδοῦ, T.
■ ἐξαίφνης τε LTTA W. ° περίστραψεν αὐτόν B; αὐτόν περιέ- L; αὐτόν περιή- TTTA W.
■ ἐκ out of LTTA W. ° + [σύ] A. ■ — κύριος εἶπεν (read he [said]) LTTA W. ° + ὁ
■ Ναζωραῖος the Nazarene [L] W. ■ — σκληρόν . . . πρὸς αὐτόν (verse 6) GLTTA W.

κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὁφθεὶς σοι ἐν τῇ ὁδῷ
 Lord has sent me, Jesus who appeared to thee in the way
 ᾧ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-
 in which thou comest, that thou mightest receive sight and be filled with [the]
 ματος ἁγίου. 18 Καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν
 Spirit Holy. And immediately fell from the eyes
 αὐτοῦ ὥσει¹ λεπίδες, ἀνέβλεψέν τε² παραχρῆμα,³ καὶ
 his as it were scales, and he received sight instantly, and
 ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν⁴
 having risen up was baptized; and having taken food he was strengthened.
 Ἐγένετο δὲ ὁ Σαῦλος⁵ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
 And was Saul with the in Damascus disciples days
 τινάς⁶ 20 καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἐκήρυσεν
 certain. And immediately in the synagogues he was proclaiming
 τὸν Χριστόν,⁷ ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 Ἐξίσταντο δὲ
 Christ, that he is the Son of God. And were amazed
 πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας
 all who heard, and said, Not this is he who destroyed
 τὴν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ
 in Jerusalem those who called on this name, and
 ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ
 here for this had come that bound them he might bring
 ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ
 to the chief priests? But Saul more increased in power, and
 συνέχυνεν⁸ τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
 confounded the Jews who dwelt in Damascus,
 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. 23 ὥς δὲ ἐπληροῦντο
 proving that this is the Christ. Now when were fulfilled
 ἡμέρας ἱκαναί, συνεβούλευσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-
 days many, consulted together the Jews to put to death him.
 τόν 24 ἐγνώσθη δὲ τῷ Σαῦλ ἡ ἐπιβουλὴ αὐτῶν. Ἦρε-
 But became known to Saul their plot. They were
 τήρουν⁹ τὸν τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν
 watching and the gates both day and night, that him
 ἀνέλωσιν. 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός
 they might put to death; but taking him the disciples by night
 καθῆκαν διὰ τοῦ τείχους¹⁰ ἡ, χαλάσαντες ἐν σπυρίδι.
 let down through the wall [him], lowering [him] in a basket.
 26 Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἰπέι-
 And having arrived Saul at Jerusalem, he at-
 ρᾶτο¹¹ κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦντο
 tempted to join himself to the disciples, and all were afraid of
 αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. 27 Βαρνάβας δὲ
 him, not believing that he is a disciple. But Barnabas
 ἐπιλαβόμενος αὐτόν, ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
 having taken him, brought [him] to the apostles, and
 διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι
 related to them how in the way he saw the Lord, and that
 ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιάσατο ἐν τῷ
 he spoke to him, and how in Damascus he spoke boldly in the
 ὀνόματι τοῦ Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος
 name of Jesus. And he was with them coming in

even Jesus, that ap-
 peared unto thee in the
 way as thou comest.
 hath sent me, that thou
 mightest receive thy
 sight, and be filled with
 the Holy Ghost.
 18 And immediately
 there fell from his
 eyes as it had been
 scales: and he re-
 ceived sight forth-
 with, and arose, and
 was baptized. 19 And
 when he had received
 meat, he was strength-
 ened. Then was Saul
 certain days with the
 disciples which were
 at Damascus. 20 And
 straightway he preach-
 ed Christ in the syna-
 gogues, that he is the
 Son of God. 21 But all
 that heard him were
 amazed, and said; Is
 not this he that de-
 stroyed them which
 called on this name in
 Jerusalem, and came
 hither for that intent,
 that he might bring
 them bound unto the
 chief priests? 22 But
 Saul increased the more
 in strength, and con-
 founded the Jews
 which dwelt at Damas-
 cus, proving that this
 is very Christ. 23 And
 after that many days
 were fulfilled, the Jews
 took counsel to kill
 him: 24 but their lay-
 ing await was known
 of Saul. And they
 watched the gates day
 and night to kill him.
 25 Then the disciples
 took him by night, and
 let him down by the
 wall in a basket.

26 And when Saul
 was come to Jerusa-
 lem, he assayed to join
 himself to the disci-
 ples: but they were all
 afraid of him, and be-
 lieved not that he was
 a disciple. 27 But Bar-
 nabas took him, and
 brought him to the ap-
 postles, and declared
 unto them how he had
 seen the Lord in the
 way, and that he had
 spoken to him, and how
 he had preached boldly
 at Damascus in the
 name of Jesus. 28 And
 he was with them com-
 ing in and going out

¹ ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν LITTA. ² ὥς LITR. ³ — παραχρῆμα GLTTA.
⁴ — ὁ Σαῦλος (read he was) GLTTAW. ⁵ Ἰησοῦν Jesus GLTTAW. ⁶ εἰς at T. ⁷ συν-
 ἔχυνεν TA. ⁸ — τοὺς T. ⁹ παρεπρόντο LITTA. ¹⁰ ἐδὲ καὶ also LITTA. ¹¹ οὐ
 μαθηταὶ αὐτοῦ his disciples LITTA. ¹² διὰ τοῦ τείχους καθῆκαν LITTA. ¹³ + αὐτόν him LITTA.
¹⁴ — ὁ Σαῦλος GLTTAW. ¹⁵ ἐν in L. ¹⁶ ἐπέειπεν LITR. ¹⁷ — τοῦ LITTA.

at Jeru-sa-lem. 29 And he spake boldly in the name of the Lord Je-sus, and disputed against the Grecians; but they went about to slay him. 30 Which when the brethren knew, they brought him down to Cae-sa-re-a, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

καὶ ἐκπορευόμενος ἐν Ἱερουσαλήμ. καὶ παρρησιαζόμενος and going out in Jerusalem, and speaking boldly ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. 29 ἐλάλει τε καὶ συνεζήτει in the name of the Lord Jesus. And he spoke and discussed πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνε- with the Hellenists; but they took in hand him to put to λεῖν. 30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς death. But having known [it] the brethren brought down him to ΠΚαισαρίαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. 31 Αἱ Caesarea, and sent away him to Tarsus. The μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλι- indeed then assemblies throughout whole the of Judaea and Gali- λαίας καὶ Σαμαρείας ἔειχον εἰρήνην, οἰκοδομοῦμεναι καὶ lee and Samaria had peace, being built up and πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ going on in the fear of the Lord, and in the comfort of the αἰγίου πνεύματος ἐπληθύνοντο. Holy Spirit were increased.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwell at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwell at Lydda and Saron saw him, and turned to the Lord.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, Now it came to pass [that] Peter, passing through all κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας [quarters], went down also to the saints that inhabited Ὑλύδαν. 33 εἶδεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, Lydda, And he found there a certain man, Aeneas by name, ἐξ ἐτῶν ὀκτώ κατακείμενον ἐπὶ κρεβάτι, ὃς ἦν παρα- for years eight lying on a couch, who was para- λελυμένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἵσταί σε lysed. And said to him Peter, Aeneas, heal thee Ἰησοῦς ὁ χριστός· ἀνίστηθι καὶ στρώσον σεαυτῷ. Jesus the Christ; rise up, and spread [a couch] for thyself. Καὶ εὐθὺς ἀνέστη. 35 καὶ εἶδον αὐτὸν πάντες οἱ And immediately he rose up. And saw him all those κατοικοῦντες Ὑλύδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν inhabiting Lydda and the Saron, who turned ἐπὶ τὸν κύριον. to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 27 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And inasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him women, desiring him that he

36 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, And in Joppa a certain was disciple, by name Tabitha, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν which being interpreted is called Dorcas, She was full of good ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37 ἐγένετο δὲ ἐν ταῖς works and of alms which she did. And it came to pass in ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαν- those days [that] having sickened she died; having τες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. 38 ἐγγὺς δὲ washed and her they put [her] in an upper room. And near οὗσης Ὑλύδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος being Lydda to Joppa, the disciples having heard that Peter ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρα- is in it sent two men to him, beseech-

¹ εἰς at LTTfaw.

^m — καὶ LTTfaw.

ⁿ — Ἰησοῦ LTTfaw.

^o ἀνελεῖν αὐτόν LTTfaw.

^p Καισαρίαν T.

^q — αὐτὸν L.

^r Ἡ LTTfaw.

^s ἐκκλησία assembly LTTfaw.

^t Σαμαρίας T.

^v εἶχεν LTTfaw.

^w οἰκοδομομένη καὶ πορευομένη LTTfaw.

^x ἐπλη-

^y ἔθνητο was increased LTTfaw.

^z Ὑλύδα LTTfaw.

¹ ὀνόματι Αἰνέαν LTTfaw.

² κρεβάτιον LTTfaw.

³ ὁ LTTfaw.

⁴ εἶδαν LTTfaw.

⁵ ἐστὶν αὐτῇ Ttr.

⁶ + τῷ the L.

⁷ Ἀνδρας Ttr.

⁸ ἐργων ἀγαθων LTTfaw.

καλοῦντες ¹μὴ ὀκνήσαι¹ διελθεῖν ἕως ²καὶ αὐτῶν.² 39 ἀναστὰς
 [him] not to delay to come to them. ²Having ³risen ⁴up
 δέ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον
 and Peter went with them, whom, having arrived they brought
 εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι
 into the upper room, and stood by him all the widows
 κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐ-
 weeping and shewing tunics and garments which ²was
 ποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. 40 ἐκβαλὼν δὲ ἔξω πάντας
 making with them being Dorcas. But ²having ³put ⁴out ⁵all
 ὁ Πέτρος, ¹θεῖς τὰ γόνατα προσήυξατο· καὶ ἐπιστρέψας
 Peter, having bowed the knees he prayed. And having turned
 πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν
 to the body he said, Tabitha, Arise. And she opened
 τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
 her eyes, and seeing Peter she sat up.
 41 δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ
 And having given her [his] hand he raised up her, and having called
 τοὺς ἁγίους καὶ τὰς χήρας παρέδωκεν αὐτὴν ζῶσαν. 42 γνω-
 the saints and the widows he presented her living. ²Known
 στὸν δὲ ἐγένετο καθ' ὅλης ³τῆς ⁴Ἰόππης, καὶ ⁵πολλοὶ
 and ²it ³became throughout ⁴whole ⁵the of Joppa, and many
 ἐπίστευσαν¹ ἐπὶ τὸν κύριον. 43 ἐγένετο δὲ ²ἡμέρας
 believed on the Lord. And it came to pass [that] ²days
 ἱκανὰς μέναι αὐτὸν¹ ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.
 many ²abode ³he in Joppa with a certain Simon a tanner.
 10 Ἀνὴρ δέ τις ²ῥῆν³ ἐν ⁴Καίσαρειά⁵ ὀνόματι Κορνήλιος,
 But a certain man was in Caesarea by name Cornelius,
 ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, 2 εὐ-
 a centurion of a band which is called Italic, pious
 σεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
 and fearing God with all his house,
 ποιῶν τε¹ ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δόμενος
 both doing ²alms ³much to the people, and supplicating
 τοῦ θεοῦ ⁴διαπαντός.⁵ 3 εἶδεν ἐν ὁράματι φανερώς, ὥσπερ
 God continually. He saw in a vision plainly, about
 ὥραν ²ἑννάτην³ τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα
 hour ²the ³ninth of the day, an angel of God coming
 πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. 4 Ὁ δὲ ἀτε-
 to him, and saying to him, Cornelius. But he having looked
 νίσας αὐτῷ καὶ ἔμβορος γενόμενος εἶπεν, Τί ἐστίν, κύριε;
 intently on him and ²afraid ³becoming said, What is it, Lord?
 εἶπεν δὲ αὐτῷ, Αἱ προσευχαῖ σου καὶ αἱ ἐλεημοσύναι σου
 And he said to him; Thy prayers and thine alms
 ἀνέβησαν εἰς μνημόσυνον ²ἑνώπιον³ τοῦ θεοῦ. 5 καὶ νῦν
 are gone up for a memorial before God. And now
 πέμψον ²εἰς Ἰόππην ³ἄνδρας,⁴ καὶ μετάπεμψαι Σίμωνα⁵ ὃς
 send ²to ³Joppa ⁴men, and send for Simon who
 ἐπικαλεῖται Πέτρος· 6 οὗτος ξενίζεται παρά τινι Σίμωνι
 is surnamed Peter. He lodges with a certain Simon
 βυρσεῖ, ὃς ἐστὶν οἰκία παρά θάλασσαν· οὗτος λαλήσει σοι
 a tanner, whose ²is ³house by [the] sea; he shall tell thee

would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

X. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what

¹ μὴ ὀκνήσης delay not LTT+AW. ² ἡμῶν us LTT+AW. ³ + καὶ and LTT+AW. ⁴ [τῆς] Tr.
⁵ ἐπίστευσαν πολλοὶ LTT+AW. ⁶ αὐτὸν ἡμέρας ἱκανὰς μέναι LTr; — αὐτὸν T. ⁷ — ἡ
 GLT+AW. ⁸ Καίσαρῖα T. ⁹ — τε LTT+AW. ¹⁰ διὰ παντός LTr+AW. ¹¹ + περὶ LTT+AW.
¹² ἐνάτην LTT+AW. ¹³ ἐμπροσθεν LTT+AW. ¹⁴ ἄνδρας εἰς Ἰόππην LTT+AW. ¹⁵ + τινὰ a certain
 (Simon) LTT+AW. ¹⁶ — οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν GLT+AW.

thou oughtest to do. 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 and when he had declared all these things unto them, he sent them to Joppa. 9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 and called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Be-

τί σε δεῖ ποιεῖν. 7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
what these it behoove to do. And when departed the angel who
λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,
spoke to Cornelius, having called two of his servants,
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ
and a soldier pious of those continually waiting on him, and
ἐξηγησάμενος αὐτοῖς ἅπαντα ἀπέστειλεν αὐτοὺς εἰς τὴν
having related to them all things he sent them to
Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ
Joppa. And on the morrow, as are journeying these and
τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσ-
to the city drawing near, went up Peter on the housetop to
εὐχασθαι, περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ πρόσπεινος,
pray, about hour the sixth. And he became very hungry,
καὶ ᾔθελεν γεύσασθαι παρασκευαζόντων δὲ ἐκείνων ἔπει-
and wished to eat. But as were making ready they fell
πεσεν ἐπ' αὐτὸν ἔκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγ-
upon him a trance, and he beholds the heaven opened,
μένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι ὡς ὀθόνην
and descending upon him a vessel certain, as a sheet
μεγάλην, τέσσαρσιν ἀρχαῖς ἡδεμένον, καὶ καθήμενον ἐπὶ
great, by four corners bound, and let down upon
τῆς γῆς. 12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα τῆς γῆς
the earth; in which were all the quadrupeds of the earth
καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐ-
and the wild beasts and the creeping things and the birds of the hea-
ραν. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε,
ven. And came a voice to him, Having risen up, Peter,
θύσον καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε· ὅτι
kill and eat. But Peter said, In no wise, Lord; for
οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15 Καὶ φωνὴ
never did I eat anything common or unclean. And a voice
πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ὁ θεὸς καθάρησεν,
[came] again the second time to him, What God cleansed,
σὺ μὴ κοῖνου. 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς καὶ πάλιν
thou not make common. And this took place thrice, and again
ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ
was taken up the vessel into the heaven. And as in himself
διηπόρει ὁ Πέτρος τί ἀνείη τὸ ὄραμα ὃ εἶδεν, ἤκουσεν
was perplexed Peter what might be the vision which he saw, also
ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, δι-
behold, the men who were sent from Cornelius, having
ρωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπῆλθον ἐπὶ τὸν πυλῶνα
inquired for the house of Simon, stood at the porch;
18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλού-
and having called out they asked if Simon who [is] surnamed
μενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρον ἐνθυμου-
Peter here lodges. But as Peter was think-
μένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδοὺ,
ing over the vision, said to him the Spirit, Behold,

* αὐτῷ to him GLTTAW.

b — αὐτοῦ (read of the servants) LTTAW.

c ἅπαντα αὐτοῖς

LTTAW. d αὐτῶν they T.

e αὐτῶν LTTAW.

f ἐγένετο came LTTAW.

g — ἐπ' αὐτόν

GLTTAW.

h — δεδεμένον καὶ LTT[A].

i καὶ τὰ (— τὰ LTTAW) ἔρπετά τῆς γῆς LTTAW.

k — τὰ LTTAW.

l καὶ ἐκαθέρησεν T.

m εὐθὺς immediately LTTAW.

n ἀνελήμφθη LTTAW.

p — καὶ LTT[A].

q ὑπὸ T.

r + τοῦ LTTAW.

s διενθυμουμένου

t τὸ πνεῦμα αὐτῷ LTTAW.

ἄνδρες ^{men} τρεῖς ^{three} ὡς ζητοῦσιν ^{seek} σε ^{thee}; 20 ἀλλὰ ἀναστὰς ^{but having risen} κατὰβηθι, ^{go down,} καὶ πορεύου ^{and proceed} σὺν αὐτοῖς, ^{with them,} μηδὲν διακρινόμενος ^{nothing doubting,} ἡ δὲ ^{because} ἐγὼ ^I ἀπέσταλκα ^{have sent} αὐτούς. 21 Καταβάς ^{And having gone down} δὲ Πέτρος ^{Peter} πρὸς τοὺς ^{to the}

ἄνδρας ^{men} τοὺς ἀπεσταλμένους ^{who were sent from} ἀπὸ τοῦ Κορνηλίου ^{from Cornelius} πρὸς αὐτόν, ^{to him,} εἶπεν, ^{said,} Ἰδοὺ, ἐγὼ εἰμι ^{Behold, I am} ὃν ζητεῖτε ^{whom ye seek}; τίς ^{what} ἡ αἰτία ^{[is] the cause} δι' ἣν ^{for which} πάρεστε; ^{ye are come?} 22 οἱ δὲ ^{And they said,} εἶπον, ^{Cornelius a centurion,} ὁ ^a δίκαιος ^{man} καὶ φοβούμενος ^{righteous and fearing} τὸν θεόν, ^{God,} μαρτυρούμενός τε ^{and borne witness to by} ὑπὸ ὅλου ^{whole} τοῦ ἔθνους ^{the nation} τῶν Ἰουδαίων, ^{of the Jews,} ἐχρηματίσθη ^{was divinely instructed} ὑπὸ ἀγγέλου ^{by angel} ἁγίου, ^{holy,} μεταπέμψασθαι ^{to send for} σε ^{thee} εἰς τὸν οἶκόν αὐτοῦ, ^{to his house,} καὶ ἀκοῦσαι ^{and to hear} ῥήματα ^{words} παρὰ σοῦ. 23 Εἰσκαλεσάμενος ^{Having called} οὖν αὐτούς ⁱⁿ ἐξένυσεν. ^{therefore} ^{them} ^{he lodged}

Τῇ δὲ ἐπαύριον ^{And on the morrow} ὁ Πέτρος ^{Peter} ἐξῆλθεν ^{went forth} σὺν αὐτοῖς, ^{with them,} καὶ ^{and} τινες ^{certain} τῶν ἀδελφῶν ^{of the brethren} τῶν ἀπὸ β' τῆς ^{those from} Ἰόππης ^{Joppa} συνήλθον ^{went with} αὐτῷ.

24 καὶ τῇ ἐπαύριον ^{And on the morrow} εἰσῆλθον ^{they entered into} εἰς τὴν ^{Cæsarea.} Καισαρίαν.

ὁ δὲ Κορνήλιος ^{And Cornelius} ἦν προσδοκῶν αὐτούς, ^{was expecting them,} συγκαλεσάμενος ^{having called together} τοὺς

συγγενεῖς αὐτοῦ ^{his kinsmen} καὶ τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ ^{And as}

ἐγένετο ^{was} εἰσελθεῖν ^{coming} τὸν Πέτρον, ⁱⁿ συναντήσας ^{Peter,} αὐτῷ ^{having met} ὁ Κορνήλιος, ^{him} ^{Cornelius,}

πεσὼν ^{having fallen} ἐπὶ τοὺς πόδας ^{at} προσεκύνησεν. 26 ὁ δὲ Πέτρος ^{But Peter}

αὐτὸν ἤγειρεν, ^{him} λέγων, ^{raised,} Ἀνάστηθι ^{saying,} κἀγὼ ^{Rise up:} αὐτὸς ^{I also} ἄνθρωπος ^{myself}

εἰμι. 27 Καὶ συνομιλῶν ^{And talking with} αὐτῷ ^{him} εἰσῆλθεν, ^{he went in,} καὶ εὗρίσκει ^{and finds} συναλη-

λυθότας πολλούς. 28 ἔφη τε ^{And he said} πρὸς αὐτούς, ^{to them,} Ὑμεῖς ^{Ye} ἐπίστασθε

ὡς ἀθέμιτόν ἐστιν ^{how unlawful it is} ἀνδρὶ ^{for a man} Ἰουδαίῳ ^{a Jew} κολλᾶσθαι ^{to unite himself or} ἢ ^{come} προσέρ-

χέσθαι ^{near} ἄλλοφύλῳ. ^{to one of another race.} καὶ ἐμοὶ ^{And to me} ἰὸ θεοῦ ^{God} ἐδειξεν ^{shewed} μηδένα ^{no}

κοινὸν ^{common} ἢ ἀκάθαρτον ^{or} λέγειν ^{to call} ἄνθρωπον. 29 διὸ ^{Wherefore} καὶ ἀναν-

τιρήρην ^{gainsaying} ἦλθον ^{I came,} μεταπεμφθείς. ^{having been sent for.} πυνθάνομαι ^{I inquire} οὖν, ^{therefore,} τί ^{for what}

λόγῳ ^{reason} μετεπέμψασθέ ^{did ye send for} με; 30 Καὶ ^{And} ὁ Κορνήλιος ^{Cornelius} ἔφη, ^{said,} Ἀπὸ

τετάρτης ^{four} ἡμέρας ^{days} μέχρι ταύτης ^{until this} τῆς ὥρας ^{hour} ἤμην ^{I was} νηστεύων, ^{fasting,} καὶ

hold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my

† — τρεῖς T.A. ‡ ζητοῦντές T.A. § ὅτι GLTtrAW. ¶ — τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν GLTtrAW. * εἶπεν LTrA. † ἀναστὰς having arisen (he went forth) GLTtrAW. ‡ — τῆς GLTtrAW. § τῇ δὲ LTrAW. ¶ εἰσῆλθεν he entered LTr; εἰσῆλθον T. * Καισαρίαν T. † συν. T. § + τοῦ GLTtrAW. ‡ ἤγειρεν αὐτόν LTrAW. † καὶ ἐγὼ TTrA. ‡ κάμοι LTrA. † ἐδειξεν ὁ θεός T. ‡ μεταπέμψασθέ A. † — νηστεύων καὶ LTr[A].

house, and, behold, a man stood before me in bright clothing, 31 and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 him God raised up the third day, and shewed him openly; 41 not to all the people, but unto witnesses

την ὅεννάντην^ο ὥραν^ρ προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, the ninth hour praying in my house; and behold, ἀνὴρ ἑστὴ ἐνώπιόν μου ἐν ἑσθῇτι λαμπρᾷ, 31 καὶ φησιν, a man stood before me in apparel bright, and said, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου Cornelius, ²was heard thy prayer and thine alms ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. 32 πέμψον οὖν εἰς Ἰόππην, were remembered before God. Send therefore to Joppa, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζε- and call for Simon who is surnamed Peter; he lodges ται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς in [the] house of Simon a tanner by [the] sea; who παραγενόμενος λαλήσει σοι." 33 Ἐξαυτῆς^ρ οὖν ἐπέμψα having come will speak to thee. At once therefore I sent πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν to thee; and thou well didst having come. Now therefore πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ all we before God are present to hear all things that προστεταγμένα σοι ὑπὸ τοῦ θεοῦ. 34 Ἀνοίξας δὲ Πέτρος have been ordered, thee by God. And opening Peter τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ [his] mouth said, Of a truth, I perceive that not ἔστιν ὑπροσωπολήπτης" ὁ θεός, 35 ἀλλ' ἐν παντὶ ἔθνῳ ὁ ²is a respecter of persons God, but in every nation he that φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ fears him and works righteousness, acceptable to him ἔστιν. 36 τὸν λόγον ὃν^δ ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ, is. The word which he sent to the sons of Israel, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ χριστοῦ, οὗτός ἐστιν announcing the glad tidings— peace by Jesus Christ, (he is πάντων κύριος, 37 ὑμεῖς οἴδατε· τὸ γενόμενον ῥῆμα of all Lord), ye know; the which came declaration καθ' ὅλην τῆς Ἰουδαίας, ἀρξάμενον^ρ ἡ ἀπὸ τῆς Γαλιλαίας, through whole the of Judæa, beginning from Galilee, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης" 38 Ἰησοῦν τὸν after the baptism which proclaimed John: Jesus who ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ θεός· πνεύματι [was] from Nazareth, how anointed him God with [the] Spirit ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰωμενος Holy and with power, who went through, doing good and healing πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι all that were being oppressed by the devil, because ὁ θεός ἦν μετ' αὐτοῦ. 39 καὶ ἡμεῖς βῆσμεν^ρ μάρτυρες πάντων God was with him. And we are witnesses of all things ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν^δ Ἰε- which he did both in the country of the Jews and in Je- ρουσαλὴμ· ὃν^δ ἀνεῖλον^ρ κρεμάσαντες ἐπὶ ξύλου. rusalem; whom they put to death having hanged [him] on a tree. 40 τοῦτον ὁ θεός ἤγειρεν^ρ τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν This one God raised up on the third day, and gave him ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς manifest to become, not to all the people, but to witnesses who

^ο ἐνάντην LTTA. ^ρ — ὥραν LTTA. ^α — ὃς παραγενόμενος λαλήσει σοι LTT[A].
^ρ ἐξ αὐτῆς A. ^ς ἀπὸ from LA. ^ι τοῦ κυρίου the Lord LTT. ^ν ὑπροσωπολήπτης LTTA.
^ω — ὃν L[Tr]. ^α ἀρξάμενος TTA. ^γ + [γάρ] L. ^ι Ἰωάννης Tr. ^α Ναζαρέθ FLTTA.
^β — ἔσμεν (read [are]) GLTTAW. ^ε — ἐν [L]Tr. ^δ + καὶ also GLTTAW. ^ε ἀνεῖλον.
LTTA. ^ι + ἐν T.

προκεχειροτονημένοι· ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν
 had been chosen before by God, to us, who did eat with
 καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
 and did drink with him after he had risen from among [the]
 νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ
 dead. And he charged us to proclaim to the people, and
 διαμαρτύρασθαι ὅτι ἑαυτός¹¹ ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ
 to testify fully that he it is who has been appointed by
 θεοῦ κριτῆς ζώντων καὶ νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται
 God judge of living and dead. To him all the prophets
 μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
 bear witness, [that] remission of sins receives through name
 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.
¹²his ¹every ²one ³that ⁴believes ⁵on ⁶him.

44 Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἠέπεσεν¹¹
 Yet as is speaking Peter these words, fell
 τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
 the Spirit the Holy upon all those hearing the word.
 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ἰῶσοι¹¹ κ¹¹ συνῆλ-
 And were amazed the of the circumcision believers as many as came
 θον¹¹ τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου
 with Peter, that also upon the Gentiles the gift of the Holy
 πνεύματος¹¹ ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλοῦν-
 Spirit had been poured out; for they heard them speak
 των γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη
 ing with tongues and magnifying God. Then answered
 ὁ¹¹ Πέτρος, 47 Μήτι τὸ ὕδωρ κωλύσαι δύναται¹¹ τις
 Peter, The water forbid can any one
 τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον
 that should not be baptized these, who the Spirit the Holy
 ἔλαβον ὡς καὶ ἡμεῖς; 48 προσέταξεν¹¹ αὐτοὺς¹¹ βαπ-
 received as also we? And he ordered them to be
 τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε ἠρώτησαν αὐτὸν
 baptized in the name of the Lord. Then they begged him
 ἐπιμεῖναι ἡμέρας τινάς.
 to remain days some.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 And heard the apostles and the brethren who were in
 τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.
 Judæa, that also the Gentiles received the word of God;
 2 καὶ ὅτε¹¹ ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς
 and when went up Peter to Jerusalem, contended with
 αὐτὸν οἱ ἐκ περιτομῆς, 3 λέγοντες, Ὅτι πρὸς ἀνδρας
 him those of the circumcision, saying, To men
 ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες¹¹ αὐτοῖς.
 uncircumcised thou wentest in, and didst eat with them.
 4 Ἀρχάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέ-
 But having begun Peter he set [it] forth to them in order say-
 γων, 5 Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ
 ing, I was in [the] city of Joppa praying, and
 εἰδὼν ἐν ἑκστάσει ὄραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην
 I saw in a trance a vision, descending a vessel certain like a sheet

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he com-
 manded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the pro-
 phets witness, that through his name who-
 soever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

XI. And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down

ε οὗτος Ltr. h ἔπεσε L. i οἱ who L. k συνῆλθαν TTr. l πνεύματος τοῦ
 ἁγίου L. m — ὁ LTrA. n δύναται κωλύσαι LTrA. o ὡς LTrA. p δὲ TTr.
 9 αὐτοῖς T. q ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ (Jesus Christ) βαπτισθῆναι LTr; ἐν τῷ ὀνόματι
 τοῦ κυρίου βαπ. A. r ὅτε δὲ LTrA. s Ἱερουσαλήμ LTrA. t εἰσῆλθες (εἰσῆλθειν he went
 in Tr) placed before πρὸς LTrAW. u συνέφαγεν did eat with Tr. x — ὁ LTrAW.

from heaven by four corners; and it came even to me: 6 upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things; and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and

μεγάλην, τέσσαρσιν ἄρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ. καὶ ἦλθεν ὡς ἄχρις ἐμοῦ. 6 εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ ὡς φωνῆς λεγούσης μοι, Ἀνάστας, Πέτρε, θύσον καὶ φάγε. 8 εἶπον δέ, ὦ Κύριε, ὅτι ἀπαῖον οὐδὲν κοινόν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, ὅτι ὁ θεὸς ἡκαθάρισεν, σὺ μὴ κοῖνον. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἅπαντες ἀνέσπασθη ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι ἀπὸ Καίσαρειας πρὸς με. 12 εἶπεν δέ μοι τὸ πνεῦμα, συνέλθιν αὐτοῖς, ἡμῶν διακρινόμενον. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, 13 ἀπήγγειλέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς τὴν οἰκίαν σου, καὶ ἐκάλει Σίμωνα τὸν ἐπικαλούμενον Ἰόππην ἄνδρα, καὶ μετὰπεμψαί Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 ἐν δὲ τῷ ἀρχαίῳ με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν, Ὁ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην δωρεάν ἔδωκεν αὐτοῖς ὁ θεός ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ ἰδὲ τίς ἡμῶν δυνατός ἐστιν κωλύσαι τὸν θεόν; 18 ἀκούσαντες δὲ ταῦτα ἡσυχασαν, τοῦ κωλύσαι τὸν θεόν; 18 ἀκούσαντες δὲ ταῦτα ἡσυχασαν, τοῦ κωλύσαι τὸν θεόν; 18 ἀκούσαντες δὲ ταῦτα ἡσυχασαν, τοῦ κωλύσαι τὸν θεόν;

ἄχρι TTrA. + καὶ also LTrA.
 σαρίας T. ἡ δὲ πνευμά μοι LTrA.
 ὁ δὲ LTrA. — αὐτῷ LTrA.
 ὁ Ἰωάννης Tr. P — δὲ and LTrA[A].

α — πᾶν GLTTAW. b — μοι LTrA. c ἡκαθήρι-
 e ἐξ αὐτῆς A. f ἦμεν we were LTrA. g Καί-
 i ἡμῶν διακρινόμενον LTrA; — ἡμῶν διακρινόμενον A.
 m — ἄνδρας GLTTAW. n + τοῦ of the GLTTAW.

καὶ ἡδόξαζον¹ τὸν θεόν, λέγοντες, ¹Ἄραγε² καὶ τοῖς ἔθνεσιν
and glorified God, saying, Then indeed also to the Gentiles
ὁ θεὸς τὴν μετάνοιαν ²ἔδωκεν εἰς ζωὴν.³
God ²repentance ³gave unto life.

glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς
They indeed therefore who were scattered by the tribulation that
γενομένης ἐπὶ ¹Στεφάνῳ,² διῆλθον ἕως Φοινίκης καὶ Κύπρου
took place upon Stephen, passed through to Phoenicia and Cyprus
καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον
and Antioch, to no one speaking the word except ³only

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

⁴Ἰουδαίους. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ
⁴to ⁴Jews. But were certain ⁵of ⁵them ⁵men Cypriots and
Κυρηναῖοι, οἵτινες ⁶εἰσελθόντες⁷ εἰς Ἀντιόχειαν, ἐλάλουν⁸
Cyrenians, who having come into Antioch, spoke

only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians,

πρὸς τοὺς ⁹Ἑλληνοστὰς¹⁰ εὐαγγελιζόμενοι τὸν κύριον
to the Hellenists, announcing the glad tidings—the Lord

preaching the Lord Jesus.

Ἰησοῦν. 21 καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν πολὺς τε
Jesus. And ¹¹was [¹¹the] ¹¹hand ¹¹of [¹¹the] ¹¹Lord with them, and a great

21 And the hand of the Lord was with them: and a great number believed,

ἀριθμὸς¹² πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 ¹³ἤκουσθη
number having believed turned to the Lord. ¹³Was ¹³heard

ed, and turned unto the Lord. 22 Then tidings of these things

δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ¹⁴ἐν ¹⁴Ἱερο-
¹⁴and ¹⁴the ¹⁴report in the ears of the assembly which [¹⁴was] in ¹⁴Jeru-

came unto the ears of the church which was in Jerusalem: and

σολύμοις¹⁵ περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν ¹⁶διελ-
salem concerning them; and they sent forth Barnabas to go

they sent forth Barnabas, that he should go as far as Antioch.

θεῖν¹⁷ ἕως Ἀντιοχείας. 23 ὃς παραγενόμενος καὶ ἰδὼν
through as far as Antioch: who having come and having seen

23 Who, when he came, and had seen the grace of God, was glad, and

τὴν χάριν¹⁸ τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει
the grace of God rejoiced, and exhorted all with purpose

of heart they would cleave unto the Lord.

τῆς καρδίας προσμένειν τῷ κυρίῳ. 24 ὅτι ἦν ἀνὴρ ἀγαθός
of heart to abide with the Lord; for he was a ¹⁹man ¹⁹good

24 For he was a good man, and full of the Holy Ghost and of

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη
and full of [²⁰the] ²⁰Spirit ²⁰Holy and of faith. And was added

faith: and much people was added unto the Lord.

ὄχλος ἱκανὸς τῷ κυρίῳ. 25 Ἐξῆλθεν δὲ εἰς Ταρσὸν ²¹ὁ Βαρ-
²¹a ²¹crowd ²¹large to the Lord. And ²²went ²²forth ²²to ²²Tarsus ²²Barn-

25 Then departed Barnabas to Tarsus, for to seek Saul:

νάβας²³ ἀναζητῆσαι Σαῦλον, 26 καὶ εὗρὼν αὐτὸν²⁴ ἤγαγεν
nabas to seek Saul; and having found him he brought

26 and when he had found him, he brought him unto Antioch.

αὐτὸν²⁵ εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῦς²⁶ ἔνιαυτὸν²⁷
him to Antioch. And it came to pass they ²⁷a ²⁷year

And it came to pass, that a whole year they assembled themselves

ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον
²⁸whole were gathered together in the assembly, and taught a ²⁸crowd

with the church, and taught much people.

ἱκανόν, χρηματίζονται ²⁹πρῶτον³⁰ ἐν Ἀντιοχείᾳ τοὺς μαθητάς
²⁹large: and ³⁰were ³⁰called ³⁰first ³⁰in ³⁰Antioch ³⁰the ³⁰disciples

And the disciples were called Christians first in Antioch.

Χριστιανούς.
³¹Christians.

27 Ἐν ταῦταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων
And in these days came down from Jerusalem

27 And in these days came prophets from Jerusalem unto Antioch.

προφῆται εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἷς ἐξ
prophets unto Antioch; and ³²having ³²risen ³²up ³²one ³²from ³²among

28 And there stood up one of them named Agabus, and signified by the spirit

αὐτῶν ὀνόματι Ἀγαβος, ³³ἔσήμανεν³⁴ διὰ τοῦ πνεύματος,
³³by name ³³Agabus, he signified by the Spirit,

that there should be great dearth throughout all the world:

Λιμὸν ³⁵μέγαν³⁶ μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην.
³⁵a ³⁵famine ³⁵great is about to be over ³⁶whole ³⁶the habitable world;

out all the world:

¹ ἡδόξαν LTT. ² Ἄρα then LTT; Ἄρα [ye] A. ³ εἰς ζωὴν ἔδωκεν LTTAW. ⁴ Στε-
φάνου L. ⁵ ἐλθόντες GLTTAW. ⁶ + καὶ also LTTA. ⁷ Ἑλληνας Greeks GLTTA. ⁸ + ὁ
LTTA. ⁹ + οὗτος was TTr. ¹⁰ Ἱερουσαλὴμ LTTAW. ¹¹ διελεῖν LTT. ¹² + τὴν which
[was] LTTA. ¹³ — ὁ Βαρνάβας (read he went forth) LTTA. ¹⁴ — αὐτὸν (read [him]) LTTA.
αὐτοῖς καὶ to them even LTTA. ¹⁵ πρῶτως TTr. ¹⁶ ἐσήμαινεν L. ¹⁷ μεγάλην LTTAW.

which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea: 30 which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ἧς^κ ὅστις¹ καὶ¹ ἐγένετο· ἐπὶ Κλαυδίου^κ Καίσαρος^κ. 29 τῶν δὲ^κ which also came to pass under Claudius Caesar. And the μαθητῶν^κ καθὼς^κ ἠὲ^κ πορεῖτό^κ τις^κ, ὥρισαν^κ ἕκαστος^κ αὐ- disciples according as was prospered any one, determined, each of τῶν^κ εἰς^κ διακονίαν^κ πέμψαι^κ τοῖς^κ κατοικοῦσιν^κ ἐν^κ τῇ^κ Ἰουδαίᾳ^κ them, for ministration to send to the dwelling in Judaea ἀδελφοῖς^κ. 30 ὃ^κ καὶ^κ ἐποίησαν^κ, ἀποστείλαντες^κ πρὸς^κ τοὺς^κ brethren; which also they did, sending [it] to the πρεσβυτέρους^κ διὰ^κ χειρὸς^κ Βαρνάβᾳ^κ καὶ^κ Σαύλου^κ. elders by [the] hand of Barnabas and Saul.

12 Κατ' ἐκείνου δὲ τὸν καιρὸν ἐπέβαλεν ὁ Ἡρώδης ὁ βασι- And at that time put forth Herod the king

λεὺς^κ τὰς^κ χεῖρας^κ κακῶσαι^κ τινὰς^κ τῶν^κ ἀπὸ^κ τῆς^κ ἐκκλησίας^κ. [his] hands to ill-treat some of those of the assembly.

2 ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Π' Ἰωάννου^κ μαχαίρᾳ^κ. and he put to death James the brother of John with a sword.

3 καὶ^κ ἰδὼν^κ ὅτι ἀρεστὸν ἔστιν τοῖς^κ Ἰουδαίοις^κ προσέθετο^κ and having seen that pleasing it is to the Jews he added

συλλαβεῖν καὶ Πέτρον^κ ἥσαν δὲ ἡμέραι τῶν ἀζύμων^κ to take also Peter: (and they were days of unleavened bread.)

4 ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρ- whom also having seized he put in prison, having delivered to four

σιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ^κ sets of four soldiers to guard him, purposing after

τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος the passover to bring out him to the people. Peter therefore indeed

ἐτρεῖτο ἐν τῇ φυλακῇ^κ προσευχῇ δὲ ἦν ἔκτατος^κ γινομένη^κ was kept in the prison; but prayer was fervent made

ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ^κ αὐτοῦ. 6 Ὅτε δὲ by the assembly to God concerning him. But when

ᾤεσθαι^κ αὐτὸν προάγειν^κ ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν^κ was about him to bring forth Herod, in that night was

ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλ- Peter sleeping between two soldiers, bound with

υσσιν^κ δυοῖν, φύλακες τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. chains two, guards also before the door kept the prison.

7 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν And behold, an angel of [the] Lord stood by, and a light shone in

τῷ οἰκήματι. πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρον ἤγειρεν the building. And having smitten the side of Peter he roused up

αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἔξεπεσον^κ αὐτοῦ αἱ him, saying, Rise up in haste. And fell off of him the

ἀλύσεις ἐκ τῶν χειρῶν. 8 εἰπὲν^κ τὸ ἄγγελος πρὸς chains from [his] hands. And said the angel to

αὐτόν, Ἀπερὶψαι^κ καὶ ὑπόδησαι^κ τὰ σανδάλιά σου. Ἐποίη- him, Gird thyself about, and bind on thy sandals. He did

σεν δὲ οὕτως. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, and so. And he says to him, Cast about [thee] thy garment,

καὶ ἀκολουθεῖ μοι. 9 Καὶ ἐξελθὼν ἠκολούθει^κ αὐτῷ^κ καὶ and follow me. And going forth he followed him, and

οὐκ ᾔδει ὅτι ἀληθὲς ἔστιν τὸ γινόμενον διὰ τοῦ ἀγ- did not know that real it is which is happening by means of the an-

XII. Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

^κ ἦτις LITTAU. ¹ — καὶ LITTAU. ^κ — Καίσαρος GLTTAW. ^κ εὐπορεῖτό LITTAU. ^κ ὁ βασιλεὺς Ἡρώδης T. ^κ Ἰωάννου Tr. ^κ μαχαίρῃ TTA. ^κ ἰδὼν δὲ LITTAU. ^κ + αἱ τοὶ GL[A]W. ^κ ἐκτενῶς fervently LITTAU. ^κ περὶ LITTAU. ^κ ἤμελλεν TTA. ^κ προαγαγεῖν αὐτόν LTA; προάγειν αὐτόν Tr. ^κ ἐξέπεσαν LITTAU. ^κ δὲ LIT. ^κ Ζώσαι gird thyself LITTAU. ^κ — αὐτῷ LITTAU.

γέλου, ἰδόκει δὲ ὄραμα βλέπειν. 10 διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἤλθον^c ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ^d ἠνοίχθη^e αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος^f γενόμενος ἐν ἑαυτῷ^g εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἔξελετό^h με ἐκ χειρὸςⁱ Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12 συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν^k Μαρίας τῆς μητρὸς Ἰωάννου^l τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ σννηθροισμένοι καὶ προσευχόμενοι. 13 Κρούσαντος δὲ τοῦ Πέτρου^m τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδηⁿ. 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν κείπον^o, Μαίνη. Ἡ δὲ δι᾽ οὐρανόθεν οὕτως ἔχεν. ὁ δὲ ἔλεγον^p, Ὁ ἄγγελος^q αὐτοῦ ἐστίν. 16 Ὁ δὲ Πέτρος ἐπέμενε κρούων^r ἀνοίξαντες δὲ αὐτόν, καὶ ἐξέστησαν. 17 κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγῆσατο αὐτοῖς^s πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπεν^t δὲ, Ἀπαγγεῖλατε ἱακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. 18 γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι^u καὶ κατελθὼν

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to

^c ἤλθον LTTTA. ^d ἠνοίγη LTTTA. ^e ἐν ἑαυτῷ γενόμενος LTTTAW. ^f ἐξέλετό GLTTTAW.
^g + τῆς LTTTAW. ^h Ἰωάννου Tr. ⁱ αὐτοῦ He GLTTTAW. ^k εἶπεν LTTTA. ^l δὲ εἶπαν L; δὲ ἔλεγον GTTAW. ^m ἐστίν αὐτοῦ LTTTA. ⁿ εἶδαν LTTTA. ^o — αὐτοῖς T[Tr].
^p τε LTTTA.

συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ ἡ Ἰωάννην^h
synagogues of the Jews. And they had also John [as]
ὑπηρετήν. 6 διελθόντες δὲⁱ τὴν νῆσον ἄχρι Πάφου
an attendant. And having passed through the island as far as Paphos
εἶρόν^j τινα μάγον ψευδοπροφήτην Ἰουδαίου, ᾧ ὄνομα
they found a certain magician, a false prophet a Jew, whose name

ἦ Βαρισησοῦς,^k 7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
[was] Barjesus, who was with the proconsul Sergius Paulus,
ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ
man an intelligent. He having called to [him] Barnabas and
Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 8 ἀνθίστατο δὲ
Saul desired to hear the word of God. But there withstood

αὐτοῖς Ἐλῡμας ὁ μάγος· οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα
them Elymas the magician, (for so is interpreted) his name
αὐτοῦ· ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.
his, seeking to pervert the proconsul from the faith.

9 Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,
But Saul, who also [is] Paul, being filled with [the] Spirit Holy,

καὶ^l ἀτενίσας εἰς αὐτὸν 10 εἶπεν, ὦ πλήρης παν-
and having looked steadfastly upon him said, O full of
τὸς δόλῳ καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης
all guile and all craft, son of [the] devil, enemy of all
δικαιοσύνης, οὐ παύσῃ διαστρέφῳ τὰς ὁδοὺς κυρίου
righteousness, wilt thou not cease perverting the ways of [the] Lord

τὰς εὐθείας; 11 καὶ νῦν ἰδοῦ, χεὶρ^m τοῦ κυρίου ἐπὶ σέ,
straight? And now lo, [the] hand of the Lord [is] upon thee,
καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.
and thou shalt be blind, not seeing the sun for a season.

Παραχρῆμαⁿ δὲ^o ἐπέπεσεν^l ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
And immediately fell upon him a mist and darkness, and
περιάγων ἐζήτει χειραγωγούς. 12 τότε ἰδὼν
going about he sought some to lead [him] by the hand. Then having seen

ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ῥᾷ ἐκπλησσομένου^p ἐπὶ
the proconsul what had happened believed, being astonished at
τῇ διδαχῇ τοῦ κυρίου.
the teaching of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ ἑαυτὸν^q
And having sailed from Paphos [with] those about [him]

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. ῥ' Ἰωάννης^r δὲ
Paul came to Perga of Pamphylia; and John

ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. 14 ἀν-
having departed from them returned to Jerusalem. They
τοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀν-
but, having passed through from Perga, came to An-

τιόχειαν^s τῆς Πισιδίας, καὶ εἰσελθόντες^t εἰς τὴν συναγωγὴν^u
tioch of Pisidia, and having gone into the synagogue

τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνά-
on the day sabbath they sat down. And after the read-

γνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνά-
ing of the law and of the prophets sent the rulers of

γωγοὶ πρὸς αὐτοὺς, λέγοντες, Ἄνδρες ἀδελφοί, εἰ^v ἔστιν
the synagogue to them, saying, Men brethren, if there is

Jews: and they had also John to their minister. 6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have

^h Ἰωάννην Tr. ⁱ + ὅλην (the) whole GLTTAW. ^j + ἄνδρα a man LTTAW. ^k Βαρ-
ησοῦ Tr. ^l — καὶ LTTAW. ^m — τοῦ (read of [the]) GLTTAW. ⁿ τε Tr. ^o ἐπέπεσεν LTT.
^p ἐκπλησσομένου Tr. ^q — τὸν LTTAW. ^r Ἰωάννης Tr. ^s τὴν Πισιδίαν LTTAW.
^t ἐλθόντες Tr. ^v + τις any (word) LTTAW.

any word of exhortation for the people, say on. 16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: 24 when John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 Men and brethren, children of the stock of Abraham, and whatsoever among you feareth God, to

ἡ λόγος ἐν ὑμῖν^α παρακλήσεως πρὸς τὸν λαόν, λέγετε.
a word among you of exhortation to the people, speak.
16 Ἀναστὰς δὲ Παῦλος, καὶ κατασεισας τῇ χειρὶ, εἶπεν,
And ὡς ἔτεσιν τετρακοσίοις καὶ πενήντῃ^β καὶ μετὰ ταῦτα^γ (read
ἄνδρες Ἰσραηλῖται,^δ καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.
Men Israelites, and those fearing God, hearken.
17 ὁ θεὸς τοῦ λαοῦ· τοῦτου Ἰσραὴλ^ε ἐξελέξατο τοὺς πατέρας
The God of this people Israel chose ὡς ἔτεσιν τετρακοσίοις καὶ πενήντῃ^β καὶ μετὰ ταῦτα^γ (read
ἡμῶν· καὶ τὸν λαόν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ
our, and ὡς ἔτεσιν τετρακοσίοις καὶ πενήντῃ^β καὶ μετὰ ταῦτα^γ (read
Ἰαίγυπτῳ,^δ καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
of Egypt, and with ἄρμα^ε ἡ ὑψηλὴ^ε brought them out of
αὐτῆς· 18 καὶ ὡς ἑτεσσαράκοντα ἐτη^β χρόνον^γ ἔτεροπο-
it, and about ἑτεσσαράκοντα ἐτη^β χρόνον^γ ἔτεροπο-
φώρησεν αὐτοὺς^δ ἐν τῇ ἐρήμῳ. 19 καὶ καθελὼν ἔβη ἐπὶ τὰ
manners ἡμῶν^δ ἐν τῇ ἐρήμῳ. 19 καὶ καθελὼν ἔβη ἐπὶ τὰ
ἐν γῇ Χαναάν, κατεκληροδότησεν^ε αὐτοῖς^δ τὴν γῆν αὐ-
in [the] land of Canaan, he gave by lot to them their land.
τῶν. 20 καὶ μετὰ ταῦτα, ὡς ἔτεσιν τετρακοσίοις καὶ
And after these things about ἑτεσσιν τετρακοσίοις καὶ
πεντήκοντα^β ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ^γ προφήτου·
ἑτεσσιν τετρακοσίοις καὶ πενήντῃ^β καὶ μετὰ ταῦτα^γ (read
21 κακεῖθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεός
And then they asked for a king, and ἔδωκεν αὐτοῖς ὁ θεός
τὸν Σαούλ υἱὸν Κίς,^δ ἄνδρα ἐκ φυλῆς Βενιαμίν,^ε ἔτη
Saul son of Cis, a man of [the] tribe of Benjamin, ἑτεσσιν
ἑτεσσαράκοντα. 22 καὶ μεταστήσας αὐτὸν ἡγάγειν^β αὐτοῖς
And having removed him he raised up to them
τὸν Δαβίδ^γ εἰς βασιλέα, ᾧ καὶ εἶπεν^δ μαρτυρήσας,
David for king, to whom also ἡ καὶ εἶπεν^δ μαρτυρήσας,
Εὗρον^ε Δαβίδ^γ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν^δ
I found David the [son] of Jesse, a man according to ἡ καρδίαν^δ
μου, ὃς ποιήσει πάντα τὰ θελήματα μου. 23 Τοῦτου
my, who will do all my will. 23 Τοῦτου
ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν^β ἡγάγειν^γ τῷ
God ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν^β ἡγάγειν^γ τῷ
Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρῶξαντος^δ Ἰωάννου^ε
to Israel a Saviour Jesus, ἡγάγειν^β Ἰωάννου^ε
πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας^β
before [the] face of his entrance a baptism of repentance
παντὶ τῷ λαῷ Ἰσραὴλ. 25 ὡς δὲ ἐπλήρου^γ Ἰωάννης^δ
to all the people of Israel. And as ἡ ἐπλήρου^γ Ἰωάννης^δ
τὸν δρόμον, ἔλεγεν, ὅτι^ε τίνα με^β ὑπονοεῖτε εἶναι; οὐκ εἰμὶ
[his] course, he said, Whom me do ye suppose to be? ὅτι^ε τίνα με^β ὑπο-
ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπό-
I [he], but lo, he comes after me, of whom I am not worthy the san-
δῆμα τῶν ποδῶν λῦσαι. 26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
dal of the feet to loose. Men brethren, sons of [the] race
Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν^β ὁ
of Abraham, and those among you fearing God, to you the

^α ἐν ὑμῖν λόγος LTTW. ^β Ἰσραηλῖται T. ^γ — Ἰσραὴλ G. ^δ Αἰγύπτῳ LTr. ^ε τεσσα-
κονταετῇ TTrA. ^β ἐτεροποφώρησεν αὐτοὺς he nourished them GLTAW. ^γ κατεκληρονομῆσεν
GLTAW. ^δ — αὐτοῖς TTr[A]. ^ε ὡς ἔτεσιν τετρακοσίοις καὶ πενήντῃ^β καὶ μετὰ ταῦτα (read
their land about four hundred and fifty years. And after these things he gave, &c.)
LTTW. ^β — τοῦ TTr[A]. ^γ Κίς Keis LTTA. ^δ Βενιαμίν LTTA. ^ε ἡγάγειν brought
τὸν Δαβίδ αὐτοῖς LTTA; Δαβὶδ GW. ^β Δαβὶδ LTTA; Δαβὶδ GW. ^γ ἡγάγειν brought
GLTAW. ^δ Ἰωάννου Tr. ^ε — ὁ LTTA. ^β Ἰωάννης Tr. ^γ τί με LTTA. ^δ ἡμῖν to us TA.

λόγος τῆς σωτηρίας ταύτης ἠἀπεστάλη·¹ 27 οἱ γὰρ κατοικοῦν-
word of this salvation was sent: for those dwelling
τες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες
in Jerusalem and their rulers, him not having known
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀνα-
and the voices of the prophets who on every sabbath are
γινωσκομένας, κρίναντες ἐπλήρωσαν· 28 καὶ μηδεμίαν
read, ²having ³judged [him] they ⁴fulfilled. And no one
αἰτίαν θανάτου εὐρόντες ᾗτήσαντο· Ἰησοῦν ἄναιρεθῆναι
cause of death having found they begged Pilate to put ²to death
αὐτόν. 29 ὥς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γε-
him. And when they finished all things that concerning him had
γραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς
been written, having taken [him] down from the tree, they put [him] in
μνημεῖον· 30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν,
a tomb; but God raised him from among [the] dead,
31 ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ
who appeared for ²days many to those who came up with him
ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές ³εἰσιν μάρτυρες
from Galilee to Jerusalem, who are his witnesses unto the
αὐτοῦ πρὸς τὸν λαόν. 32 καὶ ἡμεῖς ²ὑμᾶς εὐαγγελιζόμεθα
his to the people. And we to you announce the glad tidings—
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην
the, ³to ²the ¹fathers ¹promise ²made, that this
ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν, ἁναστήσας
God has fulfilled ²children ¹their ¹to ²us, having raised up
Ἰησοῦν· 33 ὥς καὶ ἐν ²τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,
Jesus; as also in the ²psalm ¹second it has been written,
Υἱὸς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34 Ὅτι δὲ
Son ²my ¹thou ²art, I to-day have begotten thee. 34 Ὅτι δὲ
ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑπο-
he raised him from among [the] dead, no more to be about to
στρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν· Ὅτι δώσω ὑμῖν τὰ
return to corruption, thus he spoke: I will give to you the
ῥα ²Δαβὶδ τὰ πιστά. 35 ὁ δὲ καὶ ἐν ἑτέρῳ λέγει,
mercies of David ²faithful. Wherefore also in another he says,
Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. 36 Ὅτι δὲ
Thou wilt not suffer thy Holy One to see corruption. 36 David
μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρέτησας τῇ τοῦ θεοῦ βουλῇ
indeed for to his own generation having ministered by the of God counsel
ἔκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν
fell asleep, and was added to his fathers, and saw
διαφθοράν. 37 ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
corruption. But he whom God raised up did not see corruption.
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τοῦ-
Known therefore be it to you, men brethren, that through this
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· 39 καὶ ἀπὸ
one to you remission of sins is announced, and from
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δι-
all things from which ye could not in the law of Moses be
καιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. 40 βλέ-
justified, in him everyone that believes is justified. Take

* ἔξαπεστάλη was sent forth LITTAW. † Πειλάτον T. ‡ πάντα GLTTAW. § + νῦν
now LITTAW. ¶ + νῦν now W. † ἡμῶν to our LITr; αὐτῶν ἡμῶν W. ‡ τῷ πρώτῳ
(first) ψαλμῷ γέγραπται OTTr; τῷ ψαλμῷ γέγ. τῷ πρώτῳ (δευτέρῳ LW) LAW. § Δαυεὶδ LITr Δ;
Δαυὶδ GW. † διότι LITTA. ‡ — καὶ LT[TA]. † — τῷ LITTA. § Μωϋσέως GLTTAW.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in you, which ye shall in no wise believe, though a man declare it unto you. 42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief

πετε οὖν μη· ἐπελθῶν ἐφ' ὑμᾶς" τὸ εἰρημένον ἐν head therefore that it may not come upon you that which has been said in τοῖς προφήταις, 41 Ἴδετε, οἱ καταφρονεῖται, καὶ θαυμάσατε the prophets, Behold, ye despisers, and wonder καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι" ἐν ταῖς ἡμέραις and perish; for a work I work in your days, ὑμῶν, ἔργον ἡψ" οὐ· μὴ πιστεύσητε ἂν τις ἐκδιηγῇται 'your, a work which in no wise ye would believe if one should declare it ὑμῖν. 42 Ἐξιώντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων," to you. But having departed from the synagogue the Jews, παρεκάλουν ἡτὰ ἔθνη" εἰς τὸ μεταξὺ σάββατον λαληθῆναι 'besought the Gentiles on the next sabbath to be spoken αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς, 'to them these words. And having broken up the synagogue, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων 'followed many of the Jews and of the worshipping προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλα- 'proselytes Paul and Barnabas, who speak- λούντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν" τῇ χάριτι τοῦ ing to them persuaded them to continue in the grace θεοῦ. of God.

44 Τῷ δὲ ἔρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις And on the coming sabbath almost all the city συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ was gathered together to hear the word of God. But having seen οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον 'the Jews the crowds, were filled with envy, and contradicted τοῖς ὑπὸ Ρτοῦ Παύλου ᾠεγομένοις," ἀντιλέγοντες καὶ" the things by Paul spoken, contradicting and blaspheming. 46 παρήρσιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρ- blaspheming. But speaking boldly Paul and Βαρ- νάβας· εἶπον," Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν nabas said, To you was necessary first to be spoken the λόγον τοῦ θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους word of God; but since ye thrust away it, and not worthy κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ye judge yourselves of eternal life, lo, we turn to the ἔθνη. 47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος, Τέθεικά σε Gentiles; for thus has enjoined us the Lord, I have set thee εἰς φῶς ἐθνῶν. τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχά- for a light of [the] Gentiles, that thou be for salvation to [the] uttermost του τῆς γῆς. 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξα- part of the earth. And hearing [it] the Gentiles rejoiced, and glori- ζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν fied the word of the Lord, and believed as many as were τεταγμένοι εἰς ζωὴν αἰώνιον. 49 διεφέρετο δὲ ὁ λόγος τοῦ appointed to life eternal. And was carried the word of the κυρίου δι' ὅλης τῆς χώρας. 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν Lord through whole the country. But the Jews excited τὰς σεβόμενας γυναῖκας καὶ τὰς εὐσχήμονας καὶ τοὺς πρώ- the worshipping women and honourable and the principal

ἰ — ἐφ' ὑμᾶς LTT[A].
 departed GLTT[AW].

ε ἐργάζομαι ἐγὼ LTT[AW].
 ἡ ὁ LTT[AW].

ἰ αὐτῶν they (having)
 προσμένειν GLTT[AW].

ῥ τε GA. ἡ ἐχόμενῳ following GL[AW].

ο τοῦ κυρίου of the Lord LTT[AW].

ρ — τοῦ LTT[A].

ἰ εἶπον LTT[AW].

ῥ λαοῦ μένους LTT[AW].

ἰ — ἀντιλέγοντες καὶ LTT[A].

ῥ τε LTT[AW].

ἰ εἶπον LTT[AW].

ῥ — δὲ but LTT[AW].

ῥ καθ' ἑ.

ῥ — καὶ GLTT[AW].

τους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον
men of the city, and stirred up a persecution against Paul
καὶ τὸν¹ Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐ-
and Barnabas, and cast out them from their borders.
τῶν. 51 οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν² αὐτῶν³

But they having shaken off the dust of their feet
ἐπ' αὐτοὺς, ἤλθον εἰς Ἰκόνιον. 52 οἱ⁴ δὲ⁵ μαθηταὶ ἐπλη-
against them, came to Iconium. And the disciples were
ροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
filled with joy and [the] Spirit Holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
And it came to pass in Iconium together entered they
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε
into the synagogue of the Jews, and spoke so that
πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ
believed both of Jews and Hellenists a great number. But the
ἁπειθοῦντες⁶ Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
disobeying Jews stirred up and made evil-affected the souls

τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν χρόνον
of the Gentiles against the brethren. A long therefore time
διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-
they stayed, speaking boldly, [confiding] in the Lord, who bore wit-
ροῦντι⁷ τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ⁸ ἐδίδοντι⁹ σημεῖα καὶ
ness to the word of his grace, and giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἰσχίσθη δὲ τὸ
wonders to be done through their hands. And was divided the

πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις
multitude of the city, and some were with the Jews

οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν
and some with the apostles. And when there was a rush of the

ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι
Gentiles both and Jews with their rulers, to insult

καὶ λιθοβολῆσαι αὐτούς, 6 συνιδόντες κατέφυγον εἰς τὰς
and to stone them, being aware they fled to the

πόλεις τῆς Λυκαονίας, Ἰύστραν, καὶ Δέρβην, καὶ τὴν περί-
cities of Lycaonia, Lystra, and Derbe, and the country

χωρον, 7 κάκεῖ ἔησαν εὐαγγελιζόμενοι.¹⁰
around, and there they were announcing the glad tidings.

8 Καὶ τις ἀνὴρ ἦεν Λύστροις ἀδύνατος¹¹ τοῖς ποσὶν ἐκά-
And a certain man in Lystra, impotent in the feet, sat,

θητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων,¹² ὃς
lame from [the] womb of his mother being, who

οὐδέποτε¹³ περιπεπατήκει.¹⁴ 9 οὗτος ἤκουεν¹⁵ τοῦ Παύλου
never had walked. This [man] heard Paul

λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πιστὴν
speaking, who, having looked intently on him, and seeing that faith

ἔχει¹⁶ τοῦ σωθῆναι, 10 εἶπεν μεγάλην τῇ φωνῇ, Ὁ Ἀνάστηθι
he has to be healed, said with a loud voice, Stand up

ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ῥῆλλετο¹⁷ καὶ περιεπάτει.
on thy feet upright. And he sprang up and walked.

men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

XIV. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 said with a loud voice, Stand upright on thy feet. And he leaped and walked.

¹ — τὸν LITTA. ² — αὐτῶν (read of the feet) LITTA.

LITTA. ³ + ἐπὶ το (the) T. ⁴ — καὶ GLTTAW.

⁵ εὐαγγελιζόμενοι ἦσαν LITTA. ⁶ ἀδύνατος ἐν Λύστροις T.

⁷ περιεπεπατήκει E; περιεπάτησεν walked LITTA.

⁸ — τῇ LITTA.

⁹ + Σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ

the name of the Lord Jesus Christ L

¹⁰ ῥῆλλετο GLTTAW.

¹¹ τε LITTA.

¹² διδοτος T.

¹³ — ὑπάρχων GLTTAW.

¹⁴ ἤκουσεν LITTA.

¹⁵ ἔχει πιστὴν LITTA.

To thee I say in the

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16 who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys-

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν
And the crowds having seen what ²did ¹Paul, lifted up
τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες
their voice in Lycaonian saying, The gods, having become like
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. 12 Ἰκάλουν τε τὸν μὲν
men, are come down to us. And they called
Βαρνάβαν Δία· τὸν δὲ Παῦλον Ἑρμῆν, ἐπεὶ αὐτὸς ἦν ὁ
Barnabas Zeus; and Paul Hermes, because he was the
ἡγούμενος τοῦ λόγου. 13 ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος
leader in speaking. And the priest of Zeus who was
πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς
before their city, oxen and garlands to the
πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ᾗθελεν θύειν. 14 Ἀκού-
gates having brought, with the crowds wished to sacrifice. ⁷Having
σαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες
⁸heard ¹but ²the ³apostles ⁴Barnabas ⁵and ⁶Paul, having rent
τὰ ἱμάτια αὐτῶν ²εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες
their garments, rushed in to the crowd, crying
15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς
and saying, Men, why these things do ye? also we
ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι
³of ⁴like ⁵feelings ⁶are ⁷with ⁸you ⁹men, announcing the glad tidings to
ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεόν
you from these vanities to turn to God
τὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν
the living, who made the heaven and the earth and the
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. 16 ὃς ἐν ταῖς παρ-
sea and all the things in them; who in the
ψημέναις γενεαῖς ἔασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς
past generations suffered all the nations to go
ὁδοῖς αὐτῶν. 17 καὶ τοι γέ· οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆ-
in their [own] ways, though indeed not without witness himself he
κεν ἁγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς
left, doing good, from heaven to us rains giving and seasons
καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας
fruitful, filling with food and gladness the hearts
ἡμῶν. 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς
of us. And these things saying hardly they stopped the
ὄχλους τοῦ μὴ θύειν αὐτοῖς. 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας
crowds from sacrificing to them. But thither came from Antioch
καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθά-
and Iconium Jews, and having persuaded the crowds, and having
σαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες
stoned Paul, drew [him] outside the city, supposing
αὐτὸν τεθνάναι. 20 κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν,
him to have died. But ²having ³surrounded ⁴him ⁵the ⁶disciples,
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλ-
having risen up he entered into the city. And on the morrow he went
θεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21 εὐαγγελισάμενοί τε
away with Barnabas to Derbe. And having announced the glad tidings to
τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς
that city, and having discipled many they returned to

τ τε LTA. * — ὁ LTTAW. † — μὲν LTTA. ‡ ὁ τε LTTA. — αὐτῶν (read the city) GLTTAW. ² ἐξεπήδησαν rushed out GLTTAW. § — τὸν LTTAW. ³ καίτοι LT; καίτοι γε GAW; — γε LTT. ⁴ αὐτὸν LTT. ⁵ ἀγαθουργῶν LTTAW. ⁶ ὑμῖν τοι GLTTA. ⁷ ὡμῶν of you GLTTA. ⁸ ἐπῆλθον LTTA. ⁹ νομίζοντες LTTA. ¹⁰ τεθηκέναι LTTA. ¹¹ τῶν μαθητῶν αὐτὸν LTTA. ¹² εὐαγγελιζόμενοι announcing &c. LT.

τὴν Λύστραν καὶ ^k Ἰκόνιον καὶ ^k Ἀντιόχειαν· 22 ἐπιστηρίζοντες

Lystra and Iconium and Antioch, establishing
τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ

the souls of the disciples, exhorting [them] to continue in the
πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς

faith, and that through many tribulations must we enter into
τὴν βασιλείαν τοῦ θεοῦ. 23 χειροτονήσαντες δὲ αὐτοῖς ¹πρεσ-

the kingdom of God. 23 And having chosen for them el-
βυτέρους κατ' ἐκκλησίαν, ¹¹ προσευξάμενοι μετὰ νηστειῶν πα-

ders in every assembly, having prayed with fastings they
ρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 καὶ

committed them to the Lord, on whom they had believed. And
διελθόντες τὴν Πισιδίαν ἦλθον εἰς ⁿ Παμφυλίαν· 25 καὶ

having passed through Pisidia they came to Pamphylia, and
λαλήσαντες ⁿ ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς ὁ Ἀττάλειαν· ¹¹

having spoken in Perga the word they came down to Attalia; ¹¹
26 κατέκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παρα-

and thence they sailed to Antioch, whence they had been
δεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

committed to the grace of God for the work which they fulfilled.
27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν

And having arrived and having gathered together the assembly
ῥαγγέγγειλαν ¹¹ ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν

they declared all that ¹¹did ¹God with them, and that he opened
τοῖς ἔθνεσιν θύραν πείσεως. 28 διέτριβον δὲ ¹¹ἐκεῖ χρόνον

to the nations a door of faith. And they stayed there ¹¹time
οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

¹not ²a little with the disciples.
15 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον

And certain having come down from Judaea were teaching
τοὺς ἀδελφούς, "Οτι ἐὰν μὴ ¹περιτέμνησθε" τῷ ¹ἔθει ¹Μωϋ-

the brethren, Unless ye be circumcised after the custom of Mo-
σέως οὐ δύνασθε σωθῆναι. 2 Γενόμενης ¹οὖν ¹στάσεως

ses ye cannot be saved. Having taken place therefore a commotion
καὶ ¹συζητήσεως ¹οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς

and discussion not a little by Paul and Barnabas with
αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ

them, they appointed ¹to ¹go ¹up ¹Paul ¹and ¹Barnabas and

τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ

certain others from amongst them to the apostles and
πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

elders to Jerusalem, about this question.
3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρ-

They indeed therefore having been sent forward by the assembly passed
χοnton τὴν ¹Φοινίκιαν καὶ ¹Σαμαρείαν, ¹ἐκδιηγόμενοι τὴν

through Phoenicia and Samaria, relating the
ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσιν

conversion of the nations. And they caused ¹joy ¹great to all
τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς ¹Ἱερουσαλὴμ ¹ἀπε-

the brethren. And having come to Jerusalem they were
δέχθησαν ¹ὑπὸ ¹τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν

welcomed by the assembly and the apostles and the

tra, and to Iconium, and Antioch, 22 confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.

XV. And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of

^k + εἰς το LITRA. ¹ κατ' ἐκκλησίαν πρεσβυτέρους LITRAW. ^m + τὴν TTR. ⁿ εἰς τὴν Πέργην T. ^o Ἀττάλειαν TA. ^p ἀγγέλλον LITRA. ^q — ἐκεῖ GLITRAW. ^r περι-
μηθήτε ye have been circumcised LITRA. ^s + τῷ LITRA. ^t δὲ but (having taken place) TTR. ^u ζητήσεως GLITRAW. ^w + τε both LITRA. ^x Σαμαρίαν T. ^y Ἱερο-
σόλυμα Tr. ^z παρέδεχθησαν they were received LITRAW. ^a ἀπὸ Tr.

καὶ ἀνορθώσω αὐτήν, 17 ὅπως ἀνέκζητήσωσιν οἱ κατάλοιποι
and will set up it, so that ¹may ²seek ³out ⁴the ⁵residue
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπι-
⁶of ⁷men the Lord, and all the nations upon whom has
κέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει κύριος ὁ⁸ ποιῶν
been called my name upon them, says [the] Lord who does
ταῦτα ὅ⁹ πάντα." 18 Ἐγνωστὰ¹⁰ ἀπ' αἰῶνός¹¹ ἐστιν τῷ θεῷ
¹²these ¹³things ¹⁴all, known from eternity are to God
πάντα τὰ ἔργα αὐτοῦ." 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν
all his works. Wherefore I judge not to trouble
τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρεφουσιν ἐπὶ τὸν θεόν· 20 ἀλλὰ
those who from the nations turn to God; but
ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι¹⁵ ἀπὸ¹⁶ τῶν αλισχημάτων τῶν
to write to them to abstain from the pollutions of the
εἰδώλων καὶ τῆς πορνείας καὶ τοῦ¹⁷ πνικτοῦ καὶ τοῦ αἵματος.
idols and fornication and what is strangled and blood.
21 Ὡς¹⁸ γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-
For Moses from generations of old in every city ¹⁹those ²⁰pro-
ρῶσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
claiming ²¹him ²²has in the synagogues, every sabbath
ἀναγινωσκόμενος.
being read.

I will set it up: 17 that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things, 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις
Then it seemed good to the apostles and to the elders
σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν
with ²whole ³the assembly, chosen men from among them
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν
to send to Antioch with Paul and Barnabas, Judas
τὸν ἑπικαλούμενον⁴ Ὡς⁵ Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγου-
surnamed Barsabas, and Silas, men lead-
μένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν
ing among the brethren, having written by their hand
τάδε, " Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι· καὶ οἱ⁶ ἀδελφοί,
thus: The ⁷apostles and the elders and the brethren,
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς
to those in Antioch and Syria and Cilicia, brethren
τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι
from among [the] nations, greeting. Inasmuch as we have heard that
τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις,
certain from amongst us having gone out troubled you by words,
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι
upsetting your souls, saying [ye must] be circumcised
καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα· 25 ἔδοξεν
and keep the law; to whom we gave no [such] command; it seemed good
ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους⁸ ἄνδρας πέμψαι
to us having come with one accord, chosen men to send
πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
to you, with our beloved Barnabas and Paul,
26 ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
men who have given up their lives for the
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπεστάλκαμεν
name of our Lord Jesus Christ. We have sent

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent there-

¹ — ὁ LTR. ² — πάντα GLTTAW. ³ P γνωστὸν LW. ⁴ τῷ κυρίῳ τὸ ἔργον αὐτοῦ to the Lord his work L; ἐστὶν τῷ θεῷ τὸ ἔργον αὐτοῦ W; — ἐστὶν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ GLTTA. ⁵ — ἀπὸ (read τῶν from the) LTT[A]. ⁶ — τοῦ LTR. ⁷ Μωυσῆς GLTTAW. ⁸ καλοῦμενον called LTTAW. ⁹ Βαρσαβᾶν LITRA. ¹⁰ — τάδε LTTA. ¹¹ — καὶ οἱ (read elder brethren) LTTA. ¹² — λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον LTTA. ¹³ ἐκλεξαμένους having chosen LTRW.

fore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding it pleased Silas to abide there still. 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι [you] the same things. For it seemed good to the Holy Spirit and to us, no further ²to lay ⁴upon ⁵you ¹burden than these necessary things: ²to abstain from things sacrificed to idols, and αἵματος καὶ ^dπνικτοῦ καὶ πορνείας· ἐξ ὧν from blood and from what is strangled, and from fornication; from which διατηροῦντες ἑαυτοὺς, εὖ πράξετε· ἔρρωσθε. 30 Οἱ μὲν keeping yourselves, well ye will do. Farewell. They οὖν ἀπολυθέντες ἦλθον· εἰς Ἀντιόχειαν· καὶ συναγαγόντες therefore, being let go went to Antioch, and having gathered τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν. 31 ἀναγνόντες δὲ ἐχά- the multitude delivered the epistle. And having read they ρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ αὐ- rejoiced at the consolation. And Judas and Silas, ²also ¹them- τοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς selves ²prophets ³being, by ²discourse ¹much exhorted the ἀδελφούς, καὶ ἐπεστήριζαν. 33 Ποιήσαντες δὲ χρόνον ἀπε- brethren, and established [them]. And having continued a time they λύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστό- were let go in peace from the brethren to the apostles; λους. 34 ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμείναι αὐτοῦ. 35 Παῦλος δὲ but it seemed good to Silas to remain there. And Paul καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγ- and Barnabas stayed in Antioch, teaching and ²εὐα- γελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ nouncing ²the ¹glad ²tidings ¹with ²also ³others ²many— the word of the κυρίου. Lord.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν Ἰαῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψόμεθα τοὺς ἀδελφούς· ἡμῶν κατὰ ἔχουσιν. 37 Βαρνάβας δὲ ἐβουλεύσατο ²συμπα- how they are. And Barnabas purposed to take λαβεῖν ²τὸν ⁴Ἰωάννην ¹τὸν καλούμενον Μάρκον· 38 Παῦ- with [them] John called Mark; ²Paul λος δὲ ἡξίου ¹τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμ- ¹but thought it well him who withdrew from them from Pam- φυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ ²συμπα- phylia, and went not with them to the work, not to take λαβεῖν ²τοῦτον. 39 ἔγένετο ³οὖν ¹παροξυσμός, ὥστε ²with [them] ¹him. Arose therefore ²sharp contention so that ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παρα- ²departed ¹they from one another, and Barnabas having

^b τῷ πνεύματι τῷ ἁγίῳ TTrW. ^c τούτων τῶν ἐπ' ἀνάγκης LTr; — τούτων A. ^d πνικτῶν LTrA. ^e κατὰ λῶν LTrA. ^f δὲ E. ^g τοὺς ἀποστείλαντας αὐτοὺς, those who sent them GLTrAW. ^h — verse 34 LTrAW. ⁱ πρὸς Βαρνάβαν Παῦλος, LTrA. ^k — ἡμῶν (read the brethren) GLTrAW. ^l πόλιν πᾶσαν LTrA. ^m ἐβούλετο LTrAW. ⁿ συν- TA. ^o + καὶ also GLTrA. ^p — τὸν GLA. ^q Ἰωάννην Tr. ^r συμ-(συν- TA) παραλαμβάνειν LTrA. ^s δὲ and (arose) LTrA.

λαβόντα τὸν Μάρκον ἐκπλεῖσαι εἰς Κύπρον· 40 Παῦλος δὲ
taken Mark sailed to Cyprus; but Paul
ἐπιλεξαμενος Σίλαν ἐξῆλθεν, παραδοθείς τῇ χάριτι
having chosen Silas went forth, having been committed to the grace
‘τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν
of God by the brethren. And he passed through Syria
καὶ ὡς Κιλικίαν, ἐπιστηριζῶν τὰς ἐκκλησίας. 16 Κατήντησεν δὲ
and Cilicia, establishing the assemblies. And he arrived
εἰς Δέρβιν καὶ Ὑστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ,
at Derbe and Lystra; and behold, a disciple certain was there,
ὀνόματι Τιμόθεος, υἱὸς γυναικὸς ἑτινος Ἰουδαίας πιστῆς
by name Timotheus, son of a woman certain Jewish believing
πατρός δὲ Ἑλλήνος· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Ὑστ-
but [the] father a Greek, who was borne witness to by the in Lys-
τροῖς καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν
tra and Iconium brethren. This one wished Paul with
αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς
him to go forth, and having taken he circumcised him on account of the
Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις· ἥδεισαν γάρ
Jews who were in those places, for they knew
ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν ὑπῆρχεν. 4 ὡς δὲ
all his father that a Greek he was. And as
διεπορεύοντο τὰς πόλεις παρεδίδουν αὐτοῖς φυλάσσειν
they passed through the cities they delivered to them to keep
τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν
the decrees decided on by the apostles and the
πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. 5 αἱ μὲν οὖν ἐκ-
elders in Jerusalem. The therefore as-
κλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ
semblies were strengthened in the faith, and abounded in number
καθ’ ἡμέραν.
every day.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν
Having passed through and Phrygia and the Galatian
χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι
country, having been forbidden by the Holy Spirit to speak
τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείρα-
the word in Asia, having come down to Mysia they at-
ζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴσεν
tempted to Bithynia to go; and did not suffer
αὐτοὺς τὸ πνεῦμα. 8 παρελθόντες δὲ τὴν Μυσίαν κατέβη-
them the Spirit; and having passed by Mysia they came
σαν εἰς Τρωάδα. 9 καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ
down to Troas. And a vision during the night appeared
Παύλῳ· Ἄνθρωπος τις ἦν Μακεδὼν ἐστώς, παρακαλῶν
to Paul: A man certain was of Macedonia standing, beseeching
αὐτὸν καὶ λέγων, Διαβάς εἰς Μακεδονίαν βοήθησον
him and saying, Having passed over into Macedonia help
ἡμῖν. 10 Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν
us. And when the vision he saw, immediately we sought to go forth

sailed unto Cyprus; 40 and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches. XVI. Then came he to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek; 2 which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go

τ τοῦ κυρίου of the Lord LITRAW. w + τὴν L. x + καὶ also L[Tr]. y + εἰς at LITR.
z — τινος GLITRAW. a πάντες (ἀπαντες Tr) ὅτι Ἑλλήν ὁ πατὴρ αὐτοῦ LITR. b παρεδίδουν
LITRAW. c — τῶν LITRAW. d Ἱεροσολύμοις LITRAW. e διήλθον they passed through
LITRAW. f — τὴν LITRAW. g + δὲ and (having come) LITRAW. h εἰς GLITRAW.
i — τὴν W. k πορευθῆναι LITRAW. l + Ἰησοῦ of JESUS GLITRAW. m — τῆς LITR[A]W
n τῷ Παύλῳ ὥφθη LITRAW. o Μακεδὼν τις ἦν (— ἦν A) LITRAW. p + καὶ and LITR.

into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her masters saw that the hope of their gains was gone, they caught

εἰς τὴν⁹ Μακεδονίαν, συμβιβάζοντες ὅτι προσέκλῃται ἡμᾶς¹⁰ to Macedonia, concluding that ^{us} had called ^{us} τὸ κύριος¹¹ εὐαγγελίσασθαι αὐτούς. 11 Ἀναχθέντες¹² the Lord to announce the glad tidings to them. Having sailed ^{us} οὕτως¹³ ἀπὸ τῆς¹⁴ Τρωάδος εὐθυνδρομήσαμεν εἰς Σαμοθράκην, τῇ¹⁵ ἐπιούσῃ εἰς Νεάπολιν, 12 ἐκεῖθεν¹⁶ τῇ¹⁷ εἰς Φιλιππους, ἣτις ἐστὶν πρώτη τῆς μερίδος τῆς¹⁸ Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει δια-¹⁹ τριβόντες ἡμέρας τινάς, 13 τῇ²⁰ ἡμέρᾳ τῶν σαββάτων ἐξῆλθομεν ἔξω²¹ τῆς²² πόλεως²³ παρὰ ποταμόν, οὗ βινομιζέτο²⁴ προσευχῇ²⁵ εἶναι, καὶ καθίσαντες ἐλαλούμεν ταῖς συναλ-²⁶ θούσαις γυναῖξιν. 14 Καὶ τις γυνὴ ὀνόματι Λυδία, πορ-²⁷φυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν²⁸ ἧς ὁ κύριος²⁹ δῆνοιξεν τὴν καρδίαν προσέχειν τοῖς³⁰ λαλουμένοις ὑπὸ τοῦ³¹ Παύλου. 15 ὡς δὲ ἱβαπτίσθη καὶ³² ὁ οἶκος αὐτῆς παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν³³ τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένατε³⁴ καὶ παρεβιάσατο ἡμᾶς. 16 Ἐγένετο δὲ πορευομένων ἡμῶν³⁵ εἰς³⁶ προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Ἰϋθωνος³⁷ ἑάπαντῃσαι³⁸ ἡμῖν, ἣτις ἐργασίαν πολλὴν παρείχεν τοῖς³⁹ κυρίοις αὐτῆς μαντενομένη. 17 αὕτη⁴⁰ κατακολουθήσασα⁴¹ τῷ Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι⁴² τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν⁴³ ὁδὸν σωτηρίας. 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας⁴⁴ πονηθεὶς δὲ⁴⁵ ὁ⁴⁶ Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν, Παραγγέλλω σοι ἐν⁴⁷ τῷ⁴⁸ ὀνόματι Ἰησοῦ χριστοῦ ἐξελθεῖν⁴⁹ ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰδόντες δὲ οἱ κύριοι⁵⁰ αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι⁵¹ ἡ⁵² ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι⁵³

9 — τὴν LTT. 10 — ὁ θεὸς God LTTA. 11 — δὲ and (having sailed) TA. 12 — τῆς LTTA. 13 — δὲ LTTA. 14 — Νέαν πόλιν TT. 15 — ἐκεῖθεν LTTAW. 16 — τῆς LTT. 17 — ἔξω W. 18 — πόλις gate LTTAW. 19 — ἐνομιζόμεν προσευχὴν we supposed prayer LTT. 20 — τοῦ TT. 21 — μένετε LTTW. 22 — + τὴν the [place for] LTTAW. 23 — Πύθωνα LTTA. 24 — ἑ ὑπαντῆσαι TTAA. 25 — κατακολουθοῦσα following TT. 26 — ὑμῖν to you ETT. 27 — ὁ TT. 28 — τῷ LTTA.

τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγοράν
Paul and Silas they dragged [them] into the market
ἐπὶ τοὺς ἄρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς
before the magistrates; and having brought up them to the
στρατηγοῖς·¹ εἶπον,² Ὅδοι οἱ ἄνθρωποι ἑκταράσσουσιν ἡμῶν
captains said, These men exceedingly trouble our
τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθνη
city, Jews being, and announce customs

ἃ οὐκ ἐξέστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοι
which it is not lawful for us to receive nor to do, Romans

οὖσιν. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-
being. And rose up together the crowd against them, and the cap-
τηγοὶ ὁπεριῤῥήξαντες³ αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδί-
having torn off of them the garments commanded to beat [them]

ζειν· 23 πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον
with rods. And many having laid on them stripes they cast [them]

εἰς φυλακὴν, παραγγέιλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
into prison, charging the jailor safely to keep

αὐτούς· 24 ὃς παραγγελίαν τοιαύτην ῥεῖληφώς⁴ ἔβαλεν αὐτούς
them; who a charge such having received thrust them

εἰς τὴν ἑσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλί-
into the inner prison, and their feet secured

σατο·⁵ εἰς τὸ ξύλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
to the stocks. And towards midnight Paul and

Σίλας προσευχόμενοι ὕμνον τὸν θεόν· ἐπηκροῶντο
Silas praying were singing praises to God, listened to

δὲ αὐτῶν οἱ δεσμοῖ. 26 ἄφνω δὲ σεισμός ἐγένετο μέγας,
and them the prisoners. And suddenly earthquake there was a great,

ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἄνεψχθησάν⁶
so that were shaken the foundations of the prison, were opened

τε⁷ παραχρῆμα αἱ θύραι πάσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.
and immediately the doors all, and of all the bonds were loosed.

27 ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψγ-
And awoke out of sleep being the jailor, and seeing opened

μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος⁸ μάχαιραν ἔμελ-
the doors of the prison, having drawn a sword was

λεν· ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους.
about himself to put to death, supposing had escaped the prisoners.

28 ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος⁹ λέγων, Μηδὲν
But called out with a voice loud Paul saying, No

πράξης σεαυτῷ κακόν· ὅπαντες γὰρ ἔσμεν ἐνθάδε. 29 Αἰ-
do to thyself injury; for all we are here. Having

τήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος-γενόμενος προσ-
asked for and lights he rushed in, and trembling fell

έπεσεν τῷ Παύλῳ καὶ τῷ Σίλᾳ· 30 καὶ προσαγαγὼν αὐτοὺς
down before Paul and Silas. And having brought them

ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
out he said, Sirs, what is necessary for me to do that I may be saved?

31 Οἱ δὲ ἔειπον,¹⁰ Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν χριστόν,¹¹
And they said, Believe on the Lord Jesus Christ,

καὶ σωθήσῃ, σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ
and thou shalt be saved, thou and thy house. And they spoke to him

Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them, 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 And the multitude rose up together against such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the

¹ — τὸν Α. ² εἶπαν LTTA. ³ περιῤῥήξαντες LTTA. ⁴ λαβὼν LTTAW. ⁵ ἡσφαλίστατο οὐτῶν LTTA. ⁶ ἡνεψχθησαν LTTA; ἡνοιχθησαν T. ⁷ δὲ LTTA. ⁸ + τὴν the (sword) LTA. ⁹ ἤμελλεν LTTA. ¹⁰ — οὐ LTT; Παῦλος φωνῇ μεγάλῃ L. ¹¹ — τῷ LTTA. ¹² εἶπαν LTTA. ¹³ — χριστόν LTTA.

word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 35 And when it was day, the magistrates sent the sergeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 opening and alleging, that Christ must needs have suffered,

τὸν λόγον τοῦ κυρίου, ^aκαὶ πᾶσιν^b τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. the word of the Lord, and to all those in his house. 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν^c ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ed [them] from the stripes; and ^dwas baptized^e he and ^fhis πάντες^g παραχρῆμα. 34 ἀναγαγόντες αὐτοὺς εἰς τὸν οἶκον ^hall immediately. And having brought them into ⁱhouse αὐτοῦ^j παρέθηκεν τράπεζαν, καὶ ^kἠγαλλίασάτο^l ^mεπαν- ⁿοικί^o πεπιστεύκως τῷ θεῷ. 35 Ἡμέρας δὲ γενομένης ἀπέ- [his] house, having believed in God. And day having come στείλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον ^psent ^qthe ^rcaptains the ^sserjeants, saying, Let ^tgo τοὺς ἀνθρώπους ἐκείνους. 36 Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ ^uthose ^vmen. And ^wreported ^xthe ^yjailor τοὺς λόγους τούτους^z πρὸς τὸν Παῦλον, Ὅτι ἐπέσταλκασιν^{aa} οἱ στρατηγοὶ ἵνα ἀπολυθῇ· νῦν οὖν ἐξελθόντες πο- ^{ab}the ^{ac}captains that ye may be let go. Now therefore having gone out δερεύσθε ἐν εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες part in peace. But Paul said to them, Having beaten ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχον- us publicly uncondemned, men Romans being, τας, ^{ad}ἔβαλον^{ae} εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλου- they cast [us] into prison, and now secretly us do they thrust σιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. out? no indeed, but having come themselves us let them bring out. 38 ^{af}Ἀνήγγειλαν^{ag} ^{ah}δὲ^{ai} τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα And ^{aj}reported ^{ak}to ^{al}the ^{am}captains ^{an}the ^{ao}serjeants ^{ap}words ταῦτα· ^{aq}καὶ ἐφοβήθησαν^{ar} ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν. ^{as}these. And they were afraid having heard that Romans they are. 39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες And having come they besought them, and having brought out ἡρώτων ^{at}ἔξελθῆν^{au} τῆς πόλεως. 40 ἐξελθόντες δὲ ^{av}ἐξ- they asked [them] to go out of the city. And having gone forth out of τῆς φυλακῆς εἰσῆλθον ^{aw}εἰς^{ax} τὴν Λυδίαν· καὶ ἰδόντες ^{ay}τοὺς the prison they came to Lydia; and having seen the ἀδελφούς παρεκάλεσαν αὐτούς, ^{az}καὶ ^{ba}ἐξῆλθον.^{bb} brethren they exhorted them, and went away.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν And having journeyed through Amphipolis and Apollonia ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ^{bc}σὺν^{bd} συναγωγὴ τῶν Ἰου- they came to Thessalonica, where was the synagogue of the Jews. δαίων. 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτούς, And according to the custom with Paul he went in to them, καὶ ἐπὶ σάββατα τρία ^{be}διελέγετο^{bf} αὐτοῖς ἀπὸ τῶν γραφῶν, and for ^{bg}sabbaths ^{bh}three reasoned with them from the scriptures, 3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ^{bi}ἔδει πα- opening and setting forth that ^{bj}the ^{bk}Christ ^{bl}it ^{bm}behoved to have

^a σὺν πᾶσιν with all GLTTAW. ^b ἅπαντες T. ^c — αὐτοῦ (read the house) LTT[A].
^d ἠγαλλίατο A. ^e πανοικεῖ TA. ^f — τούτους (read the words) LTr. ^g ἀπέσταλκαν LTT[A].
^h ἔβαλον LTT[A]. ⁱ ἀπήγγειλαν LTTAW. ^k τε T. ^l ἐφοβήθησαν δὲ LTT[A]. ^m ἀπελθεῖν
απὸ τοῦ ἀποδοῦναι (the) LTT[A]. ⁿ ἀπὸ τῶν T. ^o πρὸς GLTTAW. ^p παρεκάλεσαν τοὺς
ἀδελφούς LTT[A]. ^q ἐξῆλθον TTr. ^r + τὴν LTT[A]. ^s — ἡ (read a synagogue) LTT[A].
^t διελέξατο LTT[A].

θεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 Καὶ τινες ἐξ αὐτῶν ἐπέισθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, καὶ τῶν πρώτων οὐκ ὀλίγοι. 5 Ἐζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγροαίων τινὰς ἄνδρας, καὶ ὄχλοποιήσαντες ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· 6 μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον ἐτὼν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, "Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, 7 οὓς ὑποδέκεται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος· 8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βεροίαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, καθ' ἡμέραν ἀνακρίνοντας τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. 13 ὥς δὲ ἔγνωνσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ

^w — ὁ LTTT. ^x + ὁ A. ^y + καὶ L. ^z πλῆθος πολὺ LTTTAW. ^a προσλαβόμενοι δὲ οἱ Ἰουδαῖοι G; — ἀπειθοῦντες LTTTAW. ^b ἄνδρας τινὰς LTTTAW. ^c καὶ ἐπιστάντες LTTTA.
^d προαγαγεῖν LTTTA. ^e — τὸν LTTT[A]. ^f πρᾶσσουσιν LTTTAW. ^g ἕτερον λέγοντες LTTT.
^h — τῆς LTTTA. ⁱ ἀπήεσαν τῶν Ἰουδαίων A. ^k — τὸ LTTT.

ther also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλεύοντες¹ τοὺς ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι² ὡς³ ἐπὶ τὴν θάλασσαν· ὁ ὑπόμενον δὲ ὅτε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15 Οἱ δὲ καθιστῶντες⁴ τὸν Παῦλον ἡγάγον αὐτὸν⁵ ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἐξήσαν.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι⁶ κατείδωλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ ταῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. 18 τινὲς δὲ τῶν Ἐπικουρείων⁷ καὶ τῶν Στωϊκῶν⁸ φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοί τε⁹ αὐτοῦ, ἐπὶ τὸν Ἄρειον¹⁰ πᾶγον ἡγάγον λέγοντες, Δυνάμεθα γινῶναι τίς ἡ καινὴ αὕτη¹¹ ἣν ὑπὸ σοῦ λαλουμένη διδασχῇ; 20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βουλόμεθα οὖν γινῶναι τί ἂν θέλοι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν¹² ἢ λέγειν τι καὶ ἀκοῖν καινότερον. 22 Σταθείς δὲ ἐν τῷ Ἄρειον¹³ πᾶγον ἡγάγον λέγοντες, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our ears, we would know therefore what these things mean. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye

a proclaimer to be, because [of] Jesus and the resurrection, to them he announced the glad tidings. And having taken hold of him, to the Mars' hill they brought [him], saying, Are we able to know what [is] this new which by thee is spoken teaching? 20 For strange things certain thou bringest to our ears. We wish therefore to know what may mean these things. 21 Athenians now all and the sojourning strangers in nothing else spent their leisure than to tell something and to hear newer. 22 And having stood Paul in [the] midst of Mars' hill said, Men Athenians, in all things very religious (lit. very reverent to demons)

1 + καὶ ταρασσόντες and troubling LTTA. 2 ἕως as far as LTT. 3 ὑπόμενιν (-νάν TTr) τε LTTA. 4 καθιστάνοντες LTTA. 5 αὐτὸν (read [him]) LTTA. 6 + τὸν TTr. 7 θεωροῦντος LTTA. 8 + καὶ also LTTA. 9 ἐπικουρίων T. 10 - τῶν LTTA. 11 Στωϊκῶν LTTA. 12 εὐηγγελίζετο αὐτοῖς ([αὐτοῖς] A) LA; - αὐτοῖς TTr. 13 Ἄρειον T. 14 - ἡ L[Tr]. 15 τίνα θέλει what mean LTT. 16 εὐκαίρουν LTTA. 17 ἢ οὐ LTTA. 18 + τι something L[Tr]. 19 - ὁ LTT. 20 Ἄρειον T.

ὕμᾱς θεωρῶ. 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σέβασ-
 you I behold; for, passing through and beholding ^{objects} of
 ματα ὑμῶν, εἶδον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,
[^] veneration [^] your, I found also an altar on which had been inscribed,
 Ἀγνώστῳ θεῷ ἡὸν" οὖν ἀγνοοῦντες εὐσεβεῖτε, ^{τοῦτον}"
 To an unknown God. Whom therefore not knowing ye reverence, him
 ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ
 I announce to you. The God who made the world and
 πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ^{κύριος}
 all things that [are] in it, he of heaven and earth Lord
 ὑπάρχων," οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ
 being, not in hand-made temples dwells, nor by
 χειρῶν ἀνθρώπων" θεραπεύεται προσδεόμενός τινος, αὐτὸς
 hands of men is served as needing anything, himself
 διδούς πᾶσιν ζωὴν καὶ πνοὴν ^{κατὰ πάντα}" 26 ἐποίησέν τε
 giving to all life and breath in every [respect]; and he made
 ἐξ ἐνὸς ^{αἵματος}" πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ ^ὅ πᾶν
 of one blood every nation of men, to dwell upon all
 τὸ πρόσωπον" τῆς γῆς, ὁρίσας ^{προτεταγμένους}" και-
 the face of the earth, having determined fore-arranged times
 ροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν" 27 ζητεῖν ^{αὐτὸν}
 and the boundaries of their dwelling—to seek the
 κύριον," εἰ ἄρα γε ψηλαφήσειαν αὐτὸν ^{καὶ}" εὕροιν,
 Lord; if perhaps they might feel after him and might find him,
^{καίτοιγε}" οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.
 though indeed ^{not} ^{far} ^{from} ^{one} ^{each} ^{of} ^{us} ^{being};
 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν" ὥς καὶ τινες
 for in him we live and move and are; as also some
 τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος
 of the ^{among} ^{you} ^{poets} have said, For of him ^{also} ^{offspring}
 ἐσμέν. 29 Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν
 we are. Offspring therefore being of God, we ought not
 νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ
 to think to gold or to silver or to stone, a graven thing of art and
 ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοῦς
 imagination of man, that which [is] divine to be like. The
 μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, ^{τὰ}
^{indeed} ^{therefore} ^{times} of ignorance ^{having} ^{overlooked} ^{God},
 νῦν" ^{παραγγέλλει}" τοῖς ἀνθρώποις ^{πάνσιν}" πανταχοῦ μετα-
 now charges men all everywhere to re-
 νοεῖν" 31 ^{διότι}" ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν
 pent, because he set a day in which he is about to judge the
 οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὠρίσεν, πίστιν
 habitable world in righteousness, by a man whom he appointed; ^{proof}
 παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.
^{having} ^{given} ^{to} ^{all} ^[in] ^{having} ^{raised} ^{him} ^{from} ^{among} ^[the] ^{dead}.
 32 Ἀκουσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον.
 And having heard a resurrection of [the] dead, some
 οἱ δὲ ^{εἶπον}," Ἀκουσόμεθά σου ^{πάλιν} περὶ τούτου."
 and some said, We will hear thee again concerning this.

are too superstitious.
 23 For as I passed by, and beheld your devo-
 tions, I found an altar with this inscription,
 TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship,
 him declare I unto you.
 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, or man's device. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; ^{whereof} he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this

^h ὅ what LIT^aAW. ⁱ τοῦτο this LIT^aAW. ^k ὑπάρχων κύριος LIT^aAW. ^l ἀνθρωπίνῳ
 (read human hands) LIT^aAW. ^m καὶ τὰ πάντα and all things EGLT^aAW. ⁿ — αἵματος
 (read made from one) LIT^a[A]. ^o παντὸς προσώπου LIT^aAW. ^p προστεταγμένους arranged
 GLT^aAW; πρὸς τεταγμένους L. ^q τὸν θεόν God GLT^aAW. ^r ἢ or L. ^s καὶ γὰρ LIT^a; ^t πάντα LIT^aAW.
 καίγε T. ^u τανῦν ^{GW}. ^v ἀπαγγέλλει sends word (to all) T. ^w πάντας LIT^aAW.
^x κασότη inasmuch as LIT^aAW. ^y εἶπαν TT^a. ^z περὶ τούτου καὶ (also) πάλιν LIT^aAW.

matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

33 ^aΚαὶ^b οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.
And thus Paul went out from [the] midst of them.
34 ^cτινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν ἐν οἷς
But some men joining themselves to him believed; among whom
καὶ Διονύσιος^{bδ} ὁ Ἀρεοπαγίτης,^c καὶ γυναῖκα ὀνόματι Δά-
also [was] Dionysius the Areopagite, and a woman by name Da-
μαρις, καὶ ἕτεροι σὺν αὐτοῖς.
maris, and others with them.

18 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος^d ἐκ τῶν
And after these things having departed Paul from

Ἀθηνῶν ἦλθεν εἰς Κορίνθον· 2 καὶ εὗρον τινα Ἰουδαῖον
Athens, came to Corinth; and having found a certain Jew

ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα
by name Aquila, of Pontus by race, lately come

ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ
from Italy, and Priscilla his wife, because

ᾠδατεταχέναι^e Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους
had ordered Claudius to depart all the Jews

ἐκ^f τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3 καὶ διὰ τὸ ὁμό-
out of Rome, he came to them, and because of the same

τεχνον εἶναι, ἔμενεν παρ' αὐτοῖς καὶ ἐργάζετο^g ἥσαν γὰρ
trade being, he abode with them and worked; for they were

σκηνοποιοὶ τῇ τέχνῃ.^h 4 διελέγετο δὲ ἐν τῇ συναγωγῇ
tent makers by trade. And he reasoned in the synagogue

κατὰ πᾶν σάββατον, ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.
every sabbath, and persuaded Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τι-
And when came down from Macedonia both Silas and Ti-

μόθεοςⁱ συνέχετο τῷ πνεύματι^j· ὁ Παῦλος διαμαρτυρόμενος
motheus was pressed in spirit Paul earnestly testifying

τοῖς Ἰουδαίοις^k τὸν χριστὸν Ἰησοῦν.^l 6 ἀντιτασ-
to the Jews [to be] the Christ Jesus. As set themselves in

σομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναζάμενος
opposition but they and were blaspheming, having shaken [his]

τὰ ἱμάτια, εἶπεν πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν
garments, he said to them, Your blood [be] upon

κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
your head: pure [from it] I from henceforth to the nations

πορεύσομαι. 7 Καὶ μεταβὰς ἐκείθεν ἦλθεν^m εἰς οἰκίαν
will go. And having departed thence he came to [the] house

τινὸς ὀνόματιⁿ Ἰούστου, σεβομένου τὸν θεόν, οὗ
of a certain one by name Justus, who worshipped God, of whom

ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ
the house was adjoining the synagogue. But Crispus the

ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐ-
ruler of the synagogue believed in the Lord with whole his house;

τοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ
and many of the Corinthians hearing believed and

ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος ὁδὶ ὁράματος ἐν νυκτί^o
were baptized. And said the Lord by a vision in [the] night

τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· 10 διότι
to Paul, Fear not, but speak and be not silent; because

XVIII. After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 for I am with thee,

^a — καὶ LTTA. ^b — ὁ L[Tr]. ^c Ἀρεοπαγίτης T; Ἀρεοπαγίτης W. ^d — δὲ and LTT[Α]. ^e — ὁ Παῦλος (read he having departed) LTTA. ^f τεταχέναι T. ^g ἀπὸ from LTTA.W. ^h ἐργάζετο LTTA: ἐργάζοντο they worked T. ⁱ τῇ τέχνῃ LTTA.W. ^k συνέχετο τῷ λόγῳ ^m was engrossed with the word G[Tr].A.W. ⁿ εἶναι to be LTTT. ^o εἰσῆλθεν LT. ^p + Τιτίου Titius T[Tr]. ^q ἐν νυκτί δι' ὁράματος LTTA.

ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε·
I am with thee, and no one shall set on thee to ill-treat thee;
διότι λαός ἐστίν μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισέν
because people there is to me much in this city. 11 He remained
ῥτε ἑνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον
'and a year and months six, teaching among them the word
τοῦ θεοῦ.
of God.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπ-
But Gallio being proconsul of Achaia, rose
ἔστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον
'against with one accord the Jews Paul, and led
αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, Ὅτι παρὰ τὸν νόμον
him to the judgment seat, saying, That contrary to the law
οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
this [man] persuades men to worship God.

14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ
But being about Paul to open [his] mouth, said
Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδί-
Gallio to the Jews, If indeed therefore it was unrighteous-
κῆμὰ τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον
ness some or criminality wicked, O Jews, according to reason
ἂν ἵνησκόμην ὑμῶν, 15 εἰ δὲ ζήτημά ἐστιν περὶ
I should have borne with you, but if a question it be about
λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε
a word and names and a law which [is] among you, ye will see
αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.
[to it] yourselves; for a judge I of these things do not wish to be.

16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 ἐπιλαβό-
And he drove them from the judgment seat. 17 Having laid
μενοι δὲ παντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυναγωγὸν
hold on and all the Greeks Sosthenes the ruler of the synagogue,
ἔτυπον ἔμπροσθεν τοῦ βήματος καὶ οὐδὲν τού-
they beat [him] before the judgment seat. And nothing about these
των τῷ Γαλλίῳ ἐμελεν.
things to Gallio it mattered.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελ-
But Paul yet having remained days many, the brethren
φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
ren having taken leave of sailed away to Syria, and with him
Πρίσκιλλα καὶ Ἀκύλα, κεiráμενος τὴν κεφαλὴν ἐν Κεγ-
Priscilla and Aquila, having shorn [his] head in Cen-
χρεαῖς· εἶχεν γὰρ εὐχὴν. 19 κατήντησεν δὲ εἰς Ἐφεσον, κά-
chrea, for he had a vow: and he came to Ephesus, and
κείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν
them left there. But he himself entered into the
συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 ἐρωτώντων δὲ
synagogue reasoned with the Jews. And asking [him]

αὐτῶν ἐπὶ πλείονα χρόνον μείνα παρ' αὐτοῖς οὐκ ἐπένευσεν·
they for a longer time to remain with them he did not accede,
21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν
but took leave of them, saying, It behoves me by all means the

and no man shall set on thee to hurt thee:
for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 saying, This fellow persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15 but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. 16 And he drove them from the judgment seat. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 but bade them farewell, saying, I must by all means keep this

P δὲ LITra. q ἀνθυπάτου ὄντος LITra. r ἀναπείθει οὗτος LITraAw. — οὖν LITraAw. — ἀνσκόμην LITra. v ζητήματά questions LITraAw. — γὰρ LITraAw. — οἱ Ἕλληνες LITraAw. j ἐν Κερχρεαῖς (Κενχρεαῖς) τὴν κεφαλὴν LITraAw. k κατήντησαν they came LITraAw. l ἐκεῖ L. m διελέξατο LITra. n — παρ' αὐτοῖς LITraAw. o ἀλλὰ ἀποταξάμενος καὶ but taking leave and LITraAw. — Δεῖ με Ἱεροσόλυμα LITraAw.

feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα·^α πάλιν δὲ^β ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. Ἐκαὶ^γ ἀνήχθη ἀπὸ ἐφῆσου· 22 καὶ κατελθὼν εἰς Καίσαρειαν,^δ ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. 23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθέξῃς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων^ε πάντας τοὺς μαθητάς.^ς

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῇ γενεῇ, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,^α ἐπιστάμενος μόνον τὸ ἀκριβὲς τῶν γραφῶν. 26 οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα^β προεβίβαντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξεθέοντο τὴν ὁδὸν τοῦ θεοῦ. 27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν, προτρέψαντο οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβίβητο πρὸς τοὺς πεπιστευκόσιν διὰ τῆς χάριτος. 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν, εἶναι τὸν χριστὸν Ἰησοῦν.^γ

XIX. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν^α εἰς Ἐφεσον· καὶ ρεῦρών^β τινὰς μαθητάς 2 εἶπεν^γ πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον^δ πρὸς αὐτόν, Ἄλλ' οὐδὲ^ε εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.^ς

† — δὲ but LTTra.
Ἰησοῦ Jesus LTTraW.
LTTg; — τοῦ θεοῦ A.
— εἶπον (read [said]) LTTraW.

§ — καὶ LTTra.
1 Ἰωάννου Tr.
ο κατελθεῖν T.

h Καισαρίαν T. i στηρίζων LTTra. k τοῦ
m Πρίσκιλλα καὶ Ἀκύλας LTTra. n ὁδὸν τοῦ θεοῦ
p εὐρεῖν found LTTra. q + τε and (he said) LTTra.
s οὐδ' LTA

3 Ἐπὶ αὐτοὺς, Ἐἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ
And he said to them, To what then were ye baptized? And they
ἔειπον, Ἐἰς τὸ Ἰωάννου βάπτισμα. 4 Ἐπὶ αὐτοὺς, Ἐἰς τὸ Ἰωάννου
said, To the of John baptism. And said Paul,
Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τῷ
John indeed baptized [with] a baptism of repentance, to the
λαῷ λέγων, εἰς τὸν ἔρχομενον μετ' αὐτὸν ἵνα πιστεύσωσιν,
people saying, On him coming after him that they should believe,
τοῦτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπ-
that is, on the Christ Jesus. And having heard they
τίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντος
were baptized to the name of the Lord Jesus. And having laid
αὐτοῖς τοῦ Παύλου χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον
on them Paul hands came the Spirit the Holy
ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προφητεύον.
upon them, and they were speaking with tongues and prophesying.
7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ ἑκαδύο. 8 Εἰσελθὼν δὲ
And were the all men about twelve. And having entered
εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμε-
into the synagogue he spoke boldly, for months three reason-
μενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
ing and persuading the things concerning the kingdom of God.
9 Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθον, κακολογοῦντες τὴν
But when some were hardened and disobeyed, speaking evil of the
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρι-
way before the multitude, having departed from them he separated
τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράν-
the disciples, daily reasoning in the school of Tyrannus.
νου ἑτινός. 10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας
this a certain. And this was for years two, so that all
τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου
those who inhabited Asia heard the word of the Lord
Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας. 11 Δυνάμεις τε οὐ τὰς
Jesus, both Jews and Greeks. And works of power not
τυχοῦσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ
common wrought God by the hands of Paul, so that even
ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ
to those being sick were brought from his skin
σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς
handkerchiefs or aprons, and departed from them the
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.
diseases, and the spirits wicked went out from them.
13 Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων
But took in hand certain from the wandering Jews,
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ
exorcists, to name over those who had the spirits
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὀρκίζομεν
wicked the name of the Lord Jesus, saying, We adjure
ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δὲ
you [by] Jesus. whom Paul proclaims. And there were

unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons

τὸ δὲ εἶπεν τ. — πρὸς αὐτούς LITTAU. ἔειπεν LITTAU. Ἰωάννου Tr.
Ἰωάννης Tr. — μὲν GLTTA. αὐτὸν ἔστιν OT. β — χριστὸν GLTTA. γ — τὰς
LITTAU. δ προφήτεον LITTAU. ε δώδεκα LITTAU. ς — τὰ LIT. ζ — τινός LITTAU.
η — Ἰησοῦ GLTTA. θ ὁ θεὸς ἐποίει LITTAU. ι ἀποφέρεισθαι LITTAU. κ ἐκ-
πορεύεσθαι (— ἀπ' αὐτῶν) GLTTA. λ καὶ τῶν also of the LITTAU. μ Ὀρκίζω I adjure
GLTTA. ν — ὁ LITTAU.

of one Soeva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; and 25 whom he called together with the work-

Πριτες¹ υιοι² Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ τοῦτο certain [men] sons of Soeva a Jew, a high priest seven who this ποιοῦντες. 15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν³, were doing. But answering the spirit wicked said, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι⁴. ὑμεῖς Jesus I know, and Paul I am acquainted with; ye δὲ τίνες ἐστέ; 16 Καὶ ἐφαλλόμενος⁵ ἔπ' αὐτοὺς ὁ ἄνθρωπος⁶, but, who are ye? And leaping on them the man πρὸς⁷ ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας⁸ in whom was the spirit wicked, and having mastered αὐτῶν⁹ ἵσχυεν κατ' αὐτῶν, ὥστε γυμνοῦς καὶ τετραυματισ- them prevailed against them, so that naked and wounded μένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο they escaped out of that house. And this became γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν known to all both Jews and Greeks, those inhabiting Ἐφεσον, καὶ ἔπεπεν¹⁰ φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγα- Ephesus, and fell fear upon all them, and was magnυνο το ὄνομα τοῦ κυρίου Ἰησοῦ. 18 Πολλοί τε τῶν nified the name of the Lord Jesus. And many of those who πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες¹¹ believed came confessing and declaring τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περιέργα πρα- their deeds. And many of those who the curious arts πρά- ξαντων συνεέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον tised having brought the books burnt [them] before πάντων¹² καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὑρον all And they reckoned up the prices of them, and found [it] ἀργυρίου μυριάδας πέντε. 20 οὕτως κατὰ κράτος τοῦ λόγος τοῦ of silver myriads five. Thus with might the word of the κυρίου¹³ ἤξανε καὶ ἵσχυεν. Lord increased and prevailed.

21 Ὡς δὲ ἐπληρώθη ταῦτα ἔθετο ὁ Παῦλος ἐν τῷ πνεύ- And when were fulfilled these things purposed Paul in the spirit, ματι, διελθὼν¹⁴ τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύε- having passed through Macedonia and Achaia, to σθαι εἰς Ἱερουσαλήμ, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ go to Jerusalem, saying, After having been my there δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας δὲ εἰς τὴν¹⁵ it behoves me also Rome to see. And having sent into Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Macedonia two of those who ministered to him, Timotheus and Ἐραστον, αὐτὸς ἐπέσχευ χρόνον εἰς τὴν Ἀσίαν. 23 Ἐγένετο Erastus, he remained a time in Asia. Came to pass δὲ κατὰ τὸν καιρὸν ἐκείνου ταραχος οὐκ ὀλίγος περὶ τῆς and at that time disturbance no small about the ὁδοῦ. 24 Δημήτριος γάρ τις ὄνοματι, ἀργυροκόπος, way. For Demetrius a certain [man] by name, a silversmith, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, ἐπαίχετο τοῖς τεχνίταις making temples silver of Artemis, brought to the artificers ἐργασίαν οὐκ ὀλίγην. 25 οὗς συναθροίσας, καὶ τοὺς gain no little; whom having brought together, and the

P τινος (read seven sons of a certain one) LTr. υιοι placed after ἐπὶ LTTra. — οἱ LTT[A]. + αὐτοῖς to them LTTraW. ἐφαλόμενος LTTra. ὁ ἄνθρωπος ἐπ' αὐτούς LTTra. — καὶ LTTraW. ἀμφοτέρων both LTTra. ὅτι ἐπεσεν LTr. τοῦ κυρίου ὁ λόγος LTTra. διελθὼν to have passed through L. + τὴν L. Ἱεροσόλυμα LTTraW. — τὴν T. ἐπαίχε L. οὐκ ὀλίγην ἐργασίαν LTTra.

περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ
²in ²such ²things ¹workmen, he said, Men, ye know that from
 ταύτης τῆς ἐργασίας· ἡ εὐπορία ἡμῶν¹ ἐστίν· 26 καὶ θεωρεῖτε
 this gain the wealth of us is; and ye see

καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ^h σχεδὸν πάσης τῆς
 and hear that they are not gods which by hands are made. ²Not

μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
³only ¹now ²this ⁴is dangerous to us [lest] the business ²into ³disrepute
 ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἄρτεμιδος ἱερὸνⁱ εἰς
 come, but also the ²of ³the ⁴great ⁵goddess ⁶Artemis ⁷temple ⁸for
^kοὐδὲν¹ ἰλογισθῆναι, μέλλειν^m δὲ¹ καὶ καθαιρεῖσθαι τὴν μεγα-
 nothing be reckoned, and be about also to be destroyed the ma-
 λειότητά¹ αὐτῆς, ἣν ὅλη ὥ¹ Ἀσία καὶ ἡ οἰκουμένη σέβεται.
 jesty of her, whom all Asia and the habitable world worships.

28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκρα-
 And having heard, and having become full of indignation, they cried
 ζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 29 Καὶ
 out saying, Great the Artemis of [the] Ephesians. And

ἐπλήσθη ἡ πόλις ὅλη^q συγχύσεως· ὥρμησάν τε ὁμοθυ-
 was ⁴filled ¹the ²city ³whole with confusion, and they rushed with one
 μαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-
 accord to the theatre, having seized with [them] Gaius and Ari-
 starchon Μακεδόνας, συνεκδήμους τοῦ¹ Παύλου. 30 τοῦ¹ δὲ
 starchus, Macedonians, fellow-travellers of Paul. But

Παύλου¹ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν
 Paul intending to go in to the people, ²did ³not ⁴suffer ⁵him
 οἱ μαθηταί¹ 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ
 the ²disciples, and some also of the chiefs of Asia being ³to ⁴him

φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν
 friends, having sent to him, urged [him] not to venture himself
 εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον.
 into the theatre. Some therefore one thing and some another were crying out;

ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη,¹ καὶ οἱ πλείους οὐκ ᾔδεισαν
 for ²was ³the ⁴assembly confused, and the most did not know
 τίνος ἔνεκεν¹ συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου
 for what cause they had come together. But from among the crowd

προεβίβασαν¹ Ἀλέξανδρον, ²προβαλόντων¹ αὐτὸν τῶν
 they put forward Alexander, ³thrusting ⁴forward ⁵him ⁶the
 Ἰουδαίων¹· ὁ δὲ Ἀλέξανδρος κατασεῖσας τὴν χεῖρα,
 Jews. And Alexander, having made a sign with the hand,

ᾗ ἠθέλην ἀπολογεῖσθαι τῷ δήμῳ. 34 Ἐπιγνόντων¹ δὲ ὅτι
 wished to make a defence to the people. But having recognized that
 Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας
 a Jew he is, ²cry ³there ⁴was ⁵one from all, for about ⁶hours

δύο ²κραζόντων¹, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 35 Κατα-
 two crying out, Great the Artemis of [the] Ephesians. ¹Having
 στεῖλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι,
²calmed ¹and ²the ³recorder the crowd says, Men Ephesians,

men of like occupa-
 tion, and said, Sirs, ye
 know that by this craft
 we have our wealth.
 26 Moreover ye see and
 hear, that not alone at
 Ephesus, but almost
 throughout all Asia,
 this Paul hath per-
 suaded and turned a-
 way much people, say-
 ing that they be no
 gods, which are made
 with hands: 27 so that
 not only this our craft
 is in danger to be set
 at nought; but also
 that the temple of the
 great goddess Diana
 should be despised,
 and her magnificence
 should be destroyed,
 whom all Asia and
 the world worshippeth.

28 And when they
 heard these sayings,
 they were full of wrath,
 and cried out, saying,
 Great is Diana of the
 Ephesians. 29 And the
 whole city was filled
 with confusion: and
 having caught Gaius
 and Aristarchus, men
 of Macedonia, Paul's
 companions in travel,
 they rushed with one
 accord into the thea-
 tre. 30 And when Paul
 would have entered in
 unto the people, the
 disciples suffered him
 not. 31 And certain of
 the chief of Asia, which
 were his friends, sent
 unto him, desiring him
 that he would not au-
 venture himself into
 the theatre. 32 Some
 therefore cried one
 thing, and some an-
 other: for the assem-
 bly was confused; and
 the more part knew
 not wherefore they
 were come togeth-
 er. 33 And they drew
 Alexander out of the
 multitude, the Jews
 putting him forward.
 And Alexander beck-
 oned with the hand,
 and would have made
 his defence unto the
 people. 34 But when
 they knew that he
 was a Jew, all with
 one voice about the
 space of two hours
 cried out, Great is
 Diana of the Ephe-
 sians. 35 And when
 the townclerk had ap-
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⁸ ἡμῖν to us LITtr. ^h + καὶ also L. ⁱ ἱερὸν Ἀρτέμιδος TA. ^k οὐδὲν LITtr.
¹ ἰλογισθῆσεται (shall be counted), μέλλει L. ^m τε EGLITtr. ⁿ τῆς μεγαλειότητος LITtr.
^o [ἡ] Tr. ^p — ὅλη LITtr. ^q + τῆς GITTAW. ^r — τοῦ GLITtrAW. ^s Παύλου δὲ LITtrAW.
^t συν- T. ^u ἔνεκα LITtr. ^v συνεβίβασαν they instructed LITtr. ^w προβαλλόντων EGL.
^x ἐπιγνόντες GLITtrAW. ^y κράζοντες T.

sus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

XX. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece. 3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at

τίς γάρ ἐστιν ἄνθρωπος ὃς οὐκ ἰσχύει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων τούτων ὅσον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετέες πρᾶττειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεᾶν ὑμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινὰ λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν ἐγκαλείτωσαν ἀλλήλους. 39 εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ ὃν δυνήσομεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθεν [αὐτοῖς]· ἡμεῖς αὖτε αὐτὸν ἐκμαρμεράμεθα. 2 διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. 3 ποιήσας τε μῆνας τρεῖς, γενόμενος ἐν αὐτῇ ἐπιβουλῇ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο πρὸς αὐτὸν ὁ σκοπὸς τῆς Ἀσίας διὰ Μακεδονίας. 4 συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ὁ Βεροιαῖος, Θεσσαλονικεὺν δὲ Ἀρίσταρχος, καὶ Σεκουνδὸς, καὶ Γάιος Δερβανὸς καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς

^a ἀνθρώπων (read τις who) of men LTTra.

^d θεὸν GLTTraW. ^e ἡμῶν our LTTra.

^f περαιτέρω further LTr.

^g μεταπεμψάμενος having sent for TTr.

^h πορεύεσθαι LTTra.

ⁱ ἀχρι τῆς Ἀσίας T[Tr].

^j προσελθόντες having gone tr.

^b — θεᾶς GLTTraW.

^c πράσσειν LTTra.

^d ἔχουσιν πρὸς τινὰ λόγον GLTTraW.

^e + περὶ concerning (this concourse) LTTra.

^f + παρακαλέσας having exhorted [and] LTTra.

^g ἐπιβουλῇ αὐτῷ LTTra.

^h γνώμης TTTra.

ⁱ + δὲ and (these) LTT[ra].

ἐν Ὑρῳάδῃ¹ 6 ἡμεῖς·δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
in Troas; but we sailed away after the days of the
ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς
unleavened bread from Philippi, and came to them at
τὴν Ὑρῳάδα² ἄχρις³ ἡμερῶν πέντε, ὅ⁴ διετρίψαμεν ἡμέρας
Troas in days five, where we stayed days
ἑπτὰ. 7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένον
seven. And on the first [day] of the week, having been assembled
τῶν μαθητῶν τοῦ⁵ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,
the disciples to break bread, Paul discoursed to them,
μέλλων ἐξίνααι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι
about to depart on the morrow; and he continued the discourse till
μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερίφῳ οὐ
midnight. And were lamps many in the upper room where
ἦσαν⁶ συνηγμένοι. 9 καθήμενος⁷ δὲ τις νεανίας ὀνόματι
they were assembled. And was sitting a certain youth, by name
Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, δια-
Eutychus, by the window, overpowered by sleep deep, as
λεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ
discoursed Paul for a longer time, having been overpowered by
τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστεγίου κάτω, καὶ ἤρθη
the sleep he fell from the third story down, and was taken up
νεκρός. 10 καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ ἐσυμ-
dead. But having descended Paul fell upon him, and having
περιλαβὼν⁸ εἶπεν, Μή·θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν
embraced [him] said, Do not make a tumult, for the life of him in
αὐτῷ ἐστιν. 11 Ἀναβάς δὲ καὶ κλάσας⁹ ἄρτον καὶ γευσά-
him is. And having gone up and having broken bread and having
μενος, ἐφ' ἱκανόν¹⁰ τε ὁμιλήσας ἄχρις¹¹ αὐγῆς, οὕτως ἐξῆλ-
eaten, and for long having conversed until day-break, so he de-
θεν. 12 ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ
parted. And they brought the boy alive, and were comforted not
μετρίως. 13 Ἡμεῖς δὲ προελθόντες¹² ἐπὶ τὸ πλοῖον ἀνήχθημεν
a little. But we having gone before to the ship sailed
εἰς¹³ τὴν Ἀσσον, ἐκῆθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦ-
to Assos, there being about to take in Paul;
λον· οὕτως γὰρ ἦν· διατεταγμένος¹⁴, μέλλων αὐτὸς πεζεύειν.
for so he had appointed, being about himself to go on foot.
14 ὥς δὲ συνέβαλεν¹⁵ ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν
And when he met with us at Assos, having taken in him
ἦλθομεν εἰς Μιτυλήνην. 15 κἀκεῖθεν ἀποπλεύσαντες τῇ
we came to Mitylene; and thence having sailed away, on the
ἐπιούσῃ κατηντήσαμεν ἂντικρὺ¹⁶ Χίου· τῇ δὲ ἐτέρᾳ
following [day] arrived opposite Chios, and the next [day]
παρεβάλομεν εἰς Σάμον· καὶ μέιναντες ἐν Τρωγυλλίῳ, τῇ¹⁷
we arrived at Samos; and having remained at Trogyllium, the
ἐχομένῃ ἦλθομεν εἰς Μίλητον. 16 ἔκρινεν¹⁸ γὰρ ὁ Παῦλος
next [day] we came to Miletus: for had decided Paul
παρὰ πλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-
to sail by Ephesus, so that it might not happen to him to spend
τριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδεν γὰρ εἰ δυνατόν ὦν¹⁹ αὐτῷ
time in Asia; for he hastened if possible it was for him

Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourself; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted. 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at

¹ Ὑρῳάδῃ LT. ² Ὑρῳάδα LT. ³ ἄχρι LTTA. ⁴ ὅπου T. ⁵ ἡμῶν we (having been assembled) GLTTAW. ⁶ ἦμεν we were GLTTAW. ⁷ καθεζόμενος LTTAW. ⁸ συν- T. ⁹ + τὸν the LTTAW. ¹⁰ ἄχρι TTA. ¹¹ προελθόντες having gone T. ¹² ἐπὶ LTTA. ¹³ διατεταγμένος ἦν LTTA. ¹⁴ συνέβαλεν LTTA. ¹⁵ ἀντικρὺ LTTA. ¹⁶ Τρωγυλίῳ A; — καὶ μέιναντες ἐν Τρω. LTT. ¹⁷ + δὲ and (the) LTT. ¹⁸ ἐκρίκει GLTTAW. ¹⁹ εἴη it might be LTTA.

Jerusalem the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the coun-

τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.¹
 the day of Pentecost to be in Jerusalem.
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσατο
 And from Miletus having sent to Ephesus he called for
 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ παρεγένοντο πρὸς
 the elders of the assembly. And when they were come to
 αὐτὸν² εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας
 him he said to them, Ye know, from the first day
 ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα
 on which I arrived in Asia, how with you all the
 χρόνον ἐγενόμην, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινο-
 time I was, serving the Lord with all humi-
 φροσύνης καὶ πολλῶν³ δακρύων καὶ πειρασμῶν, τῶν συμ-
 and many tears and temptations, which hap-
 βάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὥς
 pened to me through the plots of the Jews; how
 οὐδὲν ὑπεστείλαμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι
 nothing I kept back of what is profitable so as not to announce [it]
 ὑμῖν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρ-
 to you, and to teach you publicly and from house to house, earnestly
 τυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς θεὸν⁴ ἐξομολογή-
 testifying both to Jews and Greeks toward God
 μέτανοιαν καὶ πίστιν τὴν⁵ εἰς τὸν κύριον ἡμῶν Ἰησοῦν
 repentance and faith toward our Lord Jesus
 Ἐκρίστον.⁶ 22 καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος⁷ τῷ πνεύματι
 Christ. And now, lo, I, bound in the spirit,
 πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά
 go to Jerusalem, the things which in it shall happen
 μοι⁸ μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
 to me not knowing; except that the Spirit the Holy in every city
 διαμαρτύρεται⁹ λέγον¹⁰ ὅτι δεσμά¹¹ με καὶ θλίψεις¹² μένουσιν.
 fully testifies, saying that bonds me and tribulations await.
 24 ἀλλ' οὐδενὸς λόγον¹³ ποιῶμαι, οὐδὲ ἔχω¹⁴ τὴν ψυχὴν
 But of nothing account I make, nor hold I life
 ἡμῶν¹⁵ τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ
 my dear to myself, so as to finish my course with
 χαρᾶς,¹⁶ καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰη-
 joy, and the ministry which I received from the Lord Je-
 σοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.
 sus, to testify fully the glad tidings of the grace of God.
 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου
 And now, lo, I know that no more will see my face
 ὑμεῖς πάντες, ἐν οἷς διηλθον κηρύσσων τὴν βασιλείαν
 ye all, among whom I have gone about proclaiming the kingdom
 τοῦ θεοῦ.¹⁷ 26 διὸ¹⁸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ,
 of God. Wherefore I testify to you in this day
 ὅτι καθαρὸς ἡγῶμαι¹⁹ ἀπὸ τοῦ αἵματος πάντων· 27 οὐ γὰρ
 that pure I [am] from the blood of all, for not
 ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν²⁰ πᾶσαν τὴν βουλήν
 I kept back from announcing to you all the counsel

Ἱερουσαλὴμ T. ὁμοῦ ὄντων αὐτῶν they being together L. πολλῶν GLTTAW.

τὸν TTA.

τὴν LTTA.

ἐκρίστον LTTA.

δεδεμένος ἐγὼ GLTTAW.

ἐμοὶ T. ἡμῶν τοῖς GLTTAW.

λέγων A.

καὶ θλίψεις με LTTA.

λόγον

TTA.

ἐχω, οὐδὲ ποιῶμαι L; οὐδὲ ἔχω TTA.

μου TTA.

μετὰ χαρᾶς

TTA.

τοῦ θεοῦ LTTAW.

διότι TA.

εἰμι am LTTA.

ὑμῖν

TTA.

τοῦ θεοῦ. 28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ
 of God. Take heed therefore to yourselves and to all the
 ποιμνίῳ. ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,
 flock, wherein you the Spirit the Holy did set overseers,
 ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ
 to shepherd the assembly of God, which he purchased with
 τοῦ ἰδίου αἵματος. 29 ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύ-
 the of his own blood. For I know this, that will
 σονται μετὰ τὴν ἀφίξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ
 come in after my departure wolves grievous amongst you, not
 φειδόμενοι τοῦ ποιμνίου. 30 καὶ ἐξ ὑμῶν αὐτῶν ἀνα-
 sparing the flock; and from amongst your own selves will
 στήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπῆν τοὺς
 rise up men speaking perverted things, to draw away the
 μαθητὰς ὀπίσω αὐτῶν. 31 διὸ γρηγορεῖτε, μνημονεύοντες
 disciples after themselves. Wherefore watch, remembering
 ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων
 that three years night and day I ceased not with tears
 νουθετῶν ἕνα ἕκαστον. 32 καὶ ἄνυν παρατίθεμαι ὑμᾶς,
 admonishing one each. And now I commit you,
 ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα-
 brethren, to God and to the word of his grace, which is
 μένῳ ἡμῶν οἰκοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν
 able to build up and to give you an inheritance among
 τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ
 the sanctified all. Silver or gold or clothing
 οὐδενὸς ἐπέθύμνα. 34 αὐτοὶ δὲ γινώσκετε ὅτι ταῖς
 of no one I desired. But yourselves know that
 χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ
 to my needs and to those who were with me did minister
 χεῖρες αὐταί. 35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
 these hands. All things I shewed you that thus labouring
 δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε
 it behoves us to aid those being weak, and to remember
 τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν
 the words of the Lord Jesus that himself said, Blessed 'tis
 ἰδιδόναι μᾶλλον ἢ λαμβάνειν. 36 Καὶ ταῦτα εἰπὼν,
 to give more than to receive. And these things having said
 θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήυζατο.
 having bowed his knees with all them he prayed.
 37 Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσάντες
 And much there was weeping of all: and falling
 ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν. 38 ὁ δὲ
 upon the neck of Paul they ardently kissed him, dis-
 μενοὶ μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλ-
 tressed most of all for the word which he had said, that no more they
 λουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτόν
 are about his face to see. And they accompanied him
 εἰς τὸ πλοῖον.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ'
 And when it was sailed we, having drawn away from

sel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

XXI. And it came to pass, that after we were gotten from
 i + ὑμῖν to you LTTra. k — οὖν [L]TTra. l τοῦ κυρίου of the Lord GLTTra. m αἵματος
 τοῦ ἰδίου GLTTraW. n — γὰρ for LTTraW. o — τοῦτο LTTraW. p ἐαυτῶν TTTra. q τὰ
 νῦν LTTra. r — ἀδελφοί LTTra. s οἰκοδομῆσαι to build LTTraW. t — ὑμῖν LTTra. u + τῇ
 (read the inheritance) TTTra. v οὐθένος T. w — δὲ but GLTTraW. x μᾶλλον διδόναι
 GLTTraW. y κλαυθμὸς ἐγένετο LTTraW.

them, and had lunched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 2 and finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that

αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Ἀκῶν, τῇ δὲ ἐξῆς
 them, having run direct we came to Cos, and on the next
 εἰς τὴν Ῥόδον, καὶ ἐκίθεν εἰς Πάταρα. 2 καὶ εὐρόντες
 [day] to Rhodes, and thence to Patara. And having found
 πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.
 a ship passing over into Phenicia, having gone on board we sailed;
 3 ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν
 and having sighted Cyprus, and having left it
 εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ ἐκατήχθημεν εἰς Τύρον
 on the left we sailed to Syria, and brought to at Tyre;
 ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4 καὶ
 for there was the ship discharging the lading. And
 ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ
 having found out the disciples, we remained there days seven;
 οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν
 who to Paul said by the Spirit, not to go up
 εἰς Ἱερουσαλὴμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέ-
 to Jerusalem. But when it was we completed the days,
 ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων
 having set out we journeyed, accompanying us all
 σὺν γυναῖξιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως καὶ θέντες
 with wives and children as far as outside the city. And having bowed
 τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. 6 καὶ ἀσπασά-
 the knees on the shore we prayed. And having
 μενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέ-
 saluted one another we went up into the ship, and they re-
 στρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες
 turned to their own [homes]. And we, the voyage having completed
 ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι
 from Tyre, arrived at Ptolemais, and having saluted
 τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
 the brethren we abode day one with them. And on the
 ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ὁ ἡλθον εἰς
 morrow having gone forth Paul and those with him they came to
 Καίσαρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ
 Cæsarea; and having entered into the house of Philip the
 εὐαγγελιστοῦ, οὗτος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.
 evangelist, being of the seven, we abode with him.
 9 τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-
 Now to this [man] there were daughters virgins four who pro-
 τεύουσαι. 10 ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθεν
 phesied. And remaining we days many came down
 τις ἀπὸ τῆς Ἰουδαίας, προφήτης ὀνόματι Ἀγαβος·
 a certain one from Judæa, a prophet, by name Agabus;
 11 καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ
 and having come to us, and having taken the girdle
 Παύλου, δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας
 of Paul, and having bound of himself the hands and the feet
 εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν
 said, Thus says the Spirit the Holy, The man of whom is

^a Κῶ GLTTAW. ^b ἀναφανέντες EGLTAW. ^c κατήλθομεν landed LTTAW. ^d τὸ πλοῖον ἦν LTTAW. ^e ἀνευρόντες δὲ LTTAW. ^f αὐτοῖς with them L. ^g ἐπιβαίνειν LTTAW. ^h Ἱεροσόλυμα GLTTAW. ⁱ ἐξαρτίσαι ἡμᾶς LTTAW. ^k προσευξάμενοι ἀπησπασάμεθα having prayed we took our leave LTTAW. ^l + καὶ and LTTAW. ^m ἐνέβημεν LTTAW; ἀνέβημεν TAW. ⁿ — οἱ περὶ τὸν Παῦλον GLTTAW. ^o ἤλθομεν we came EGLTAW; ἤλ-
 σαμεν Tr. ^p Καίσαριαν T. ^q — τοῦ GLTTAW. ^r τέσσαρες παρθένοι LTTAW. ^s — ἡμῶν LTTAW. ^t — τε and LTTAW. ^v αὐτοῦ τοὺς πόδας καὶ τὰς χεῖρας LTTAW.

ἡ ζώνη· αὐτὴ οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ
 this girdle thus shall bind in Jerusalem the Jews, and
 παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἠκούσαμεν
 deliver up into [the] hands of [the] nations. And when we heard
 ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ
 these things, besought both we and those of [the] place
 μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 ᾠ ἀπεκρίθη· ὁ δὲ
 not to go up him to Jerusalem. But answered
 Παῦλος, ὦ τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν
 Paul, What do ye weeping and breaking my
 καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
 heart? for I not only to be bound but also to die at
 Ἱερουσαλὴμ ἐτοιμῶς· ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.
 Jerusalem am ready for the name of the Lord Jesus.
 14 Μὴ· πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες, τὸ θέλημα
 And not being persuaded he we were silent, saying, The will
 τοῦ κυρίου· γενέσθω.
 of the Lord be done.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνε-
 And after these days, having packed the baggage we
 βαίνομεν εἰς Ἱερουσαλὴμ. 16 συνήλθον δὲ καὶ τῶν
 went up to Jerusalem. And went also [some] of the
 μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ
 disciples from Caesarea with us, bringing [one] with whom
 ξενοισθῶμεν, Μνάσων· τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γενο-
 we might lodge, a certain Mnason, a Cypriot, an old disciple.
 μένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἐδέξαντο ἡμᾶς οἱ
 arrived and we at Jerusalem gladly received us the
 ἀδελφοί. 18 τῇ δὲ ἐπιούσῃ εἰσῆλθὼν ὁ Παῦλος σὺν ἡμῖν
 brethren. And on the following [day] went in Paul with us
 πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ
 to James, and all assembled the elders. And
 ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἑν· ἕκαστον ὧν ἐποίησεν
 having saluted them he related one by one what things wrought
 ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ
 God among the nations by his ministry. And they
 ἀκούσαντες ἐδόξαζον τὸν κύριον· ἐλπόν τε αὐτῷ, θεωρεῖς,
 having heard glorified the Lord. And they said to him, Thou seest,
 ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-
 brother, how many myriads there are of Jews who have be-
 στευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.
 lieved, and all zealous ones of the law are.
 21 κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις
 And they were informed concerning thee, that apostasy thou teachest
 ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
 from Moses the among the nations all Jews,
 λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθνεσιν
 telling not to circumcise them the children, nor in the customs
 περιπατεῖν. 22 τί οὖν ἐστίν; πάντως ἰδεῖ πλῆθος
 to walk. What then is it? certainly must a multitude

owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 and they are informed of thee, that thou teachest all the Jews there are which believe, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must

† + τότε then LITTAU. ‡ — δὲ but LITTAU. § + καὶ εἶπεν and said T. ¶ Τοῦ κυρίου τὸ θέλημα γινέσθω LITTAU. ⚭ ἐπισκευασάμενοι LITTAU. ⚮ Ἱεροσόλυμα LITTAU. ⚯ Καισαρείας T. ⚰ ἀπεδέξαντο welcomed LITTAU. ⚱ τε T. ⚲ τὸν θεόν God LITTAU. ⚳ εἰπόντες saying L; εἶπαν τε TTR. ⚴ ἐν τοῖς Ἰουδαίοις among the Jews LITTAU; — Ἰουδαίων T. ⚵ Μωυσέως GLITTAU. ⚶ — πάντας L[Tr]. ⚷ δεῖ συνελθεῖν πλῆθος LTA; — δεῖ πλῆθος συνελθεῖν Tr.

needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31 And as they went about to kill him, tidings came un-

συνελθεῖν· ἰδοὺ· ὅτι ἐλθὼν. 23 τοῦτο οὖν
come together; for they will hear that thou hast come. This therefore
ποίησον ὅ· σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν
do thou what to thee we say: There are with us men four a vow
ἔχοντες ἐφ' ἑαυτῶν· 24 τοὺς παραλαβὼν ἀγνίσθητι σὺν
having on themselves; these having taken be purified with
αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ἐξυρῶνται τὴν
them, and be at expense for them, that they may shave the
κεφαλὴν, καὶ ὀγνώσιν· πάντες ὅτι ὧν κατήχηται
head; and may know all that of which they have been informed
περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς
about thee nothing is, but thou walkest orderly also thyself
τὸν νόμον φυλάσσω· 25 περὶ δὲ τῶν πεπιστευκότων
the law keeping. But concerning those who have believed
ἔθνων ἡμεῖς ἐπέστείλαμεν· κρίναντες μηδὲν τοιοῦτον
of the nations we wrote, judging no such thing
τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὰ τε εἰδωλό-
to observe them, except to keep from themselves things offered
θυτον καὶ τὸ αἷμα καὶ πικτόν καὶ πορνείαν· 26 Τότε
to idols, and blood, and what is strangled, and fornication. Then
ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν
Paul having taken the men, on the next day with
αὐτοῖς ἀγνίσθεις εἰσῆγει εἰς τὸ ἱερόν, διαγγέλλων τὴν
them having been purified entered into the temple, declaring the
ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη
fulfilment of the days of the purification, until was offered
ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ προσφορά· 27 ὥς δὲ ἐμελλόν
for one each of them the offering. But when were about
αἱ ἑπτὰ ἡμέραι συντελεῖσθαι οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
the seven days to be completed the from Asia Jews
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον,
having seen him in the temple, stirred up all the crowd,
καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες, Ἄνδρες
and laid hands upon him, crying, Men
Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ
Israelites, help! this is the man who against
τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τοῦτου πάντας παν-
the people and the law and this place all every-
ταχοῦ διδάσκων· ἐτιτε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν,
where teaches, and further also Greeks he brought into the temple,
καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον· 29 Ἦσαν γὰρ προ-
and defiled holy place this. For they had before
εωρακότες Τρόφιμον τὸν Ἐφεσίον ἐν τῇ πόλει σὺν αὐτῷ, ὃν
seen Trophimus the Ephesian in the city with him, whom
ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος· 30 ἐκινήθη
they supposed that into the temple brought Paul. Was moved
τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπι-
and the city whole, and there was a concourse of the people; and having
λαβόμενοι τοῦ Παύλου, εἴλκον αὐτόν ἐξω τοῦ ἱεροῦ· καὶ
laid hold of Paul, they drew him outside the temple, and
εὐθέως ἐκλείσθησαν αἱ θύραι· 31 ζητούντων δὲ αὐτόν
immediately were shut the doors. But as they were seeking him

ἰδοὺ — γὰρ for Tr.

ἐξυρῶνται they shall shave Tr. A.

ὀγνώσονται will know

GLTTr. A. W. φυλάσσω τὸν νόμον LTr. A. W. ἀπεστείλαμεν LTr.

μηδὲν τοιοῦτον

τηρεῖν αὐτοὺς, εἰ μὴ LTr.

— τὸ LTr. [A] W.

συνέχεον L.

ἐπέβαλον Tr.

αὐτὸν τὰς χεῖρας GLTTr. A. W.

Ἰσραηλεῖται T.

πανταχῇ LTr.; πανταχῇ Tr. A. W.

τε ἂν LTr. A.

ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης,
to kill there came a representation to the chief captain of the band,
ὅτι ὅλη "συγκέχυται" Ἱερουσαλήμ. 32 ὃς βέξαντις "παρ-
that all "was in "a tumult Ἱερουσαλήμ; who at once having
λαβὼν" στρατιώτας καὶ ἑκατοντάρχους" κατέδραμεν ἐπ'
taken with [him] soldiers and centurions ran down upon
αὐτοὺς. οἱ δὲ ἰδόντες "τὸν" χιλιάρχον καὶ τοὺς στρατιώτας
them. And they having seen the chief captain and the soldiers
ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 τότε ἔγγισας
ceased beating Paul. 33 Then "having drawn "near
ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν δεθῆναι
"the chief captain laid hold of him, and commanded [him] to be bound
ἄλυσσιν δυσίν" καὶ ἐπυνθάνετο τίς "αὐν" εἴη, καὶ τί
with "chains "two, and inquired who he might be, and what
ἐστίν. πεποιθώς. 34 ἄλλοι δὲ ἄλλοι τι εἰβῶν"
he had been doing. But some "one "thing "and "some "another "were "crying
ἐν τῷ ὄχλῳ. ἢ μὴ δυνάμενος δὲ" γινῶναι τὸ ἀσφαλές διὰ
in the crowd. And not being able to know the certainty on account of
τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμ-
the tumult, he commanded "to "be "brought "him into the fore-
βολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη
tress. But when he came on the stairs it happened
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν
"was "borne "he by the soldiers because of the violence
τοῦ ὄχλου. 36 ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ ἰκράζον,"
of the crowd. For followed the multitude of the people, crying,
Αἶρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν
Away with him. But being about to be brought into the fortress
ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι
Paul says to the chief captain, Is it permitted to me to say something
πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα
to thee? And he said, Greek dost thou know? "Not "then
σύ εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστα-
"thou "art the Egyptian who before these days caused a
τώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους
confusion and led out into the desert the four thousand
ἄνδρας τῶν σικαρίων; 39 Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος
men of the assassins? But "said "Paul, I a man
μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως
indeed am a Jew of Tarsus, "of "Cilicia "no "of "insignificant "city
πολίτης" δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν
"a "citizen, and I beseech thee, allow me to speak to the
λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ
people. And "having "allowed [him] "he, Paul standing on
τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ πολλῆς δὲ
the stairs made a sign with the hand to the people; and great
σιγῆς γενομένης προσεφώνησεν τῷ Ἑβραϊδὶ διαλέκτῳ
silence having taken place he spoke to [them] in the Hebrew language
λέγων, 22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς
saying; Men, brethren and fathers, hear my
πρὸς ὑμᾶς ἡνῦν" ἀπολογίας. 2 Ἀκούσαντες δὲ ὅτι τῷ Ἑβραϊδὶ
"to "you "now "defence. And having heard that in the Hebrew

to the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, XXII. Men, brethren, and fathers, hear ye my defence which I make now unto you. 2 (And when they heard that he spake in the Hebrew tongue to

* συγ(συν-) χύννεται LITtrA; συγχύνεται W.

d ἑκατοντάρχας LITtrAW.

h μὴ δυναμένου δὲ αὐτοῦ he not being able LITtrAW.

GLITtrAW.

* — τὸν W.

b ἐξ αὐτῆς A.

c — ἀν LITtr[A]W.

i κρᾶζόντες LITtrAW.

c λαβὼν having taken L.

e ἐπεφωνοῦν LITtrAW.

k νυνὶ

them, they kept the more silence: and he saith,) 3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the

διαλέκτῳ προσεφώνει αὐτοῖς, μάλλον παρέσχον ἡσυχίαν. καὶ language he spoke to them, ^{the} more ^{they} kept quiet; and φησιν, 3 Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν he says, I indeed am a man a Jew, born in Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ Tarsus of Cilicia, but brought up in this city παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ at the feet of Gamaliel, having been instructed according to [the] ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ, exactness of the ancestral law, ^a zealous ^{one} being for God, καθὼς πάντες ὑμεῖς ἐστε σήμερον 4 ὃς ταύτην τὴν ὁδὸν even as all ye are this day; who this way ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς persecuted unto death, binding and delivering up to prisons ἀνδρας τε καὶ γυναῖκας, 5 ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, both men and women; as also the high priest bears witness to me, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολάς δεξάμενος and all the elderhood; from whom also letters having received πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς to the brethren, to Damascus I went, to bring also those ἐκίεσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρη- there who were, bound to Jerusalem, in order that they might θῶσιν. 6 ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ be punished. And it came to pass to me journeying and drawing near Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι- to Damascus, about mid-day suddenly out of the heaven ἀστράψαι φῶς ἰκανὸν περὶ ἐμέ 7 ^ἡ ἐπεσόν ^{τε} εἰς τὸ ἔδαφος, shone a light great about me. And I fell to the ground, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώ- and heard a voice saying to me, Saul, Saul, why me perse- κεις; 8 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ, κύριε; Εἶπέν τε cutest thou? And I answered, Who art thou, Lord? And he said πρὸς ^{με}, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. to me, I am Jesus the Nazarean, whom thou persecutest. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς θεάσαντο, ^ο καὶ ἐμ- But those with me being the indeed light beheld, and a- φοβοὶ ἐγένοντο ¹¹ τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός larmed were, but the voice did not hear of him speaking μοι. 10 εἶπον δὲ, Τί ποιῶσω κύριε; ^Ο δὲ κύριος εἶπεν to me. And I said, What shall I do, Lord? And the Lord said πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κάκει σοι λα- to me, Having risen up go to Damascus, and there thee it ληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. shall be told concerning all things which it has been appointed thee to do. 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, And as I did not see from the glory of that light, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασ- being led by the hand by those being with me, I came to Damas- κόν. 12 Ἀνανίας δὲ τις, ἀνὴρ ^ῥ εὐσεβής ^{κατὰ τὸν νόμον,} was. And a certain Ananias, a man pious according to the law, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, borne witness to by all the dwelling [there] Jews, 13 ἐλθὼν πρὸς ^{με} καὶ ἐπιστάς εἶπέν μοι, Σαούλ ἀδελφέ, coming to me and standing by said to me, Saul brother,

1 — μὲν LITTAW.
2 εὐλαβὴς LITTAW.

^m ἐπεσά LITTA.
^q ἐμέ LITTA.

ⁿ ἐμέ LITTA.

^o — καὶ ἐμφοβοὶ ἐγένοντο LITTA[Δ].

ἀνάβλεψον. Κἀγὼ αὐτῇ·τῇ·ᾠρᾷ ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ
look up. And I in the same hour looked up on him. And he
εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γυνῶναι
said, The God of our fathers appointed thee to know
τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν
his will, and to see the Just One, and to hear a voice
ἐκ τοῦ στόματος αὐτοῦ. 15 ὅτι ἔσῃ μάρτυς αὐτῷ
out of his mouth; for thou shalt be a witness for him
πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ
to all men of what thou hast seen and heard. And
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλousαι τὰς
now why delayest thou? Having arisen be baptized and wash away
ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. 17 Ἐ-
thy sins, calling on the name of the Lord. *It came
γένετο δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευ-
to pass and to me having returned to Jerusalem, and on pray-
χομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν
ing my in the temple, I became in a trance, and saw
αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱε-
him saying to me, Make haste and go away with speed out of Je-
ρουσαλήμ, ὅτι οὐ παραδέξονται σοῦ τὴν μαρτυρίαν
rusalem, because they will not receive thy testimony
περὶ ἐμοῦ. 19 Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίstανται,
concerning me. And I said, Lord, themselves know
ὅτι ἐγὼ ἤμην φυλακίζων καὶ ἔδρων κατὰ τὰς συναγωγὰς τοὺς
that I was imprisoning and beating in every synagogue those
πιστεύοντας ἐπὶ σέ. 20 καὶ ὅτε ἔξεχεῖτο τὸ αἷμα Στεφάνου
believing on thee; and when was poured out the blood of Stephen
τοῦ μαρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν
thy witness, also myself was standing by and consenting
τῷ ἀναιρέσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν
to the putting to death of him, and keeping the garments of those who
ἀναιρουμένων αὐτόν. 21 Καὶ εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ
killed him. And he said to me, Go, for I
εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. 22 Ἦκουον δὲ αὐτοῦ ἄχρι
to nations afar off will send forth thee. And they heard him until
τούτου, τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες,
this word, and lifted up their voice, saying,
Αἰρεῖ ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ *καθῆκόν αὐτόν
Away with from the earth such a one, for not it is fit he
ᾤζειν. 23 Κραυγαζόντων· ἔξῃ αὐτῶν, καὶ ῥιπτούντων
should live. And as were crying out they, and casting off [their]
τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν αέρα, 24 ἐκέλευσεν
garments, and dust throwing into the air, commanded
αὐτόν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν
him the chief captain to be brought into the fortress, bidding
μάστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγινῶ δι' ἣν αἰτίαν
by scourges to be examined him, that he might know for what cause
οὕτως ἐπεφώνουν αὐτῷ. 25 ὥς δὲ προέτεινεν αὐτόν
thus they cried out against him. But as he stretched forward him
τοῖς ἱμάσιν εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ
with the thongs said to the who stood by centurion

same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and throw dust into the air, 24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that

* αὐτοῦ (read his name) GLTtrAW. * ἴδον τ. * — τὴν LTr[A]. * ἔξεχύννεντο LTrA.
* — τῇ ἀναιρέσει αὐτοῦ GLTtrAW. * καθῆκεν GLTtrAW. * τε LTrAW. * ὁ χιλιάρχος
εἰσάγεσθαι αὐτόν GLTtrAW. * εἰπας LTrAW. * προέτειναν they stretched forward
GLTtrAW. * [ὁ Παῦλος] A

stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Παῦλος, Ἐἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσ-
for you to scourge? And having heard [it] the centurion, having
ἐλθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλ-
gone he reported [it] to the chief captain saying, See what art
λεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.
thou about to do? For this man a Roman is.
27 Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ
And having come up the chief captain said to him, Tell me, thou
Ῥωμαῖός εἰ; Ὁ δὲ ἔφη, Ναί. 28 Ἀπεκρίθη· τε ὁ χιλιάρχος,
a Roman art? And he said, Yes. And answered the chief captain,
Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.
I with a great sum this citizenship bought,
Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν
And Paul said, But I also was [free] born. Immediately therefore
ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνέτιζεν· καὶ
departed from him those being about him to examine, and
ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστιν,
the chief captain also was afraid, having ascertained that a Roman he is,
καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 Τῇ δὲ ἐπαύριον βουλευόμενος
and because he had bound him. And on the morrow, desiring
γινῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων,
to know the certainty wherefore he is accused by the Jews,
ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἔλθειν τοὺς
he loosed him from the bonds, and commanded to come the
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν, καὶ καταγαγὼν
chief priests and whole their sanhedrim, and having brought down
τὸν Παῦλον ἔστησεν εἰς αὐτούς.
Paul he set [him] among them.

XXIII. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees,

23 Ἀενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,
And having looked intently Paul on the sanhedrim said,
Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι
Men brethren, I in all conscience good have conducted myself
τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνα-
towards God unto this day. But the high priest Ananias
νίας ἐπέταξεν τοῖς παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα
ordered those standing by him to smite his mouth.
3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ
Then Paul to him said, To smite thee is about
θεός, τοῖχε κεκονιανένε· καὶ σὺ κἀπὶ κρίνων με κατὰ
God, wall whitened. And thou dost thou sit judging me according to
τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4 Οἱ δὲ
the law, and contrary to law commandest me to be smitten? And those who
παρεστώτες εἶπον, Ὁ γὰρ ἀρχιερεὺς τοῦ θεοῦ λοιδορεῖς;
stood by said, The high priest of God raillest thou at?
5 Ἐφη· τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχ-
And said Paul, I was not conscious, brethren, that he is a high
ιερεὺς· γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐ-
priest; for it has been written, A ruler of thy people thou shalt
ρεῖς κακῶς. 6 Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶν
speak of evil. But having known Paul that the one part consists

^a ἑκατοντάρχης LT. * τῷ χιλιάρχῳ ἀπήγγειλεν GLTTAW. ^f — Ὅρα GLTTAW. ^g — εἰ GLTTAW. ^h δὲ LTT; — τε A. ⁱ αὐτὸν ἦν LTTAW. ^k ὑπὸ LTTAW. ^l — ἀπὸ τῶν δεσμῶν GLTTAW. ^m συνελθεῖν to come together GLTTAW. ⁿ πάν αἱ GLTTAW. ^o — αὐτῶν (read the sanhedrim) GLTTAW. ^p τῷ συνεδρίῳ ὁ Παῦλος LTT. ^q εἶπαν TTr. ^r + ὅτι TT[A].

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραξεν¹ ἐν τῷ συν-
of Sadducees and the other of Pharisees cried out in the sanho-
εδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου.²
drim, Men brethren, I a Pharisee am, son of a Pharisee:

περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.³
concerning a hope and resurrection of [the] dead I am judged.

7 Τοῦτο δὲ αὐτοῦ λαλήσαντος⁴ ἐγένετο στάσις τῶν Φαρι-
And this he having spoken there was a dissension of the Phari-
σαίων καὶ τῶν⁵ Σαδδουκαίων, καὶ ἐσχίσθη⁶ τὸ πλῆθος.⁷
sees and the Sadducees, and was divided the multitude.

8 Σαδδουκαῖοι ὅμως⁸ γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν⁹ μηδὲ¹⁰
Sadducees indeed for say there is no resurrection nor
ἄγγελον μήτε πνεῦμα¹¹ Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.¹²
angel nor spirit; but Pharisees confess both.

9 ἐγένετο δὲ κραυγὴ μεγάλη¹³ καὶ ἀναστάντες¹⁴ αὐτοὶ¹⁵ ὡς γραμ-
And there was a clamour great, and having risen up the scribes
ματεῖς τοῦ μέρους¹⁶ τῶν Φαρισαίων διεμάχοντο λέγοντες,
of the part of the Pharisees they were contending, saying,

Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ¹⁷ εἰ δὲ πνεῦμα
Nothing evil we find in this man; and if a spirit

ἐλάλησεν αὐτῷ ἢ ἄγγελός¹⁸, μὴ θεομαχῶμεν.¹⁹ 10 Πολλῆς δὲ
spoke to him or an angel, let us not fight against God. And a great

ᾗ γενομένης στάσεως, εὐλαβηθεῖς²⁰ ὁ χιλιάρχος μὴ δια-
arising dissension, fearing the chief captain lest should be
σπασθῇ²¹ ὁ Παῦλος ὑπὸ αὐτῶν, ἐκέλευσεν τὸ στράτευμα
torn in pieces Paul by them, commanded the troop

καταβάν²² ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε
having gone down to take by force him from midst their, and to bring
εἰς τὴν παρεμβολήν.²³ 11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς²⁴
[him] into the fortress. But the following night standing by

αὐτῷ ὁ κύριος εἶπεν, Θάρσει²⁵ Παῦλε²⁶ ὥς γὰρ²⁷ διέ-
him the Lord said, Be of good courage, Paul; for as thou didst
μαρτύρω²⁸ τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτως σε δεῖ²⁹
fully testify the things concerning me at Jerusalem, so thou must

καὶ εἰς Ῥώμην μαρτυρῆσαι.³⁰ 12 Γενομένης δὲ ἡμέρας, ποιή-
also at Rome bear witness. And it being day, having

σαντές³¹ τινες τῶν Ἰουδαίων συστροφὴν³² ἀνεθεμάτισαν
made some of the Jews a combination put under a curse

ἑαυτούς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτεί-
themselves, declaring neither to eat nor to drink till they should

νωσιν τὸν Παῦλον.³³ 13 ἦσαν δὲ πλείους τεσσαράκοντα³⁴ οἱ
kill Paul. And they were more than forty who

ταύτην τὴν συνωμοσίαν³⁵ πεποιηκότες³⁶ 14 οἵτινες προσελ-
this conspiracy had made; who having

θόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις³⁷ εἶπον, Ἄνα-
come to the chief priests and the elders said, With a

θεματι ἀνεθεμάτισαμεν ἑαυτούς, μὴ δὲν³⁸ γεύσασθαι ἕως οὗ
curse we have cursed ourselves, nothing to taste until

ἀποκτείνωμεν τὸν Παῦλον.³⁹ 15 νῦν οὖν ὑμεῖς ἱμφανίσατε
we should kill Paul. Now therefore ye make a representation

and the other Phari-
sees, he cried out in
the council, Men and
brethren, I am a Phari-
sees, the son of a Phari-
sees: of the hope and
resurrection of the
dead I am called in
question. 7 And when
he had so said, there
arose a dissension be-
tween the Pharisees
and the Sadducees:
and the multitude was
divided. 8 For the
Sadducees say that
there is no resurrec-
tion, neither angel,
nor spirit: but the
Pharisees confess both.

9 And there arose a
great cry: and the
scribes that were of
the Pharisees' part a-
rose, and strove, say-
ing, We find no evil in
this man: but if a
spirit or an angel hath
spoken to him, let us
not fight against God.
10 And when there a-
rose a great dissen-
sion, the chief cap-
tain, fearing lest Paul
should have been pulled
in pieces of them,
commanded the sol-
diers to go down, and
to take him by force
from among them, and
to bring him into the
castle. 11 And the
night following the
Lord stood by him,
and said, Be of good
cheer, Paul: for as
thou hast testified of
me in Jerusalem, so
must thou bear wit-
ness also at Rome.
12 And when it was
day, certain of the
Jews banded together,
and bound themselves
under a curse, saying
that they would nei-
ther eat nor drink till
they had killed Paul.
13 And they were more
than forty which had
made this conspiracy.
14 And they came to
the chief priests and
elders, and said, We
have bound ourselves
under a great curse,
that we will eat no-
thing until we have
slain Paul. 15 Now
therefore ye with the

¹ ἔκραξεν TTrA. ² Φαρισαίων of Pharisees LTrAW. ³ εἰπόντος LTrW. ⁴ — τῶν
ITTrAW. ⁵ + μὲν indeed L. ⁶ — μὲν LTrJ. ⁷ μήτε LTrAW. ⁸ τινὲς some LTrA.
⁹ τῶν γραμματέων τοῦ μέρους TTrA; — γραμ. τοῦ μέρους L. ¹⁰ — μὴ θεομαχῶμεν (εἰσὶν
the sentence incomplete) GLTrAW. ¹¹ — στάσεως γενομένης φοβηθεῖς L; γενομένης (γιν- τ)
στάσεως φοβηθεῖς TTrA. ¹² — Παῦλε GLTrAW. ¹³ συστροφὴν οἱ Ἰουδαῖοι ULTrAW.
¹⁴ τεσσαράκοντα TTrA. ¹⁵ ποιησάμενοι LTrAW. ¹⁶ εἶπαν LTrA. ¹⁷ μηδενός A.

council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and

τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐριον¹ αὐτὸν
to the chief captain with the sanhedrim, so that to-morrow him
καταγάγῃ πρὸς² ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκρι-
he may bring down to you, as being about to examine more
βέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσει
accurately the things concerning him, and we, before ²drawing ³near
αὐτὸν ἔτοιμοι ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ
¹his ²ready ³are to put to death him. But ⁴having ⁵heard ⁶of
ὁ υἱὸς τῆς ἀδελφῆς Παύλου ⁷τὸ ἐνεδρον⁸, παραγενόμενος
¹the ²son ³of the ⁴sister ⁵of Paul the lying in wait, having come near.
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
and entered into the fortress he reported [it] to Paul.
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων,
And ¹having ²called ³to [him] ⁴Paul one of the centurions,
ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε⁵ πρὸς τὸν χιλιάρχον· ἔχει
said, ⁶This ⁷young ⁸man ⁹take to the chief captain, ¹⁰he ¹¹has
γάρ ¹²ῥτι ἀπαγγεῖλαι¹³ αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν
for something to report to him. He indeed therefore having taken
αὐτὸν ἦγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος
him brought [him] to the chief captain, and says, The prisoner
Παῦλος προσκαλεσάμενός¹⁴ με ἠρώτησεν τοῦτον τὸν
Paul having called ¹⁵to [him] ¹⁶me asked [me] this
νεανίαν¹⁷ ἀγαγεῖν πρὸς σε, ἔχοντά¹⁸ τι λαλήσαι σοι.
young man to lead to thee, having something to say to thee.
19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ
And ¹⁹having ²⁰taken ²¹hold of his ²²hand the ²³chief ²⁴captain, and
ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστίν ὃ ἔχεις
having withdrawn apart inquired, What is it which thou hast
ἀπαγγεῖλαι μοι; 20 Εἶπεν δέ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο
to report to me? And he said, The Jews agreed
τοῦ ἐρωτῆσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον κατα-
to request thee, that to-morrow into the sanhedrim thou mayest
γάγῃ τὸν Παῦλον, ὡς μέλλοντές²⁵ τι ἀκριβέστερον
bring down Paul, as being about ²⁶something ²⁷more ²⁸accurately
ἐπυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·
²⁹to ³⁰inquire concerning him. Thou therefore be not persuaded by them,
ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους ³¹τεσσαρά-
for lie in wait for him of them ³²men ³³more ³⁴than ³⁵forty
κοντα,³⁶ οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε
who put ³⁷under ³⁸a ³⁹curse ⁴⁰themselves neither to eat nor
πиеῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοι εἰσιν⁴¹
to drink till they put to death him; and now ready they are
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν
waiting the ⁴²from ⁴³thee ⁴⁴promise. The ⁴⁵therefore
χιλιάρχος ἀπέλυσεν τὸν νεανίαν,⁴⁶ παραγγείλας μηδενὶ
⁴⁷chief ⁴⁸captain dismissed the young man, having charged [him] to no one
ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς ⁴⁹με.⁵⁰ 23. Καὶ
to utter that these things thou didst represent to me. And
προσκαλεσάμενος ⁵¹ἑ δύο ⁵²τινάς⁵³ τῶν ἑκατοντάρχων εἶπεν,
having called to [him] ⁵⁴two ⁵⁵certain of the centurions he said,
⁵⁶Ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως
Prepare soldiers two hundred, that they may go as far as

¹ αὐριον GLTtrAW.

² καταγάγῃ αὐτὸν εἰς LTrAW.

³ τὴν ἐνεδρῶν EGLTtrA.

⁴ ἄπαγε TTr.

⁵ ἀπαγγεῖλαι τι LTrAW.

⁶ νεανίσκον LTrAW.

⁷ τὸν Παῦλον καταγάγῃ

⁸ εἰς τὸ συνέδριον ὡς μέλλον LTrAW.

⁹ τεσσαράκοντα TTrA.

¹⁰ εἰσιν ἔτοιμοι LTrAW

¹¹ ἐμέ TTr.

¹² τινας δύο TTr.

²Καισαρείας,¹ καὶ ἵππεις ἑβδομήκοντα, καὶ δεξιολάβους δια-
Cæsarea, and horsemen seventy, and spearmen two
κοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· 24 κτήνη·τε παραστή-
hundred, for the third hour of the night. And 'beasts' to 'have' 'pro-
σαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν
videl, that having set 'on 'Paul they may carry [him] safe through
πρὸς Φήλικα τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν ἵπερι-
to Felix the governor, having written a letter hav-
έχουσιν τὸν τύπον τοῦτον· 26 Κλαύδιος Λυσίας τῷ κρατίστῳ
ing this form: Claudius Lysias to the most excellent
ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν ἄνδρα τοῦτον συλληφθέντα¹
governor, Felix, greeting. This man, having been seized
ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν,
by the Jews, and being about to be put to death by them,
ἐπιστάς σὺν τῷ στρατεύματι² ἐξιλόμην³ αὐτόν,⁴ μαθὼν
having come up with the troop I rescued him, having learnt
ὅτι Ῥωμαῖός ἐστιν. 28 βουλόμενος· δὲ γινῶναι⁵ τὴν αἰτίαν
that a Roman he is. And desiring to know the charge
δὲ ἣν ἐνεκάλουν αὐτῷ κατήγαγον αὐτόν⁶ εἰς τὸ
on account of which they accused him I brought down him to
συνέδριον αὐτῶν· 29 ὃν εἶρον ἐγκαλούμενον περὶ ζητη-
their sanhedrim: whom I found to be accused concerning ques-
μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
tions of their law, but 'no 'worthy 'of 'death' or 'of 'bonds
ἐγκλημα ἔχοντα·⁷ 30 μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς
'accusation' having. And it having been intimated to me of a plot against
τὸν ἄνδρα⁸ μέλλειν⁹ ἔσεσθαι¹⁰ ὑπὸ τῶν Ἰουδαίων¹¹
the man about to be [carried out] by the Jews
ἡξιαστῆς¹² ἐπέμψα πρὸς σε, παραγγέλλας καὶ τοῖς κα-
at once I sent [him] to thee, having charged also the ac-
τηγόροις λέγειν ἰτά¹³ πρὸς αὐτόν¹⁴ ἐπὶ σοῦ. 1¹⁵ Ἐρῶ σοι.
cusers to say the things against him before thee. Farewell.
31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὰ διατεταγμένον
The 'therefore soldiers, according to the orders given
αὐτοῖς, ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ¹⁶ τῆς νυκτός
to them, having taken Paul brought [him] by night
εἰς τὴν Ἀντιπατρίδα. 32 τῇ δὲ ἐπαύριον ἔāsαντες τοὺς
to Antipatris, and on the morrow having left the
ἵππεις¹⁷ πορεύεσθαι¹⁸ σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμ-
horsemen to go with him, they returned to the for-
βολήν· 33 οἵτινες εἰσελθόντες εἰς τὴν¹⁹ Καισάρειαν,²⁰ καὶ
tres, Who having entered into Cæsarea, and
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν
given up the letter to the governor, presented also
Παῦλον αὐτῷ. 34 ἀναγνούς· δὲ ῥὸ ἡγεμόν,²¹ καὶ ἐπερω-
Paul to him. And 'having 'read [it] the 'governor, and having
τήσας ἐκ ποίας²² ἡπαρχίας²³ ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ
asked of what province he is, and having learnt that from
Κιλικίας, 35 Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
Cilicia [he is], I will 'hear 'fully thee, he said, when also 'accusers

horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 24 and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting. 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. 31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. 32 On the morrow they left the horsemen to go with him, and returned to the castle. 33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. 34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; 35 I will hear thee, said he, when thine ac-

¹ Καισαρίας T. ² ἔχουσιν LITtr; [περι]έχουσιν A. ³ συλληφθέντα LITtr A.
⁴ ἐξιλόμην LITtrAW. ⁵ τε (δὲ W) ἐπιγινῶναι LITtrAW. ⁶ αὐτόν LITtr[A]W. ⁷ ἐγκλημα LITtrAW. ⁸ ἐπὶ σοῦ LITtr A. ⁹ ἐπὶ σοῦ LITtr A. ¹⁰ ἐπὶ σοῦ LITtr A. ¹¹ ἐπὶ σοῦ LITtr A. ¹² ἐπὶ σοῦ LITtr A. ¹³ ἐπὶ σοῦ LITtr A. ¹⁴ ἐπὶ σοῦ LITtr A. ¹⁵ ἐπὶ σοῦ LITtr A. ¹⁶ ἐπὶ σοῦ LITtr A. ¹⁷ ἐπὶ σοῦ LITtr A. ¹⁸ ἐπὶ σοῦ LITtr A. ¹⁹ ἐπὶ σοῦ LITtr A. ²⁰ ἐπὶ σοῦ LITtr A. ²¹ ἐπὶ σοῦ LITtr A. ²² ἐπὶ σοῦ LITtr A. ²³ ἐπὶ σοῦ LITtr A.

ensers are also come.
And he commanded
him to be kept in Ho-
rod's judgment hall.

σου παραγίνονται. Ἐκέλευσέν τε αὐτὸν¹ ἐν τῷ πραιτωρίῳ²
thine may have arrived. And he commanded him in the praetorium
τοῦ Ἡρώδου φυλάσσεσθαι.³
of Herod to be kept.

XXIV. And after
five days Ananias the
high priest descended
with the elders, and
with a certain orator
named Tertullus, who
informed the gover-
nor against Paul.
2 And when he was
called forth, Tertullus
began to accuse him,
saying, Seeing that by
these we enjoy great
quietness, and that
very worthy deeds are
done unto this nation
by thy providence,
3 we accept it always,
and in all places, most
noble Felix, with all
thankfulness. 4 Not-
withstanding, that I
be not further tedious
unto thee, I pray thee
that thou wouldest
hear us of thy clem-
ency a few words.
5 For we have found
this man a pestilent
fellow, and a mover of
eddition among all the
Jews throughout the
world, and a ring-
leader of the sect of
the Nazarenes: 6 who
also hath gone about
to profane the temple:
whom we took, and
would have judged
according to our law.
7 But the chief cap-
tain Lysias came upon
us, and with great vi-
olence took him away
out of our hands,
8 commanding his ac-
cusers to come unto
thee: by examining
of whom thyself may-
est take knowledge of
all these things, where-
of we accuse him.
9 And the Jews also
assented, saying that
these things were so.
10 Then Paul, after
that the governor had
beckoned unto him to
speak, answered, For-
asmuch as I know
that thou hast been
of many years a judge
unto this nation, I do
the more cheerfully
answer for myself:
11 because that thou
mayest understand,
that there are yet but
twelve days since I

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας
And after five days came down the high priest Ananias
μετὰ τῶν πρεσβυτέρων¹ καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
with the elders and an orator Tertullus a certain, who
ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2 κληθέν-
made a representation to the governor against Paul. 2 Having been
τος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων,
called and he began to accuse Tertullus, saying,
3 Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων¹
Great peace obtaining through thee, and excellent measures
γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντη τε
being done for this nation through thy forethought, both in every way
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φηλιξ, μετὰ πάσης
and everywhere we gladly accept [it], most excellent Felix, with all
εὐχαριστίας. 4 ἵνα δὲ μὴ ἐπὶ πλείον σε² ἐγκόπτω³
thankfulne-s. But that not to longer thee I may be a hindrance
παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῷ σῷ ἐπιεικείᾳ. 5 εὐ-
I beseech to hear thee us briefly in thy clemency. 5 Having
ρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν, καὶ κινῶντα⁴ στάσιν¹
found for this man a pest, and moving insurrection
πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην²
among all the Jews in the habitable world, a leader
τε τῆς τῶν Ναζωραίων αἰρέσεως. 6 ὃς καὶ τὸ ἱερόν
and of the of the Nazareans sect; who also the temple
ἐπειράσεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ
attempted to profane, whom also we seized, and according to
τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. 7 παρελθὼν δὲ
our law wished to judge; but having come up
Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν
Lysias the chief captain with great force out of our hands
ἀπήγαγεν, 8 κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι
took away [him], having commanded his accusers to come
ἐπὶ σέ¹ παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ
to thee, from whom thou wilt be able thyself, having examined concerning
πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν
all these things to know of which we accuse
αὐτοῦ. 9 Συνέθεντο² δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα
him. And agreed also the Jews, declaring these things
οὕτως ἔχειν. 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος
thus to be. But answered Paul, having made a sign
αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε
to him the governor to speak, For many years as being thee
κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον³ τὰ
judge to this nation knowing, more cheerfully [as to] the things
περὶ ἑμαυτοῦ ἀπολογουμαι. 11 δυναμένου σου ἐγνῶναι⁴
concerning myself I make defence. Being able thou to know
ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ δέκα δύο⁵ ἀφ' ἧς
that not more than there are to me days twelve since

¹, κελεύσας having commanded LTTA. ² + αὐτόν him LTTA. ³ πρεσβυτέρων τινῶν
certain elders LTTA. ⁴ διορθωμάτων reforms LTTA. ⁵ ἐγκόπτω T. ⁶ στάσεις
insurrections LTTA. ⁷ — καὶ κατὰ ... ἐπὶ σέ (verse 8) LTT[A]. ⁸ κρίνειν A. ⁹ πρὸς A.
¹⁰ συνέθεντο joined in attack GLTTAW. ¹¹ τε and LTTA. ¹² εὐθύμως cheerfully LTTA.
¹³ ἐπιγνῶναι LTTA. ¹⁴ — ἡ GLTTAW. ¹⁵ δώδεκα LTTA.

ἀνέβην προσκυνήσων ἢ ἐν Ἱερουσαλὴμ 12 καὶ οὔτε ἐν τῷ
 I went up to worship at Jerusalem, and neither in the
 ἱερῷ εὐρόν με πρὸς τινὰ διαλεγόμενον ἢ ἐπισύστασιν^h
 temple did they find me with anyone reasoning, or a tumultuous gathering
 ποιοῦντα ὄχλον οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν
 making of a crowd neither in the synagogues nor in the
 πόλιν· 13 οὔτεⁱ παραστήσαι^j με^k δύνανται^m περὶ
 city; neither to prove are they able [the things] concerning
 ὧν νῦνⁿ κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτό σοι,
 which now they accuse me. But I confess this to thee,
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ
 that in the way which they call sect, so I serve the
 πατρὶν θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ^o
 ancestral God, believing all things which throughout the law and
 τοῖς προφήταις γεγραμμένοις, 15 ἐλπὶδα ἔχων^p τὸν θεόν,
 the prophets have been written, a hope having in God,
 ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν^q
 which also they themselves receive, [that] a resurrection is about
 ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων· 16 ἐν τούτῳ^r δὲ^s
 to be of [the] dead, both of just and of unjust. And in this
 αὐτὸς ἀσκῶ, ἀπόσκοπον συνειδήσιν^t ἔχειν πρὸς τὸν θεόν
 myself I exercise, without offence a conscience to have towards God
 καὶ τοὺς ἀνθρώπους διαπαντός· 17 δι' ἐτῶν δὲ πλείονων^u
 and men continually. And after years many
 παρεγενόμην^v ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου^w καὶ^x
 I arrived alms bringing to my nation and
 προσφοράς· 18 ἐν^y τοῖς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ,
 offerings. Amidst which they found me purified in the temple,
 οὐ μετὰ ὄχλον οὐδὲ μετὰ θορύβου, τινὲς^z δὲ^{aa} ἀπὸ τῆς
 not with crowd nor with tumult. But [it was] certain from
 Ἀσίας Ἰουδαῖοι, 19 οὓς^{ab} δεῖ^{ac} ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν^{ad}
 Asia Jews, who ought before thee to appear and to accuse
 εἴ τι^{ae} ἔχοιεν πρὸς ἡμεῖς^{af}· 20 ἡ αὐτοὶ οὗτοι εἰπάτωσαν,
 if anything they may have against me; or these themselves let them say,
 εἴ^{ag} τι^{ah} εἴρον^{ai} ἐν^{aj} ἐμοὶ^{ak} ἀδίκημα, σάντος μου ἐπὶ τοῦ
 if any they found in me unrighteousness, when I stood before the
 συνεδρίου, 21 ἡ περὶ μᾶς ταύτης φωνῆς, ἧς^{al} ἐκράξα^{am}
 sanhedrim, [other] than concerning this one voice, which I cried out
 ἔστῳς ἐν αὐτοῖς, "Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ
 standing among them: Concerning a resurrection of [the] dead I
 κρίνομαι σήμερον ὑφ' ὑμῶν. 22 Ἀκούσας δὲ ταῦτα ὁ^{an}
 am judged this day by you. And having heard these things
 Φῆλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ^{ao}
 Felix he put off them, more accurately knowing the things concerning
 τῆς ὁδοῦ, εἰπὼν, "Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,^{ap}
 the way, saying, When Lysias the chief captain may have come down,
 διαγνώσωμαι τὰ καθ' ὑμᾶς· 23 διαταξάμενός γε^{aq} τῷ ἑκα-
 I will examine the things as to you; having ordered the
 τοντάρχη τηρεῖσθαι^{ar} τὸν Παῦλον, ἔχειν τε^{as} ἀνεῖναι, καὶ^{at}
 centurion to keep Paul, and to [let him] have ease, and

went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that

^h εἰς LITTRAW. ⁱ ἐπιστάσιν LITTRAW. ^k οὐδὲ LT. ^l — με EGLTTRAW. ^m + σοὶ to thee LITTRAW. ⁿ νῦν LITTRAW. ^o + ἐν in ELW; + τοῖς ἐν GTR[A]. ^p πρὸς towards T. ^q — νεκρῶν LITTRAW. ^r καὶ LITTRAW. ^s διὰ παντός LITTRAW. ^t παρεγενόμην placed after μου LITTRAW. ^u αἰς LITTRAW. ^v — δὲ but E. ^w εἶδει EGLTTRAW. ^x ἐμὲ LITTRAW. ^y — εἰ (read τι what) GLITTRAW. ^z — ἐν ἐμοὶ LT[TRAW]. ^{aa} ἐκράξα TT.A. ^{ab} ἐν αὐτοῖς ἐστῳς LITTRAW. ^{ac} εἰ LITTRAW. ^{ad} Ἀνεβάλετο δὲ αὐτούς ὁ Φῆλιξ GLITTRAW. ^{ae} εἰπας LITTRAW. ^{af} — τε LITTRAW. ^{ag} αὐτὸν him GLITTRAW.

he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

XXV. Now when Festus was come into the province, after three day he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι¹ αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς² παραγενόμενος ὁ Φηλιξ³ τὸν Δρουσίλλην τῇ γυναικὶ αὐτοῦ⁴ οὐσῶν Ἰουδαίαν, μετέ- πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς χριστὸν⁵ πίστεως. 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιο- σῆνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος⁶ ἔσεσθαι⁷, ἔμφοβος γενόμενος ὁ Φηλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου⁸· καὶρόν δὲ μεταλαβὼν μετακαλέσομαι σε⁹. 26 Ἄμα¹⁰ ῥδέ¹¹ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, αὐτὸς ὅπως λύσῃ αὐτόν¹². διὸ καὶ πικνότερον αὐτὸν μετα- πεμπόμενος ὤμιλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φηλιξ· Πορκίου Φῆστον¹³ θέλων τε¹⁴ χάριτας¹⁵ καταθέσθαι τοῖς Ἰουδαίοις ὁ Φηλιξ κατέλιπεν τὸν Παῦλον δεδεμένον.

25 Φῆστος οὖν ἐπιβὰς τῇ ἑπαρχίᾳ¹⁶, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. 2 ἐν- φάνισαν¹⁷ αὐτῷ ὁ ἀρχιερεὺς¹⁸ καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3 αἰτού- μενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι γὼν Παῦλον¹⁹. 5 ἐν Καισαρείᾳ²⁰, αὐτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5 οἱ οὖν ὑδνατοὶ ἐν ὑμῖν, φησὶν²¹, συγκαταβάντες²², εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ²³ τούτῳ²⁴, κατηγορεῖτωσάν αὐτοῦ. 6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, κατα-

¹ — ἢ προσέρχεσθαι LTTTAW. ² τινὰς ἡμέρας L. ³ + ἰδίᾳ LTTT. ⁴ — αὐτοῦ GLTTA. ⁵ + Ἰησοῦν Jesus LT. ⁶ — ἔσεσθαι (read μέλλοντος coming) GLTTAW. ⁷ — δὲ GLTTAW. ⁸ — ὅπως λύσῃ αὐτόν LTTTAW. ⁹ χάριτα a favour LTTTAW. ¹⁰ ἑπαρχίᾳ T. ¹¹ Καισαρίας T. ¹² — τε LTTA. ¹³ — οἱ ἀρχιερεῖς the chief priests LTTA. ¹⁴ — εἰς Καισαρείαν LTTAW; εἰς Καισαρίαν T. ¹⁵ ἐν ὑμῖν, φησὶν, δυνατοὶ GLTTAW. ¹⁶ — ἀποπον amiss (in the man) LTTA; — τούτῳ G. ¹⁷ — οὐ πλείους ὀκτὼ ἢ not more than eight or GLTTAW.

βὰς εἰς ^cΚαيسάρειαν, ^dτῇ ἐπαύριον καθίσας ἐπὶ τοῦ
gone down to Caesarea, on the morrow having sat on - the

βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. 7 παραγενομένου
judgment seat he commanded Paul to be brought. ^eBeing come

δὲ αὐτοῦ, περιέστησαν ^dοἱ ἀπὸ Ἱεροσολύμων καταβε-
and he, stood round the ^efrom Jerusalem ^fwho had come

βηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα ^gαἰτιάματα ^hφέροντες
down Jews, many and weighty charges bringing

κατὰ τοῦ Παύλου, ⁱἃ οὐκ ἴσχυον ἀποδείξαι, 8 ^jἀπο-
against Paul, which they were not able to prove: ^ksaid in

λογουμένου αὐτοῦ, ^l"Οτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων
defence he, Neither against the law of the Jews

οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά ^mτι ἥμαρτον.
nor against the temple nor against Caesar [in] anything sinned I.

9 Ὁ Φῆστος δὲ ⁿτοῖς Ἰουδαίοις θέλων ^oχάριν κατα-
But Festus, with the Jews wishing favour to acquire for

θῆσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, ^pΘέλεις εἰς Ἱεροσόλυμα
himself answering Paul said, Art thou willing to Jerusalem

ἀναβάς, ἐκεῖ περὶ τούτων ^qκρίνεσθαι ^rἐπ' ἐμοῦ;
having gone up there concerning these things to be judged before me?

10 Εἶπεν δὲ ὁ Παῦλος, ^sἘπὶ τοῦ βήματος Καίσαρος κέ-
But said Paul, Before the judgment seat of Caesar stand-

στῶς ^tεἰμι, οὗ ^uμε δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ^vἡδὶ-
ing I am, where it behoves me to be judged. To Jews nothing I did

κησα, ^wὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11 εἰ μὲν ^xγὰρ
wrong, as also thou very well knowest. If indeed for

ἀδικῶ καὶ ἀξίον θανάτου πέπραχά ^yτι, οὐ παραιτοῦμαι
I do wrong and worthy of death have done anything, I do not deprecate

τὸ ἀποθανεῖν ^zεἰδὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσιν
to die; but if nothing there is of which they accuse

μου, οὐδὲς με δύναται αὐτοῖς ^{aa}χαρίσασθαι. Καίσαρα ἐπι-
me, no one me can to them give up. To Caesar I ap-

καλοῦμαι. 12 Τότε ὁ Φῆστος ^{ab}συλλαλήσας ^{ac}μετὰ τοῦ συμ-
peal. Then Festus, having conferred with the council,

βουλίου, ἀπεκρίθη, Καίσαρα ^{ad}ἐπικέκλησαι, ἐπὶ Καίσαρα
cil, answered, To Caesar thou hast appealed, to Caesar

^{ae}πορεύσθαι.
thou shalt go.

13 Ἡμερῶν δὲ ^{af}διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς
And days having passed certain, Agrippa the king

καὶ Βερνίκη κατήντησαν εἰς ^{ag}Καيسάρειαν, ^{ah}ῤάσπασόμενοι ^{ai}τὸν
and Bernice came down to Caesarea, saluting

Φῆστον. 14 ὥς δὲ ^{aj}πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος
Festus. And when many days they stayed there

τῷ βασιλεῖ ^{ak}ἀνέθετο ^{al}τὰ κατὰ τὸν Παῦλον λέγων,
the king laid before the things relating to Paul, saying,

Ἄνθρωπος τις ἐστὶν καταλειμμένος ὑπὸ ^{am}Φήλικος ^{an}δέσμιος,
A man certain there is left by Felix a prisoner,

15 περὶ οὗ, ^{ao}γενομένου μου εἰς Ἱεροσόλυμα, ^{ap}ἐνε-
concerning whom, being on my in Jerusalem, made a re-

φάνισαν ^{aq}οἱ ἀρχιερεῖς καὶ ^{ar}οἱ πρεσβύτεροι τῶν Ἰουδαίων,
presentation the chief priests and the elders of the Jews,

unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to

^c Καισαρίαν T. ^d + αὐτὸν him LTT^{aw}. ^e αἰτιώματα GLT^{aw}. ^f καταφέροντες

(— κατὰ τοῦ Παύλου) LTT^a. ^g τοῦ Παύλου ἀπολογουμένου Paul said in defence LTT^a.

^h θέλων τοῖς Ἰουδαίοις LTT^{aw}. ⁱ κριθῆναι LTT^{aw}. ^k ἐστὼς placed before T. Ἐπὶ T.

^l ἡδίκηκα I have done wrong TT^r. ^m οὖν therefore LTT^{aw}. ⁿ συλλαλήσας T.

^o Καισαρίαν T. ^p ῥάσπασόμενοι TT^a.

have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought

αἰτούμενοι κατ' αὐτοῦ ἰδίην. 16 πρὸς οὓς ἀπεκρίθην, asking ²against ³him ⁴judgment: to whom I answered, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον It is not a custom with Romans to give up any man εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον to destruction, before he being accused face to face ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι may have the accusers, and opportunity of defence he may get περὶ τοῦ ἐγκλήματος. 17 συνελθόντων οὖν αὐτῶν concerning the accusation. ²Having ³come ⁴together ⁵therefore ⁶they ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας here, delay none having made, the next [day] having sat ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα 18 περὶ on the judgment seat I commanded to be brought the man; concerning οὐ σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον ὧν whom standing up the accusers ²no ³charge ⁴brought of which ὑπενόουν ἐγώ. 19 ζητήματα δὲ τινα περὶ τῆς ἰδίας ²supposed ³I; but ⁴questions ⁵certain concerning their own δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τινος Ἰησοῦ system of religion they had against him, and concerning a certain Jesus (lit. demon-worship) τεθνηκὸς, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 ἀπορούμενος δὲ who is dead, whom ²affirmed ³Paul to be alive. And ⁴being ⁵perplexed ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιο I as to the ²concerning ³this ⁴inquiry said, Would he be willing πορεύεσθαι εἰς Ἱερουσαλήμ, κακεῖ κρίνεσθαι περὶ to go to Jerusalem, and there to be judged concerning τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτῶν these things. But Paul having appealed for ²to ³be ⁴kept ⁵him- τὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι self for the ²of ³Augustus ⁴cognizance, I commanded ²to ³be ⁴kept αὐτὸν ἕως οὗ ἀπέμψω αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας ²him till I might send him to Caesar. ³Agrippa δὲ πρὸς τὸν Φῆστον βῆψη, Εβούλομην καὶ αὐτὸς τοῦ and to Festus said, I was desiring also myself the ἀνθρώπου ἀκοῦσαι. Ὁ δὲ Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ. man to hear. And he ²To-morrow ³says, thou shalt hear him. 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς On the ²therefore ³morrow ⁴having ⁵come ⁶Agrippa and Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ Bernice, with great pomp, and having entered into the ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσιν τοῖς hall of audience, with both the chief captains and men κατ' ἐξοχὴν οὖσιν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου of eminence being of the city, and ²having ³commanded ⁴Festus ἦχθη ὁ Παῦλος. 24 καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασι- ⁵was ⁶brought ⁷Paul. And ⁸says ⁹Festus, ¹⁰Agrippa ¹¹king λεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦ- and all the ²being ³present ⁴with ⁵us ⁶men, ye see this τον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν one concerning whom all the multitude of the Jews pleaded μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ with me in both Jerusalem and here, crying out [that]

¹ καταδίκην LITRAW.

² — εἰς ἀπώλειαν GLTTRAW.

³ [αὐτῶν] A.

⁴ ἔφερον LITRAW.

⁵ ἐγὼ ὑπενόουν LITRAW.

⁶ + ποιηράν (read evil charge) LT[A]W; ποιηρῶν of evils Tr.

⁷ — εἰς TT[A].

⁸ τούτων these things LITRAW.

⁹ Ἱεροσόλυμα LITRAW.

¹⁰ ἀναπέμψω

I might send up LITRAW.

¹¹ — ἐφῆ (read [said]) LITRA.

¹² — Ὁ δὲ (read φησὶν says

he) LITRA.

¹³ — τοῖς LITRA.

¹⁴ — οὖσιν LITRAW.

¹⁵ συν- T.

¹⁶ ἔπαν LITRAW,

¹⁷ βοῶντες crying LITRA; [ἐπι]βοῶντες A.

δεῖν ἵζην αὐτὸν" μήκετι 25 ἐγὼ δὲ ἡ καταλαβόμενος" μὴδὲν
ought to live he no longer. But I having perceived nothing
ἄξιον ἰθανάτου αὐτὸν" πεπραχέναι, καὶ αὐτοῦ δὲ τούτου
worthy of death he had done, also himself and this one
ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν."
Having appealed to Augustus, I determined to send him,

26 περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω.
concerning whom certain anything to write to [my] lord I have not.

Ὡὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ,
Wherefore I brought forth him before you, and specially before thee,

βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης
king Agrippa, so that the examination having taken place

σχῶ τι ὀγράψαι." 27 ἄλογον γάρ μοι δοκεῖ πέμ-
I may have something to write; for irrational to me it seems send-

ποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάναι.
ing a prisoner, not also the against him charges to signify.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι
And Agrippa to Paul said, It is allowed thee

ῥυπερὸν σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἠπέλογεῖτο, ἡ κτείνας
for thyself to speak. Then Paul made a defence, stretching out

τὴν χεῖρα, 2 Περι πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-
the hand: Concerning all of which I am accused by Jews,

δαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον μέλλων
king Agrippa, I esteem myself happy being about

ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον." 3 μάλιστα γνώστην ὄντα
to make defence before thee to-day, especially acquainted being

σε" πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων.
I know of all the among Jews customs and also questions;

Ὡὸ δέομαι σου μακροθύμως ἀκοῦσαί μου. 4 τὴν μὲν οὖν
wherefore I beseech thee patiently to hear me. The then

βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς
manner of life my from youth, which from [its] commencement

γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερουσαλὴμοις, ἴσασιν πάντες
was among my nation in Jerusalem, know all

οἱ Ἰουδαῖοι, 5 προγινώσκοντές με ἀνωθεν, ἐὰν θέλωσιν
the Jews, who before know me from the first, if they would

μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
bear witness, that according to the strictest sect

ἡμετέρας θρησκείας. ἔζησα Φαρισαῖος. 6 καὶ νῦν ἐπ'
of our religion I lived a Pharisee. And now for [the]

ἐλπίδι τῆς ἐπαγγελίας γενομένης ὑπὸ
hope of the promise made by

τοῦ θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν
God, I stand being judged, to which our twelve tribes

ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖν ἐλπίζει καταντῆσαι.
intently night and day serving hope to arrive; For which

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ
concerning which hope I am accused, O king Agrippa, by

τῶν Ἰουδαίων. 8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεός
the Jews. Why incredible is it judged by you if God

νεκροὺς ἐγείρει; 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς
[the] dead raises? I indeed therefore thought in myself to verily thought with

not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto you lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have some what to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 which knew me from the beginning, if they would testify, that after the most strictest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 unto which promise our twelve tribes, in continually serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead? 9 I indeed therefore thought in myself to verily thought with

¹ αὐτὸν ζῆν LTTraW. ² καταλαβόμενος LTTraW. ³ αὐτὸν θανάτου LTTraW. ⁴ — καὶ LTTraW. ⁵ — αὐτὸν (read [him]) LTTra. ⁶ γράψω I shall write LTTraW. ⁷ περὶ LTTra. ⁸ ἀπε-
λογεῖτο placed after χεῖρα LTTraW. ⁹ ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι GLTTra. ¹⁰ σε
ὄντα T. ¹¹ — σου LTTra. ¹² — τὴν Tr[A]. ¹³ — τε and (in) LTTraW. ¹⁴ — οἱ LTTra. ¹⁵
θρησκείας T. ¹⁶ — εἰς LTTraW. ¹⁷ — ἡμῶν (read our fathers) LTTraW. ¹⁸ — βασιλεῦ
Ἀγρίππα LTTra; — Ἀγρίππα W. ¹⁹ — τῶν GLTTraW. ²⁰ + βασιλεῦ O king LTTra.

καὶ ἱεροσολύμοις, ²εἰς ³πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας
and Jerusalem, ²to ³all ¹and the region of Judaea
καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων ¹μετανοεῖν καὶ ἐπιστρέφειν
and to the nations declaring [to them] to repent and to turn
ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντα. 21 ἔνεκα
to God, ²worthy ³of ²repentance ²works ¹doing. On account of
τούτων με ²οἱ Ἰουδαῖοι συλλαβόμενοι ²ἐν τῷ ἱερῷ, ἐπει-
these things me the Jews having seized in the temple, at-
ρῶντο διαχειρίσασθαι. 22 ἐπικουρίας οὖν τυχὼν τῆς
tempted to kill. Aid therefore having obtained
²παρὰ ²τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, Ἰμαρτυροῦ-
from God unto this day I have stood, bearing wit-
νημος ²μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτός λέγων ὧν τε
ness both to small and to great, nothing else saying than what both
οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ ²Μωσῆς,
the prophets ²said ²was ²about ²to ²happen ¹and ²Moses,
23 εἰ παθητὸς ὁ χριστός, εἰ ²πρῶτος ἐξ ἀναστά-
whether ²should ²suffer ¹Christ; whether [he] first through resurrec-
σεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ ²λαῷ καὶ τοῖς
tion of [the] dead ²light ²is ²about ²to ²announce to the people and to the
ἔθνεσιν. 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος με-
nations. And ²these ²things ²uttering in his defence, Festus with
γάλη τῇ φωνῇ ²ἔφη, ²Μαίνη Παῦλε· τὰ πολλά σε γράμ-
loud voice ²said, Thou art mad, Paul; much ²thee ²learn-
ματα εἰς ²μανίαν περιτρέπει. 25 Ὁ δὲ ²Οὐ· μαίνομαι, φησίν,
ing ²to ²madness ²turns. But he, ²I ²am ²not ²mad, ²says,
κράτιστε Φῆστε, ²ἀλλ' ²ἀληθείας καὶ σωφροσύνης ῥήματα
most noble Festus, but of truth and discreetness words
ἀποφθεγγόμεναι· 26 εἰσίσταται γὰρ περὶ τούτων ὁ βασι-
I utter; for ²is ²informed ²concerning ²these ²things ²the ²king
λεύς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ
to whom also using boldness I speak. For hidden from
αὐτόν τι τούτων οὐ πείθομαι· οὐδέν· ²οὐ γὰρ
him any of these things [are] not I am persuaded; ²not ²for
ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 πιστεύεις βασιλεῦ
²in ²a ²corner ²has ²been ²done ²this. Believest thou, king
²Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ
Agrippa, the prophets? I know that thou believest. And
²Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, ²Ἐν ὀλίγῳ με ²ἐπείθεις
Agrippa to Paul ²said, In a little ²me ²thou ²persuadest
χριστιανὸν ²γενέσθαι. 29 Ὁ δὲ Παῦλος εἶπεν, ²Ἐὐξαίμην· ἂν
a Christian to become. And Paul ²said, I would wish
τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν ²πολλῷ· οὐ μόνον σε ἀλλὰ καὶ
to God, both in a little and in much not only thou but also
πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
all those hearing me this day should become such
ὁποῖος καὶ ἐγώ, ἐμὶ, παρὰ τοὺς τῶν δεσμῶν τούτων. 30 ²Καὶ
as I also am, except these bonds. And
ταῦτα εἰπόντος αὐτοῦ, ²ἀνέστη ²ὁ βασιλεὺς καὶ ὁ ἡγεμὼν
these things ²having ²said ²he, ²rose ²up ²the ²king ²and the governor
²ἦ τε Βερνίκη καὶ οἱ ²συνκαθήμενοι αὐτοῖς· 31 καὶ ἀνα-
also Bernice and those who sat with them, and having
when they were gone

I was not disobedient unto the heavenly vision: 20 but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they were gone

¹ + ἐν III L. ² — εἰς LIT[.]A. ³ ἀπὸ ἀγγέλλων I was declaring EGLTTAW. ⁴ — οἱ TTr. ⁵ + ὄντα being T. ⁶ ἀπὸ LITTTAW. ⁷ Ἰμαρτυροῦμενος LITTTAW. ⁸ Μωσῆς GLTTAW. ⁹ + τε (read both to the) LITTTA. ¹⁰ φησίν says LITTTA. ¹¹ + Παῦλος (read Paul says) LITTTAW. ¹² ἀλλὰ LITTTA. ¹³ — οὐδέν L; οὐθέν T[Tr.]A. ¹⁴ — ἔφη (read [said]) LITTTAW. ¹⁵ ἐπείθῃ thou persuadest thyself A. ¹⁶ ποιῆσαι to make (me a Christian) LITTTA. ¹⁷ — εἶπεν (read [said]) LITTTA. ¹⁸ εὐξαίμην T. ¹⁹ με-γάλη LITTTA. ²⁰ — καὶ ταῦτα εἰπόντος αὐτοῦ GLTTAW. ²¹ + τε both GLTTAW. ²² συν- T.

aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

χωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Οτι οὐδὲν
withdrawn they spoke to one another saying, Nothing
θανάτου ῥᾶξιον ἢ δεσμῶν" ἢ πράσσει ὁ ἀνθρώπος οὗτος.
of death worthy or of bonds does this man.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελεύσθαι ἔδυνάτο ὁ
And Agrippa to Festus said, 'Have 'been 'let 'go 'might

ἄνθρωπος οὗτος εἰ μὴ ἐπέκεκλητο Καίσαρα.

this man if he had not appealed to Caesar.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν
But when it was decided that should sail we to Italy

XXVII. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 8 and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of

παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκα-
they delivered up both Paul and certain other prisoners to a

τοντάρχη, ὀνόματι Ἰουλίῳ, σπειρὴς Σεβαστῆς. 2 ἐπιβάν-
centurion, by name Julius, of the band of Augustus. 2 Having gone on

τες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντες πλεῖν τοὺς κατὰ
'board 'and a ship of Adramyttium about to navigate the along

τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου
'Asia 'places we set sail, being with us Aristarchus

Μακεδόνας Θεσσαλονικέως. 3 τῇ τε ἑτέρᾳ κατήχθημεν εἰς
a Macedonian of Thessalonica. And the next day we landed at

Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος
Sidon. And kindly Julius Paul having treated

ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας
allowed [him] to [his] friends going [their] care

τυχεῖν. 4 κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον
to receive. And thence setting sail we sailed under Cyprus

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τό τε πέρατος τὸ
because the winds were contrary. And the sea

κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν
along Cilicia and Pamphylia having sailed over we came

εἰς Μύραν τῆς Λυκίας. 6 Κἀκεῖ εὐρὼν ὁ ἑκατόνταρχος
to Myra of Lycia. And there having found the centurion

πλοῖον Ἀλεξανδρίνον πλεῖν εἰς τὴν Ἰταλίαν ἐνεβίβασεν
a ship of Alexandria sailing to Italy he caused to enter

ἡμᾶς εἰς αὐτό. 7 ἐν ἱκαναῖς δὲ ἡμέραις βραδύπλοοῦντες καὶ
us into it. And for many days sailing slowly and

μόλις γινόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς
hardly having come over against Cnidus, not suffering us

τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην
the wind, we sailed under Crete over against Salmone;

8 μόλις τε παραλεγόμενοι αὐτὴν ἦλθομεν εἰς τόπον τινὰ
and hardly coasting along it we came to a place certain

καλούμενον Καλοὺς Λιμένας, ἣν πόλιν ἡ Λασαία.
called Fair Havens, near which was a city of Lasea.

9 Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς
And much time having passed and being already dangerous

τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρελθύναι,
the voyage, because also the fast already had past,

παρήγει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ
exhorted Paul saying them, Men, I perceive that with

ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ
disaster, and much loss not only of the cargo and of the

ῥ ἢ δεσμῶν ᾄξιον LTTg.

ἢ + τι T.

ἢ ἔδυνάτο LW.

ἢ ἐπέκεκλητο L.

ἢ μέλλοντα

LTTg. 4V. u + εἰς in LTTg. [A].

v + τοὺς the GLTTg. 4V.

w πορευθέντι LTTg. 4V.

ῥ κατήλθαμεν TTg.

y Μύρρα LTTg. 4V.

z ἑκατοντάρχη LTTg. 4V.

ῥ πόλιν ἦν T.

b Ἀλασσα Alassa L; Λασαία Lasea T. 4V.

c φορτίον GLTTg. 4V.

πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.
ship but also of our lives is about to be the voyage.

11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῃ
But the centurion by the steersman and the ship-owner
ἐπειθετο μάλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγο-
was persuaded rather than by the things by Paul spoken.

μένοις. 12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παρα-
And ill-adapted the port being to winter
χειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναθῆναι ἑκάκειθεν,
in, the most counselled to set sail thence also,

εἰπὼς δύναιτο καταντήσαντες εἰς Φοῖνικα παρα-
if by any means they might be able having arrived at Phoenice to
χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Ἰβίαν
winter [there], a port of Crete looking towards south-west

καὶ κατὰ χῶρον. 13 ὑποπνεύσαντος δὲ νότου, δόξαν-
and towards north-west. And blowing gently a south wind, think-
τες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄρσον
ing the purpose to have gained, having weighed [anchor] close by

παρελέγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἐβαλεν
they coasted along Crete. After not long but there came
κατ' αὐτῆς ἄνεμος τυφνικός, ὁ καλούμενος εὐροκλύδων.
down it a wind tempestuous, called Euroclydon.

15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀν-
And having been caught the ship, and not able to bring
οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16 νησίον
[her] head to the wind, giving [her] up we were driven along. Small island

δὲ τι ὑποδραμόντες καλούμενον Κλαύδην ἡμῶν
but a certain running under called Claudia hardly
ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. 17 ἦν ἄραν-
we were able matters to become of the boat; which having taken

τες βοηθείας ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον φοβούμενοί
we helps they used, undergirding the ship; fearing
τε μὴ εἰς τὴν σύρτιν ἐκπέσουσιν, χαλάσαντες τὸ σκεῦος
and lest into the quicksand they should fall, having lowered the gear

οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν
so they were driven. But violently being tempest-tossed we
τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. 19 καὶ τῇ
on the next [day] a casting out [of cargo] they made,

τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἑρρίψαμεν.
third [day] with [our] own hands the equipment of the ship we cast away.

20 μήτε δὲ ἡλίου μήτε ἀστρων ἐπιφαίνοντων ἐπὶ πλείονας
And neither sun nor stars appearing for many
ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιη-
days, and tempest no small lying on [us], henceforth was taken

ρεῖτο ὅπασα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. 21 πολλῆς δὲ ἀσιτίας
away all hope of our being saved. And a long abstinence
ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,
there being, then standing up Paul in their midst said,

Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνά-
It behoved [you] indeed, O men, having been obedient to me not to have
γεσθαι ἀπὸ τῆς Κρήτης κερδήσαι τε τὴν ὑβρίν ταύτην καὶ
set sail from Crete and to have gained this disaster and

the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenice, and there to winter;

which is an haven of Crete, and lieth toward the south west and north west. 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive. 16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 and the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

⁴ ἑκατοντάρχης GLTTA. ⁵ μάλλον ἐπειθετο LTTA. ⁶ — τοῦ LTT[A]W. ⁷ πλείους LTTA. ⁸ ἐκείθεν thence LTTA. ⁹ εἰ πῶς LTA. ¹⁰ εὐρακύνων Euracylon LTTAW; εὐρυ-
κλύδων Euryclydon G. ¹¹ Καῦδα Claudia LTT; Κλαῦδα T; K[λ]αῦδα A ¹² ἐρρίψαμεν ἡμῶν
LTTAW. ¹³ ἐρρίψαν they cast away GLTTAW; ἔριψαν T. ¹⁴ ἐλπίς πᾶσα LTTA. ¹⁵ τε LTTAW.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28 and sounded, and found *it* twenty fathoms; and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take *some* meat: for this is for your

τὴν ζημίαν. 22 καὶ ἔτι νῦν¹ παραινῶ ὑμᾶς εὐθυμεῖν²
loss: and now I exhort you to be of good cheer,
ἀποβολῇ· γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ
for ³loss of ⁴life 'not' any shall be from among you, only of the
πλοίου. 23 παρέστη· γὰρ μοι τῇ νυκτὶ ταύτῃ⁵ ἄγγελος⁶ τοῦ
ship. For stood by me this night an angel
θεοῦ, οὃς εἰμὶ ὃς καὶ λατρεύω, 24 λέγων, Μὴ φοβοῦ Παῦλε,
of God, whose I am and whom I serve, saying, Fear not, Paul;
Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ κεχάρισται σοι ὁ θεός·
Cæsar thou must stand before; and lo 'has' granted 'to' thee 'God'
πάντας τοὺς πλέοντας μετὰ σοῦ. 25 Διὸ εὐθυμεῖτε ἄνδρες·
all those sailing with thee. Wherefore be of good cheer, men,
πιστεύω· γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον
for I believe God that thus it shall be according to the way
λεχάληται μοι. 26 εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
it has been said to me. But on 'island' 'a' certain we must fall.
27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ ἐγένετο διαφερομένῳ
And when the fourteenth night was come 'being' driven 'about'
ἡμῶν ἐν τῇ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν
'we' in the Adriatic, towards [the] middle of the night 'supposed'
οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν· 28 καὶ βολίσαντες
'the' sailors 'neared' 'some' 'them' 'country', and having sounded
εἶδον ὀργυίας εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν
they found 'fathoms' 'twenty', and 'a' little 'having' 'gone' 'farther' and again
βολίσαντες εἶδον ὀργυίας δεκαπέντε· 29 φοβούμενοι τε
having sounded they found 'fathoms' 'fifteen'; and fearing
μὴ πῶς⁷ εἰς⁸ τραχεῖς τόπους ἵκπεσωσιν,⁹ ἐκ πρύμνης
lest on rocky places they should fall, out of [the] stern
ρίψαντες ἀγκύρας τέσσαρας ἤνυχοντο¹⁰ ἡμέραν γενέσθαι.
having cast 'anchors' 'four' they wished day to come.
30 τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ
But the sailors seeking to flee out of the ship, and
χάλασαν τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ
having let down the boat into the sea, with pretext as from
πρώρας¹¹ ἀμελλόντων ἀγκύρας¹² ἐκτείνειν, 31 εἶπεν ὁ Παῦ-
[the] prow being about 'anchors' 'to' cast 'out', 'said' 'Paul'
λος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐάν μὴ οὗτοι
to the centurion and to the soldiers, Unless these
μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 Τότε οἱ
abide in the ship ye 'be' 'saved' 'cannot'. Then the
στρατιῶται ἀπέκοψαν¹³ τὰ σχοινία τῆς σκάφης καὶ εἶσαν
soldiers cut away the ropes of the boat and let
αὐτὴν ἐκπεσεῖν. 33 ἄχρι δὲ οὗ ἔμελλεν ἡμέρα¹⁴ γίνεσθαι,
her fall. And until 'was' 'about' 'day' 'to' come,
παρεκάλει ὁ Παῦλος ὑπαντας μεταλαβεῖν τροφῆς, λέγων,
'exhorted' 'Paul' all to partake of food, saying,
Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν προσδοκῶντες ἄσι-
'The' fourteenth 'to-' day ['is] day watching without
τοι διατελεῖτε, ἄμῃ δὲ¹⁵ ἐπροσλαβόμενοι.¹⁶ 34 διὸ παρα-
taking food ye continue, nothing having taken. Wherefore I ex-
καλῶ ὑμᾶς προσλαβεῖν¹⁷ τροφῆς· τοῦτο γὰρ πρὸς τῆς
hail you to take food, for this for

¹ τὰ νῦν LTTA. ² ταύτῃ τῇ νυκτὶ GLTTA. ³ ἄγγελος placed after λατρεύω LTTA. ⁴ ἐκ-
* + ἐγὼ LT[A]. ⁵ μὴ πῶς L; μὴ πού TTg; μὴ πού A. ⁶ κατὰ against LTTA. ⁷ ἐκ-
πεσωμεν we should fall GLTTA. ⁸ εὐχοντο TTA. ⁹ πρώρης LT. ¹⁰ ἀγκύρας μελλόντων
LTTA. ¹¹ ἀπέκοψαν οἱ στρατιῶται LTTA. ¹² ἡμέρα ἔμελλεν (ἐμελλεν T) LTTA. ¹³ μὴδὲν
LTTA. ¹⁴ προσλαμβάνοντες taking L ¹⁵ μεταλαβεῖν to partake of GLTTA.

ὑμετέρας σωτηρίας ὑπάρχει· οὐδένος· γὰρ ὑμῶν θρίξ ἢ κ' health : for there shall not an hair fall from the head of any of you.
 τῆς κεφαλῆς ἵπσεῖται. 35 Ἐίπων· δὲ ταῦτα καὶ λαβὼν 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose ; and commanded that they which could swim should cast themselves first into the sea, and get to land : 44 and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας a loaf he gave thanks to God before all, and having broken [it] ἤρξατο ἐσθίειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐ- began to eat. And of good cheer having become all also them- τοὶ προσελάβοντο τροφῆς· 37 ἤμεν· δὲ ἐν τῷ πλοίῳ αἱ selves took food. And we were in the ship the πᾶσαι ψυχαὶ ἑβδομηκονταεξ. 38 κορεσθέντες δὲ all souls two hundred [and] seventy six. And being satisfied τροφῇς ἐκούφισον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σίτον εἰς τὴν with food they lightened the ship, casting out the wheat into the θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ἐπέγινωσκον ; sea. And when day it was the land they did not recognize ; κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν οἱ βου- but a bay certain they perceived having a shore, on which they leύσαντο· εἰ δύναιτο ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς purposed if they should be able to drive the ship ; and the ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα anchors having out away they left in the sea, at the same time ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν having loosened the bands of the rudders, and having hoisted the ῥάρτεμονα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41 περι- foresail to the wind they made for the shore. Having πεσόντες δὲ εἰς τόπον διθάλασσον, ἐπέκειλαν τὴν ναῦν· fallen and into a place where two seas met they ran aground the vessel ; καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ and the prow having stuck fast remained immovable, but the πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 τῶν δὲ stern was broken by the violence of the waves. And of the στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, soldiers [the] counsel was that the prisoners they should kill, μή τις ἐκκολυμβήσας διαφύγοι· 43 ὁ δὲ ἑκατόνταρχος lest anyone having swum out should escape. But the centurion βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ desiring to save Paul hindered them of [their] βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν, ἅπορ- purpose, and commanded those being able to swim, having ρίψαντας πρώτους, ἐπὶ τὴν γῆν ἐξιέναι, 44 καὶ τοὺς cast [themselves] off first, on the land to go out ; and the λοιπούς, οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ rest, some indeed on boards and others on some things from the πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν. ship ; and thus it came to pass all were brought safely to the land.
 28 Καὶ διασωθέντες τότε ἠέπγνωσαν ὅτι Μελίτη ἡ And having been saved then they knew that Melita the νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν island is called. And the barbarians shewed no τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσ- common philanthropy to us ; for having kindled a fire they

health : for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose ; and commanded that they which could swim should cast themselves first into the sea, and get to land : 44 and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

XXVIII. And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness : for they kindled a fire,

ε οὐθ' αὖτος L.

h ἀπὸ LTTA.

i ἀπολείται shall perish GLTTAW.

k εἶπας LTTA.

l ἡμεθα LTTAW.

m αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ LTTAW.

n ἑβδομήκοντα ἔξ GLTTAW.

o ἐβουλεύοντο LTTAW.

p ἄρτεμονα LTTAW.

q ἐπέκειλαν LTTA.

r τῶν κυμάτων LTTA.

s διαφύγοι GLTTAW.

t ἀπορίψαντας T.

u ἐπέγνωμεν

we knew LTTAW.

v τε LTTAW.

z παρεῖχαν

LTTA.

a ἀψαντες LTTAW.

and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said amongst themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium: and

ελάβοντο πάντα ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἔφεστώτα καὶ received all of us, because of the rain that was present and διὰ τὸ ψύχος. 3 Συστρεψάντος δὲ τοῦ Παύλου φρυγάνων^α because of the cold. And ^αhaving ^βgathered ^γPaul ^δof ^εsticks πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἐχίδνα^β ἐκ^γ τῆς ^αquantity, and having laid [them] on the fire a viper out of the heat, and fastened on his hand. 4 ὥς δὲ ^αεἶδον^β heat having come wound about his hand. And when ^γsaw οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ ^αthe ^βbarbarians ^γhanging ^δthe ^εbeast from his hand εἶλεγον πρὸς ἀλλήλους, ἡ Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος they said to one another, By all means a murderer is ^αman οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ ^αthis, whom having been saved from the sea justice ^βto ^γlive ^δnot εἶσεν. 5 Ὁ μὲν οὖν ἀποτινάξας^α τὸ θηρίον εἰς τὸ πῦρ ^αpermitted. He, indeed, then having shaken off the beast into the fire ἐπαθεν οὐδὲν κακόν. 6 οἱ δὲ προσεδόκων αὐτὸν μέλλειν suffered no injury. But they were expecting him to be about ^αἐπιμπρασθαι^β ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολλὴ δὲ ^αto become inflamed or to fall down suddenly dead. But for a long time αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν they expecting and seeing nothing amiss to him γινόμενον, ^αμεταβαλλόμενοι^β ἔλεγον ἰθεὺς αὐτὸν εἶναι. ^αhappening, changing their opinion said a god he was. 7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν χωρία Now in the [parts] about that place were lands τῷ πρωτῷ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα- belonging to the chief of the island, by name Publius, who having δεξάμενος ἡμᾶς ^ατρεῖς ἡμέρας^β φιλοφρόνως ἐξέισεν. received us three days in a friendly way lodged [us]. 8 ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ ἰδυσεν- And it happened the father of Publius ^αfevers ^βand ^γdyseu- ^δτερία^ε συνεχόμενον κατακτεῖσθαι πρὸς ὃν ὁ Παῦλος εἰσελ- tery ^αoppressed ^βwith ^γlay, to whom Paul having en- θῶν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο tered and having prayed, having laid on [his] ^αhands ^βhim cured αὐτόν. 9 τοῦτο οὖν γενομένου καὶ οἱ λοιποὶ οἱ ἔχον- him. This therefore having taken place also the rest who had ^ατες ἀσθενείας ἐν τῇ νήσῳ^β προσήρχοντο καὶ ἰεραπεύοντο infirmities in the island came and were healed: 10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένους who also with many honours honoured us, and on setting sail ἐπέθεντο τὰ πρὸς ^ατὴν χρεῖαν^β. they laid on [us] the things for [our] need. 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- And after three months we sailed in a ship which had ^αμακότη ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκουρίοις^β wintered in the island, an Alexandrian, with an ensign [the] Dioscuri. 12 καὶ καταχθίντες εἰς Συρακούσας ἐπεμείναμεν ^αἡμέρας And having been brought to at Syracuse we remained ^βdays ^γτρεῖς^δ. 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ ^αthree. Whence having gone round we arrived at Rhegium; and

^α + τι (read a certain quantity) LTTAW.

^β ἀπὸ from LTTAW.

^γ διεξεληθούσα ΛΩ.

^δ εἶδαν Tr.

^ε πρὸς ἀλλήλους ἔλεγον LTTA.

^ζ ἀποτινάξας W.

^η ἐπιμπρασθαι T.

^θ μεταβαλλόμενοι TrA.

^ι αὐτὸν εἶναι θεόν LTTAW.

^κ ἡμέρας τρεῖς Λ.

^λ ἰδυσεντερία

LTTAW.

^μ δὲ and (this) LTTA.

^ν ἐν τῇ νήσῳ ἔχοντες ἀσθενείας LTTA.

^ξ τὰς

χρεῖας needs LTTAW.

^π ἡμέραις τρισὶν Λ.

μετὰ μίαν ἡμέραν ἐπιγενομένῳ νότῳ δευτεραῖοι
after one day, ^{having} come ^{on} a south wind, on the second day
ἦλθομεν εἰς Ποτιόλους· 14 οὗ ἐύροντες ἀδελφοὺς παρε-
we came to Puteoli; where having found brethren we were
κλήθημεν ^{ἐπ' αὐτοῖς} ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως ^{εἰς}
entreated ^{with} them ^{to} remain days seven. And thus to
τὴν Ῥώμην ἦλθομεν." 15 κακέειπεν οἱ ἀδελφοὶ ἀκούσαντες
Rome we came. And thence the brethren having heard
τὰ περὶ ἡμῶν ^{ἐξῆλθον} εἰς ἀπάντησιν ἡμῖν ἄχρις
the things concerning us came out to meet us as far as
'Αππίου Φόρου καὶ Τριῶν Ταβερῶν· οὓς ἰδὼν ὁ Παῦ-
[the] market-place of Appius and Three Taverns; whom ^{seeing} Paul,
λος, εὐχαριστήσας, τῷ θεῷ ἔλαβεν θάρσος.
having given thanks to God he took courage.

16 Ὅτε δὲ ἦλθομεν εἰς Ῥώμην ^ὁ ἐκατόνταρχος παρέ-
And when we came to Rome the centurion de-
δωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ· ^{ἔπειτα} δὲ Παῦλῳ
livered the prisoners to the commander of the camp, but Paul
ἐπετράπη ^{μένειν} καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν
was allowed to remain by himself, with the ^{who} kept him
στρατιῶτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς ^{συγκαλέσας}
soldier. And it came to pass after days three ^{called} to-
θαί ^{τὸν} Παῦλον· τοὺς ὄντας τῶν Ἰουδαίων ^{πρώτους}
gether ^{Paul} those who were ^{of} the ^{Jews} chief ones.

συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς, ἄνδρες
And ^{having} come together they he said to them, Men
ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς
brethren, I ^{nothing} against ^{having} done the people or the
ἔθεσιν τοῖς πατρίοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην
customs ancestral a prisoner from Jerusalem was delivered
εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με
into the hands of the Romans, who having examined me
ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου
wished to let [me] go, because not one cause of death
ὑπάρχειν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων
was there in me. But ^{speaking} against [it] the ^{Jews}

ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου
I was compelled to appeal to Cæsar, not as ^{my} nation
ἔχων τι ^{κατηγορεῖσθαι}. 20 διὰ ταύτην οὖν τὴν αἰτίαν
^{having} anything ^{to} lay against. For this ^{therefore} ^{cause}
παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ^{ἐνεκεν} γὰρ
I called for you to see and to speak to [you]; for on account of
γῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.
the hope of Israel this chain I have around [me].

21 Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα ^{περὶ}
And they to him said, We neither letters concerning
σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις
thee received from Judæa, nor having arrived any one
τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ
of the brethren reported or said anything concerning thee
πονηρόν. 22 ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς·
evil. But we think well from thee to hear what thou thinkest,

after one day the south wind blew, and we came the next day to Puteoli: 14 where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest:

⁹ παρ' LTTA. ¹⁰ ἦλθαμεν εἰς Ῥώμην L; εἰς τὴν Ῥώμην ἦλθαμεν TTA. ¹¹ ἦλθαν L. ¹² ἀχρι TTA. ¹³ εἰσῆλθομεν we came in LTA; εἰσῆλθαμεν Tr. ¹⁴ + τὴν T. ¹⁵ — ὁ ἐκατόνταρχος στρατοπεδάρχῃ LTTA. ¹⁶ ἐπετράπη τῷ Παύλῳ (omittit) LTTA. ¹⁷ συν- T. ¹⁸ αὐτὸν he GLTTAW. ¹⁹ ἐγὼ, ἄνδρες ἀδελφοί, LTTA. ²⁰ κατηγορεῖν LTTA. ²¹ εἰνεκεν T. ²² εἶπαν LTTA. ²³ ἐδεξάμεθα περὶ σοῦ L

for as concerning this sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost, by Esaias the prophet unto our fathers, 26 saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

περί·μὲν·γὰρ τῆς·αἰρέσεως·ταύτης γνωστὸν ἐστὶν ἡμῖν^h for indeed as concerning this sect known it is to us
ὅτι πανταχοῦ ἀντιλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν that everywhere it is spoken against. And having appointed him a day
ἦκον^h πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο came to him to the lodging many, to whom he expounded,
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων·τε αὐτοὺς fully testifying the kingdom of God, and persuading them
ἱτὰ^h περὶ τοῦ Ἰησοῦ, ἀπό·τε τοῦ νόμου^h Μωσέως^h the things concerning Jesus, both from the law of Moses
καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ and the prophets, from morning to evening. And some
μὲν ἐπείθοντο τοῖς· λεγομένοις, οἱ δὲ ἠπίσταντο. indeed were persuaded of the things spoken, but some disbelieved.
25 ἀσύμφωνοι·¹ ἔδ^h· ὄντες πρὸς ἀλλήλους ἀπελύνοντο, εἰπόν· And disagreeing with one another they departed; ²having
τοσ τοῦ Παύλου ῥῆμα ἓν, "Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον τος^h spoken Paul - ^hword ^hone, Well the Spirit the Holy
ἐλάλησεν διὰ Ἑσαίου τοῦ προφήτου πρὸς τοὺς πατέρας spoke by Esaias the prophet to ^hfathers
ἡμῶν," 26 ^hλέγον," Πορεύθητι πρὸς τὸν λαὸν· τοῦτον καὶ ^hour, saying, Go to this people, and
^hεἰπέ," ^hΑκοῇ ἀκούσατε, καὶ οὐ·μὴ συνῆτε· καὶ βλέποντες say, In hearing ye shall hear, and in no wise understand, and ^hseeing
βλέψετε, καὶ οὐ·μὴ ἴδητε· 27 ἐπαχύνθη·γὰρ ἡ καρδιά ye shall see, and in no wise perceive. For has grown fat the heart
τοῦ·λαοῦ·τούτου, καὶ τοῖς ὣσιν βαρέως ἤκουσαν, καὶ of this people, and with the ears heavily they have heard, and
τοὺς·ὀφθαλμοὺς·αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς their eyes they have closed, lest they should see with the
ὀφθαλμοῖς, καὶ τοῖς ὣσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ eyes, and with the ears they should hear, and with the heart
συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ῥιάσωμαι^h αὐτούς. they should understand, and should be converted, and I should heal them.
28 Γνωστὸν οὖν ἔστω ὑμῖν," ὅτι τοῖς ἔθνεσιν ἀπεστάλη^h Known^h therefore be it to you, that to the nations is sent
τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ·καὶ ἀκούσονται. 29 ^hΚαὶ ταῦτα the salvation of God; and they will hear. And those things
αὐτοῦ εἰπόντος ἀπήλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν he having said ^hwent ^haway ^hthe ^hJews, ^hmuch ^hhaving ^hamong
ἐαυτοῖς· συζήτησιν.^h ^hthemselves ^hdiscussion.

30 ^hἘμεινεν δὲ ^hὁ Παῦλος^h διετίαν ὅλην ἐν ἰδίῳ μισ- And ^habode ^hPaul two ^hyears ^hwhole in his own hired
θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς house, and welcomed all who came in to
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων him, proclaiming the kingdom of God, and teaching
τὰ περὶ τοῦ κυρίου Ἰησοῦ ^hΧριστοῦ,^h μετὰ πάσης the things concerning the Lord Jesus Christ, with all
παρρησίας ἀκωλύτως.^h freedom unhinderedly.

^h ἡμῖν ἐστιν LTTA.

^h ὑμῖν your LTTA.

^h ὅμιν ἐστω A.

^h Ἐνέμεινεν TTA.

^h + ἱράξεις Ἀποστόλων TTA.

^h ἦλθον LTTA.

^h λέγων TTA.

^h + τοῦτο (read this salvation) LTTA.

^h — ὁ Παῦλος (read he abode) GLTTAW.

^h — verse 29 LTTA.

^h Μωϋσέως GLTTAW.

^h εἰπόν GLTTAW.

^h εἰσάσωμαι I shall heal TTA.

^h — verse 29 LTTA.

^h — χριστοῦ T.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ
'OF 'PAUL 'THE 'APOSTLE 'THE 'TO ['THE] 'ROMANS

ΕΠΙΣΤΟΛΗ.¹¹
'EPISTLE:

ΠΑΥΛΟΣ δοῦλος β' Ἰησοῦ χριστοῦ,¹¹ κλητὸς ἀπόστολος, ἀφω-
Paul, bondman of Jesus Christ, a called apostle, sepa-
ρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγείλατο διὰ
rated to glad tidings of God, which he before promised through
τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, 3 περὶ τοῦ υἱοῦ
his prophets in 'writings 'holy, concerning 'Son
αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Ὑδαβιδ¹¹ κατὰ
'his, who came of [the] seed of David according to
σάρκα, 4 τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ
flesh, who was marked out Son of God in power, according to [the]
πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ
Spirit of holiness, by resurrection of [the] dead— Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν
our Lord; by whom we received grace and apostleship
εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ
unto obedience of faith among all the nations, in behalf of
ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ
his name, among whom are also ye, called of Jesus
χριστοῦ. 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς, θεοῦ,
hrist: to all those who are in Rome beloved of God,
κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
called saints: grace to you and peace from God our Father
καὶ κυρίου Ἰησοῦ χριστοῦ.
and, Lord, Jesus Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ
First, I thank my God through Jesus Christ
ὑπὲρ¹¹ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν
for 'all 'you, that your faith is announced in
ὅλῳ τῷ κόσμῳ. 9 μάρτυς γὰρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω
'whole 'the world; for 'witness my 'is 'God, whom I serve
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς
in my spirit in the glad tidings of his Son, how
ἀδιαλείπτως μνεῖαν ὑμῶν ποιῶμαι, 10 πάντοτε ἐπὶ τῶν
unceasingly mention of you I make, always at
προσευχῶν μου δεόμενος, εἴπως¹¹ ἤδη ποτὲ εὐδοθήσομαι
my prayers beseeching, if by any means now at length I shall be prospered
ἐν τῷ θελήματι τοῦ θεοῦ ἰλθεῖν πρὸς ὑμᾶς. 11 ἐπιποθῶ γὰρ
by the will of God to come to you. For I long
ιδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν,
to see you, that some 'I 'may 'impart 'gift 'to 'you 'spiritual,
εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ ἐστιν, 'συμπαρά-
to the [end] 'be 'established 'ye, that is, to be comforted

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which he had promised afore by his prophets in the holy scriptures,) 3 concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 among whom are ye also the called of Jesus Christ: 7 to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I may be comforted together with

* Παύλου Ἐπιστολὴ πρὸς Ῥωμαίους G; Πρὸς Ῥω. TAW; Ἐπιστολαὶ Παύλου. Πρὸς Ῥω. Epistles of Paul. To [the] Romans LTR. ^b χριστοῦ Ἰησοῦ TTR. ^c Δαυεὶδ LITTA: Δαυὶδ GW. ^d περὶ LITAW. * εἰ πως LITAW. ^f συν- TA.

οἱ αὐτοῖς·¹¹ 25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν
 themselves: who changed the truth of God into
 τῇ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει
 falsehood, and revered and served the created thing

παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας.
 beyond him who created [it], who is blessed to the ages.

ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
 Amen. For this reason ²gave ³up ²them ¹God to passions

ἀτιμίας· αἱ τε γὰρ θίλγεται αὐτῶν μετέλλαξαν τὴν φυσικὴν
 of dishonour, ²both ¹for ⁴females ³their changed the natural
 χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως· ¹τε καὶ οἱ ἄρρενες¹¹
 use into that contrary to nature; and in like manner also the males

ἄφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ
 having left the natural use of the female, were inflamed in the

ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες¹¹ ἐν ἄρσενι¹¹ τὴν
 their lust towards one another, males with males

ἀσχημοσύνην καταγαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει
²shame ¹working ³out, and the recompense which was fit

τῆς πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. 28 καὶ
 of their error in themselves receiving. And

καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,
 according as they did not approve ³God ¹to ²have in [their] knowledge,

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
²gave ³up ²them ¹God to an unapproving mind, to do things not

καθήκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ, ¹πορνείᾳ,¹¹
 fitting; being filled with all unrighteousness, fornication,

¹πονηρίᾳ, πλεονεξίᾳ, κακίᾳ·¹¹ μεστοὺς φθόνου, φόνου, ἔριδος,
 wickedness, covetousness, malice; full of envy, murder, strife,

δόλου, κακοηθείας· ψιθυριστάς, 30 καταλάλους, θεοστυγεῖς,
 guile, evil dispositions; whisperers, slanderers, hateful to God,

ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετάς κακῶν,
 insolent, proud, vaunting, inventors of evil things,

γονεῦσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθέτους, ἀ-
 to parents disobedient, without understanding, perfidious, without

στόργους, ¹ἀσπόνδους,¹¹ ἀνελεήμονας· 32 οἵτινες τὸ
 natural affection, implacable, unmerciful; who the

δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα
 righteous judgment of God having known, that those such things

πράσσουντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν,
 doing worthy of death are, not only ²them ¹practise,

ἀλλὰ καὶ συνενδοκοῦσιν τοῖς πράσσουσιν.
 but also are consenting to those that do [them].

2 Διὸ ἀναπολόγητος εἰ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων·
 Wherefore inexcusable thou art, O man, every one who judgest,

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις·
 for in that in which thou judgest the other, thyself thou condemnest:

τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 οἶδαμεν ¹δὲ ὅτι τὸ
 for the same things thou doest who judgest. ²We ³know ¹but that the

κρῖμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα
 judgment of God is according to truth upon those that such things

πράσσουντας. 3 λογιζρ·δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων
 do. And reckonest thou this, O man, who judgest

τοὺς τα. τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι
 those that such things do, and practisest them [thyself], that

dishonour their own bodies between themselves: 25 who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, implacable, unmerciful: 32 who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

II. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou

¹¹ αὐτοῖς LITRA.

¹ P δὲ L.

¹ ἄρσενες ELTRAU.

¹ ἄρρενες T.

¹ ἄρρεσιν T.

¹ — πορνεία GLITRAU.

¹ κακία πονηρία πλεονεξία, L; πονηρία κακία πλε. T.

¹ — ἀ-

σπόνδους LITRAU.

² γὰρ for T.

shalt escape the judgment of God? 4 or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 for there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (for not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and

σύ ἐκφείξῃ τὸ κρῖμα τοῦ θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρη-
thou shalt escape the judgment of God? or the riches of the kind-
στότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας κατα-
ness of him and the forbearance and the long-suffering despisest
φρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε.
thou, not knowing that the kindness of God to repentance thee
ἀγεί; 5 κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον
leads? but according to thy hardness and impenitent
καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀπο-
heart treasurest up to thyself wrath in a day of wrath and re-
καλύψεως δικαιοκρισίας τοῦ θεοῦ. 6 ὃς ἀποδώσει ἐκάστῳ
velation of righteous judgment of God, who will render to each
κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου
according to his works: to those that with endurance in work
ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν
good, glory and honour and incorruptibility are seeking— life
αἰώνιον. 8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν ἅμην τῇ
eternal. But to those of contention, and who disobey the
ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴν καὶ ὀργήν,
truth, but obey unrighteousness— indignation and wrath,
9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
tribulation and strait, on every soul of man that
κατεργαζομένου τοῦ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος
works out evil, both of Jew first and of Greek;
10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ
but glory and honour and peace to everyone that works
ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. 11 οὐ γὰρ ἐστὶν
good, both to Jew first, and to Greek: for there is not
ἁποσωποληψία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνόμως ἥμαρτον,
respect of persons with God. For as many as without law sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ
without law also shall perish; and as many as in law sinned, by
νόμου κριθέσονται, 13 οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι
law shall be judged, (for not the hearers of the law [are] just
παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.
with God, but the doers of the law shall be justified.
14 Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει τὰ
For when nations which not law have by nature the things
τοῦ νόμου ποιοῦν, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν
of the law practise, these, law not having, to themselves are
νόμος· 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν
a law; who shew the work of the law written
ἐν ταῖς καρδίαις αὐτῶν, ὡς μαρτυροῦσιν αὐτῶν τῆς συνει-
in their hearts, bearing witness with their con-
δήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων
science, and between one another the reasonings accusing
ἢ καὶ ἀπολογουμένων, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός
or also defending;) in a day when shall judge God
τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ
the secrets of men, according to my glad tidings, by
Ἰησοῦ χριστοῦ.

Jesus Christ.

17 Ἰδε· σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ ἐν τῷ
Lo, thou a Jew art named, and retest in the

γ — μὲν LTTT.

δ ὀργὴν καὶ θυμὸς GLTTAAW.

α ἁποσωποληψία LTTT.

β — τοῦ the

LTTAAW.

γ — τῷ [L]TT.

δ ποιῶσιν LTTAA.

ε συν- T.

ζ ἢ in which LA.

ἡ χριστοῦ Ἰησοῦ T.

η εἰ δὲ but if GLTTAAW.

ι — τῷ the LTTAAW.

νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ
law, and boastest in God, and knowest the will, and
δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ
approve the things that are more excellent, being instructed out of the
νόμου· 19 πέποιθάς τε· σεαυτὸν ὀδηγὸν εἶναι τυφλῶν,
law; and art persuaded [that] thyself a guide art of [the] blind,
φῶς· τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον
a light of those in darkness, an instructor of [the] foolish, a teacher
νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας
of infants, having the form of knowledge and of the truth
ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι-
in the law: thou then that teachest another, thyself ²not ¹dost
δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; 22 ὁ
²thou teachest? thou that proclaimest not to steal, dost thou steal? thou that
λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ
sayest not to commit adultery, dost thou commit adultery? thou that
βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; 23 ὃς ἐν
abhorrest idols, dost thou commit sacrilege? thou who in
νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεόν
law ¹boatest, through the transgression of the law ²God
ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-
¹dishonourest? thou? For the name of God through you is blas-
φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. 25 Περι-
phemed among the nations, according as it has been written. ²Circum-
τομή μὲν γὰρ ὠφελεῖ ἐάν νόμον πράσσης· ἐάν δὲ
cision ³indeed ⁴for profits if [the] law thou doest; but if
παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.
a transgressor of law thou art, thy circumcision uncircumcision has become.
26 ἐάν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσ-
If therefore the uncircumcision the requirements of the law ¹keep,
σῃ, ²οὐχὶ ³ἡ ἀκροβυστία αὐτοῦ εἰς περιτομήν λογισθήσεται;
²not ³this ⁴uncircumcision ⁵for ⁶circumcision ⁷shall be reckoned?
27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα,
and ⁸shall ⁹judge ¹⁰the ¹¹by nature ¹²uncircumcision, ¹³the ¹⁴law ¹⁵fulfilling,
σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;
thee who with letter and circumcision [art] a transgressor of law?
28 οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖός ἐστιν, οὐδὲ
For not he that [is one] outwardly ²a ³Jew, ⁴is, neither
ἡ ἐν τῷ φανερωῖ ἐν σαρκὶ περιτομή· 29 ἄλλ' ὁ
that outwardly in flesh [is] circumcision; but he that [is]
ἐν τῷ κρυπτῷ Ἰουδαῖός, καὶ περιτομή καρδίας ἐν πνεύ-
hiddenly a Jew [is one]; and circumcision [is] of heart, in spi-
ματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων,
rit, not in letter; of whom the praise [is] not of men,
⁶ἀλλ' ἐκ τοῦ θεοῦ.
but of God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια
What then [is] the superiority of the Jew? or what the profit
τῆς περιτομῆς; 2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν
of the circumcision? Much in every way: ¹first
²γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γάρ, εἰ
for that they were entrusted with the oracles of God. For what, if
ἡ πίστις αὐτῶν· μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ
⁴not ⁵believed ⁶some? ⁷their ⁸unbelief ⁹the ¹⁰faith ¹¹of ¹²God

makest thy boast of God, 18 and knowest his will, and approv-
est the things that are more excellent, being instructed out of the
law; 19 and art con-
fident that thou thy-
self art a guide of the
blind, a light of them
which are in darkness,
20 an instructor of the
foolish, a teacher of
babes, which hast the
form of knowledge and
of the truth in the
law. 21 Thou there-
fore which teachest
another, teachest thou
not thyself? thou that
preachest a man should
not steal, dost thou
steal? 22 thou that
sayest a man should
not commit adultery,
dost thou commit a-
dultery? thou that
abhorrest idols, dost
thou commit sacrilege?
23 thou that makest
thy boast of the law,
through breaking the
law dishonourest thou
God? 24 For the name
of God is blasphemed
among the Gentiles
through you, as it is
written. 25 For circum-
cision verily profiteth,
if thou keep the law,
but if thou be a break-
er of the law, thy cir-
cumcision is made un-
circumcision. 26 There-
fore if the uncircum-
cision keep the right-
eousness of the law,
shall not his uncir-
cumcision be count-
ed for circumcision?
27 And shall not un-
circumcision which is
by nature, if it fulfil
the law, judge thee,
who by the letter
and circumcision dost
transgress the law?
28 For he is not a Jew,
which is one outward-
ly; neither is that
circumcision, which is
outward in the flesh:
29 but he is a Jew,
which is one inward-
ly; and circumcision
is that of the heart, in
the spirit, and not in
the letter; whose
praise is not of men,
but of God.

III. What advan-
tage then hath the
Jew? or what profit
is there of circumci-
sion? 2 Much every
way: chiefly, because
that unto them were
committed the oracles

ἡ οὐχ LITr. ἡ ἀλλὰ LTr. ἡ ἀλλὰ Tr. ἡ — γὰρ LITr. [A].

of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 as it is written, There is none righteous, no, not one: 11 there is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 whose mouth is full of cursing and bitterness: 15 their feet are swift to shed blood: 16 destruction and misery are in their ways: 17 and the way of peace have they not known: 18 there is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

καταργήσει; 4 μὴ-γένοιτο* γινέσθω. δὲ ὁ θεὸς ἀληθής, *shall 'make of 'no 'effect? may it not be! but let 'be 'God true, πᾶς δὲ ἄνθρωπος ψεύστης, ὡς γέγραπται, Ὅπως and every man false, according as it has been written, That ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ thou shouldest be justified in thy words, and overcome in κρίνεσθαί σε. 5 Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστην, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν mend, what shall we say? [is] 'unrighteous 'God who inflicts ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μὴ-γένοιτο* ἐπεὶ πῶς wrath? According to man I speak. May it not be! since how κρίνῃ ὁ θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ shall 'judge 'God the world? 'If for the truth of God ἐν τῷ ἐμῷ ψεύματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι in my lie abounded to his glory, why yet κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασ- 'also 'I 'as 'a 'sinner, 'am judged? and not, according as we are φημούμεθα, καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν, Ὅτι injuriously charged and according as 'affirm 'some [that] we say, ποιῶμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα Let us practise evil things that 'may 'come 'good 'things? whose judgment ἐνδοκὸν ἐστίν. 2just 1is.

9 Τί οὖν; προεχόμεθα; οὐ πάντως* προηρτισάμεθα γὰρ What then? are we better? not at all: for we before charged Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, both Jews and Greeks all 'under 'sin ['with] 'being: 10 καθὼς γέγραπται, Ὅτι οὐκ ἔστιν δίκαιος οὐδὲ according as it has been written, There is not a righteous one, not even εἷς. 11 οὐκ ἔστιν ὁ συνὼν, οὐκ ἔστιν ὁ ἐκζητῶν one: there is not [one] that understands, there is not [one] that seeks after τὸν θεόν. 12 πάντες ἐξέκλιναν, ἅμα ἡχρειώθη- God. All did go out of the way, together they became unprofit- σαν. 13 οὐκ ἔστιν ὁ ποιῶν χρηστότητα, οὐκ ἔστιν ὁ ἔως able; there is not [one] practising kindness, there is not so much as ἐνός. 13 τάφος ἀνεψυγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις one; 'sepulchre 'an 'opened [is] their throat, with 'tongues αὐτῶν ἐδοκίμουν. ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. 'their they used deceit: poison of asps [is] under their lips: 14 ὣν τὸ στόμα ἄρα καὶ πικρίας γέμει. 15 ὁξεὶς οἱ of whom the mouth of cursing and of bitterness is full; swift πόδες αὐτῶν ἐκχέαι αἷμα. 16 σύντριμμα καὶ ταλαιπωρία [are] their feet to shed blood; ruin and misery 17 ἐν ταῖς ὁδοῖς αὐτῶν. 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. in their ways; and a way of peace they did not know: 18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. there is no fear of God before their eyes. 19 Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ Now we know that whatsoever the law says, to those in the law λαλεῖ. ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται it speaks, that every mouth may be stopped, and under judgment be πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐξ ἔργων νόμου οὐ δικαιω- all the world to God. Wherefore by works of law 'not 'shall be

* καθάπερ ΤΤ.
* ἡχρεώθησαν ΤΤ.

Ρ νικήσεις shalt overcome T.
† + ὁ (read that practises) T.

q δὲ but T. † — ὁ L[Tr]. * [ὁ] L.
* + [αὐτῶν] (read their mouth) L.

θήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμον ἐπί-
justified any flesh before him; for through law [is] know-
(lit. all)
γνῶσις ἁμαρτίας.
ledge of sin.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται,
But now apart from law righteousness of God has been manifested,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· 22 δι-
being borne witness to by the law and the prophets: 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ, εἰς πάντας
eousness even of God through faith of Jesus Christ, towards all
καὶ ἐπὶ πάντας¹ τοὺς πιστεύοντας· οὐ γὰρ ἔστιν διαστολή·
and upon all those that believe: for there is no difference:
23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
for all sinned and come short of the glory of God;
24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυ-
being justified gratuitously by his grace, through the re-
τρώσεως τῆς ἐν χριστῷ Ἰησοῦ, 25 ὃν προέθετο ὁ θεὸς
demption which [is] in Christ Jesus; whom set forth God
ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐν-
a mercy seat through faith in his blood, for a shew-
δειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν
ing forth of his righteousness, in respect of the passing by the

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 for all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: 30 seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

προγεγονότων ἁμαρτημάτων 26 ἐν τῇ ἀνοχῇ τοῦ
that had before taken place in the forbearance
θεοῦ, πρὸς² ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
of God; for [the] shewing forth of his righteousness in the present
καίρῳ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ
time, for his being just and justifying him that [is] of [the]
πίστεως Ἰησοῦ. 27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη.
faith of Jesus. Where then [is] the boasting? It was excluded.
διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Through what law? of works? No, but through a law
πίστεως. 28 λογιζόμεθα οὖν³ ὅτι πιστεῖ δικαιοῦσθαι⁴ ἄνθρω-
of faith. We reckon therefore by faith to be justified a man
πον, χωρὶς ἔργων νόμου. 29 ἢ Ἰουδαίων ὁ θεὸς μόνον;
apart from works of law. Of Jews [is he] the God only?
οὐχί·⁵ καὶ ἐθνῶν; ναι καὶ ἐθνῶν· 30 εἰπέπερ⁶ εἰς
and not also of Gentiles? Yea, also of Gentiles: since indeed one
ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ
God [it is] who will justify [the] circumcision by faith, and
ἄκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὖν καταργοῦ-
uncircumcision through faith. Law then do we make of no
μεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἵστανμεν.⁷
effect through faith? May it not be! but law we establish.

4 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι⁸
What then shall we say Abraham our father has found
κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει
according to flesh? For if Abraham by works was justified, he has
καύχημα, ἀλλ' οὐ πρὸς θεόν· 3 τί γὰρ ἡ γραφὴ
ground of boasting, but not towards God. For what the scripture
λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ
says? And believed Abraham God, and it was reckoned to him

IV. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the

¹ — καὶ ἐπὶ πάντας LITTA. ² — τῆς LITTA. ³ + τὴν the LITTA. ⁴ γὰρ for GLTTAAW.
⁵ δικαιῶσθαι πιστεῖ GLTTAA. ⁶ — δὲ and GLTTAA. ⁷ εἰ περ LITTA. ⁸ ἵστανμεν
LITTA. ⁹ εὐρηκέναι [εὐρηκέναι] A Ἀβραὰμ τὸν προπάτορα (forefather) ἡμῶν LITTA.
B — τὸν LITTAW.

reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the

εἰς δικαιοσύνην. 4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται for righteousness. Now to him that works the reward is not reckoned

κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα. 5 τῷ δὲ according to grace, but according to debt: but to him that μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἄ- does not work, but believes on him that justifies the un- σεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ godly, is reckoned his faith for righteousness. Even as καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς also David declares the blessedness of the man to whom God λογίζεται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριοι ὧν reckons righteousness apart from works: Blessed [they] of whom

ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. are forgiven the lawlessnesses, and of whom are covered the sins:

8 μακάριος ἀνὴρ ὃν μὴ λογίσθαι κύριος ἁμαρτίαν. blessed [the] man to whom in no wise will reckon [the] Lord sin.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ [Is] this blessedness then on the circumcision, or also on

τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ the uncircumcision? For we say that was reckoned to Abraham

ἡ πίστις εἰς δικαιοσύνην. 10 πῶς οὖν ἐλογίσθη; ἐν περι- faith for righteousness. How then was it reckoned? in circum-

τομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- cision, being, or in uncircumcision? Not in circumcision, but in uncir-

βυστίᾳ. 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα cision. And [the] sign he received of circumcision, [as] seal

τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, of the righteousness of the faith which [he had] in the uncircumcision,

εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ὅτι for him to be father of all those that believe in

ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιο- uncircumcision, for to be reckoned also to them the righteous-

σύνην. 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς ne- and father of circumcision to those not of circumcision

μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχνεῖσιν τῆς ἐν only, but also to those that walk in the steps of the during

τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. τῷ uncircumcision faith of our father Abraham.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ For not by law the promise [was] to Abraham or

σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, to his seed, that heir he should be of the world,

ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου but by righteousness of faith. For if those of law [be]

κληρονόμοι, κενώται ἡ πίστις, καὶ καθήρηται ἡ ἐ- heirs, has been made void faith, and made of no effect the pro-

παγγελία. 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. οὐ γὰρ οὐκ mise. For the law wrath works out; where for not

ἔστι νόμος, οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, is law, neither [is] transgression. Wherefore of faith

ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν [it is], that according to grace [it might be], for to be sure the

ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, promise to all the seed, not to that of the law only,

¹ — τὸ GLTTAW.

² ἀσεβῆν T.

³ Δαβὶδ LTTA; Δαβὶδ GW.

⁴ οὐ whose (sin) TTR.

⁵ — ὅτι [L] TTR.

⁶ διὰ L.

⁷ — καὶ TTA.

⁸ — τὴν T.

⁹ — τῇ GLTTAW.

¹⁰ — τοῦ (read [the]) GLTTAW.

¹¹ δὲ but LTTAW.

ἀλλὰ καὶ τῷ ἔκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ
but also to that of [the] faith of Abraham, who is father
πάντων ἡμῶν, 17 καθὼς γέγραπται. "Ὅτι πατέρα πολ-
of us all, (according as it has been written, A father of
λῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ,
many nations I have made thee,) before ²whom ²he ²believed ¹God,
τοῦ ζωοποιούντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ
who quickens the dead, and calls the things not
ὄντα ὡς ὄντα. 18 Ὃς παρ' ἐλπίδα ἔπ' ἐλπίδι ἐπίστευσεν,
being as being; who against hope in hope believed,
εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ
for ²to ²become ¹him father of many nations, according to that which
εἰρημίονον, Οὕτως ἐσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας
had been said, So shall be thy seed: and not being weak
τῇ πίστει, ²οὐ² κατενόησεν τὸ ἑαυτοῦ σῶμα ²ἥδη¹ νενεκρω-
in the faith, ²not ²he ²considered his own body already become
μένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νεκρῶσαι
dead, ²a ²hundred ²years ²old ²about ²being, and the deadening
τῆς μήτρας Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
of the womb of Sarah, and at the promise of God ²not
διεκρίθη τῇ ἀπιστίᾳ, ἄλλ' ἐνεδυναμώθη τῇ πίστει,
¹doubted through unbelief; but was strengthened in faith,
δοὺς δόξαν τῷ θεῷ, 21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπ' ἡ-
giving glory to God, and being fully assured that what he has
γελται, δυνατός ἐστιν καὶ ποιῆσαι. 22 διὸ ²καὶ¹ ἐλογίσθη
promised, able he is also to do; wherefore also it was reckoned
αὐτῷ εἰς δικαιοσύνην. 23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
to him for righteousness. ²Is ²was ²not ²written ²but on account of him
μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλλὰ καὶ δι' ἡμᾶς,
only, that it was reckoned to him, but also on account of us,
οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν
to whom it is about to be reckoned, to those that believe on him who
ἐγεῖραντα. Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
raised Jesus our Lord from among [the] dead, who
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν
was delivered for our offences, and was raised for
δικαίωσιν ἡμῶν.
our justification.

5 Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν¹
Having been justified therefore by faith, peace we have
πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 2 δι'
toward God through our Lord Jesus Christ, through
οὗ καὶ τὴν προσαγωγὴν ἐσχέκαμεν ²τῇ πίστει¹ εἰς τὴν χάριν
whom also access we have by faith into ²grace
ταύτην ἐν ᾗ ἐστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης
¹this in which we stand, and- we boast in hope of the glory
τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλὰ καὶ ²καυχώμεθα¹ ἐν ταῖς
of God. And not only [so], but also we boast in
θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
tribulations, knowing that the tribulation ¹works ²out;
4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς
and the endurance proof; and the proof hope; and the hope
οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκείχεται ἐν
does not make ashamed, because the love of God has been poured out in

law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 and being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 who was delivered for our offences, and was raised again for our justification.

V. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 and patience, experience; and experience, hope: 5 and hope maketh not ashamed; because the love of God is shed abroad in

¹ ἔφ' L. ² — οὐ (read εἰς δέ, verse 20, but at) LTT[A]. ³ — ἥδη [L]T[A]. ⁴ ἄλλὰ Tr.
⁵ [καὶ] LTrA. ⁶ ἔχομεν we should have TTrA. ⁷ — τῇ πίστει [LT]A. ⁸ καυχώμενοι
boasting TrA.

our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned : 13 (for until the law sin was in the world : but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift : for the judgment was

ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. our hearts by the Spirit Holy which was given to us : 6 Ἐτι γὰρ^α χριστὸς ὄντων ἡμῶν ἀσθενῶν^β κατὰ καιρὸν^γ for still Christ being we without strength in due time ὑπὲρ^δ ἀσεβῶν ἀπέθανεν. 7 μόλις γὰρ ὑπὲρ δικαίου^ε for [the] ungodly died. For hardly for a just [man] τις ἀποθανεῖται^ς ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις^ς any one will die ; for on behalf of the good [man] perhaps some one καὶ τολμᾷ ἀποθανεῖν^ς 8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην^ς even might dare to die ; but commends his own love εἰς ἡμᾶς ὁ θεός^ς, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν χριστὸς^ς to us God, that still sinners being we Christ ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον, δικαιοθύντες^ς for us died. Much therefore more, having been justified νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς^ς now by his blood, we shall be saved by him from ὀργῆς. 10 εἰ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ^ς wrath. For if, enemies being we were reconciled to God through τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες^ς the death of his Son, much more, having been reconciled σωθησόμεθα ἐν τῷ ζῳῇ αὐτοῦ. 11 οὐ μόνον δέ, ἀλλὰ καὶ^ς we shall be saved by his life. And not only [so], but also καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, boasting in God through our Lord Jesus Christ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. through whom now the reconciliation we received. 12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν^ς On this account, as by one man sin into the κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως^ς world entered, and by sin death, and thus εἰς πάντας ἀνθρώπους ὁ θάνατος^ς διῆλθεν, ἐφ' ᾧ πάντες^ς to all men death passed, for that all ἡμαρτον. 13 ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ^ς sinned : (for until law sin was in [the] world ; ἀμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου. 14 ἀλλ'^ς but sin is not put to account, there not being law ; but ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως^ς καὶ ἐπὶ^ς reigned death from Adam until Moses even upon τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως^ς those who had not sinned in the likeness of the transgression Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ^ς of Adam, who is a figure of the coming [one]. But [shall] not ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα^ς. εἰ γὰρ τῷ^ς as the offence, so also [be] the free gift? For if by the τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον^ς of the one offence the many died, much more ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς^ς the grace of God, and the gift in grace, which [is] of the one ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. man Jesus Christ, to the many did abound. 16 καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ δῶρημα^ς And [shall] not as by one having sinned [be] the gift?

^α εἰ γε if indeed A.

^β + ἐτι still GLTTAW.

^γ — ὁ θεός (read συνίστησιν he commends) A.

^δ [ὁ θάνατος] A.

^ε ἀλλὰ TTAW.

^ς Μωυσέως GLTTAW.

^κ The

various Editors do not mark this as a question : to read it as pointed in the Greek omit [shall] and substitute [is] for [be].

τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα
 For the "indeed" judgment [was] of one to condemnation, but the free gift
 ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ τῷ
 [is] of many offences to justification. For if by the
 τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,
 "of" the "one" offence death reigned by the one,
 πολλῶν μᾶλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ ἡ
 much more those the abundance of grace, and of the
 δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν
 gift of righteousness receiving, in life shall reign
 διὰ τοῦ ἑνός Ἰησοῦ χριστοῦ. 18 Ἀρα οὖν ὥς δι' ἑνὸς παρα-
 by the one Jesus Christ:) so then as by one of-
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
 fence [it was] towards all men to condemnation,
 οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώ-
 so also by one accomplished righteousness towards all men
 πους εἰς δικαίωσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς παρακοῆς
 to justification of life. For as by the disobedience
 τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
 of the one man sinners were constituted the many,
 οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται
 so also by the obedience of the one righteous shall be constituted
 οἱ πολλοί. 20 Νόμος δὲ παρεῖληθεν, ἵνα πλεονάσῃ τὸ
 the many. But law came in by the bye, that might abound the
 παράπτμα. οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσται
 offence; but where abounded sin, overabounded
 ἡ χάρις. 21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,
 grace, that as reigned sin in death,
 οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
 so also grace might reign through righteousness to life
 αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.
 eternal, through Jesus Christ our Lord.

6 Τί οὖν ἐροῦμεν; ἢ ἐπιμενοῦμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις
 What then shall we say? Shall we continue in sin that grace
 πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
 may abound? May it not be! We who died to sin,
 πῶς ἐτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι
 how still shall we live in it? Or are ye ignorant that as many as
 ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
 we were baptized unto Christ Jesus, unto his death
 ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπ-
 we were baptized? We were buried therefore with him by bap-
 τίσματος εἰς τὸν θάνατον ἵνα ὥσπερ ἡγέρθη χριστὸς
 tism unto death, that as was raised up Christ
 ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ
 from among [the] dead by the glory of the Father, so also
 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι
 we in newness of life should walk. For if conjoined
 γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ
 we have become in the likeness of his death, so also
 τῆς ἀναστάσεως ἐσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς
 of [his] resurrection we shall be; this knowing, that old
 ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα
 our man was crucified with [him], that might be annulled the body

by one to condemna-
 tion, but the free gift
 is of many offences
 unto justification.
 17 For if by one man's
 offence death reigned
 by one; much more
 they which receive a
 bundance of grace and
 of the gift of right-
 eousness shall reign in
 life by one, Jesus
 Christ.) 18 Therefore
 as by the offence of
 one judgment came up-
 on all men to con-
 demnation; even so
 by the righteousness
 of one the free gift
 came upon all men un-
 to justification of life.
 19 For as by one man's
 disobedience many
 were made sinners, so
 by the obedience of one
 shall many be made
 righteous. 20 More-
 over the law entered,
 that the offence might
 abound. But where sin
 abounded, grace did
 much more abound:
 21 that as sin hath
 reigned unto death,
 even so might grace
 reign through right-
 eousness unto eternal
 life by Jesus Christ
 our Lord.

VI. What shall we
 say then? Shall we
 continue in sin, that
 grace may abound?
 2 God forbid. How
 shall we, that are dead
 to sin, live any longer
 therein? 3 Know ye
 not, that so many of
 us as were baptized
 into Jesus Christ were
 baptized into his
 death? 4 Therefore we
 are buried with him
 by baptism into death:
 that like as Christ was
 raised up from the
 dead by the glory of
 the Father, even so
 we also should walk
 in newness of life.
 5 For if we have been
 planted together in
 the likeness of his
 death, we shall be also
 in the likeness of his
 resurrection: 6 know-
 ing this, that our old
 man is crucified with
 him, that the body of
 sin might be destroyed

■ [τῆς δωρεᾶς] L.

■ ἐπιμενόμεν should we continue OLTTAW.

that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were

τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.
of sin, that no longer we to sin.

7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8 Εἰδὲ
For he that died has been justified from sin. Now if

ἀπεθάνομεν σὺν χριστῷ, πιστεύομεν ὅτι καὶ ὁσζήσομεν¹
we died with Christ, we believe that also we shall live with

αὐτῷ, 9 εἰδότες ὅτι χριστὸς ἔγερθεις ἐκ
him, knowing that Christ having been raised up from among [the]

νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.
dead, no more dies: death him no more rules over.

10 Ὡς γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. Ὡς δὲ
For in that he died, to sin he died once for all; but in that

ζῇ, ζῇ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς²
he lives, he lives to God. So also ye reckon yourselves

νεκροὺς μὲν εἶναι³ τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ, ἐν χριστῷ
dead indeed to be to sin, but alive to God, in Christ

Ἰησοῦ τοῦ κυρίου ἡμῶν. 12 Μὴ οὖν βασιλευνέτω ἡ ἁμαρτία
Jesus our Lord. Not therefore let reign

ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς
in your mortal body, for to obey it in

ἐπιθυμίαις αὐτοῦ. 13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα
its desires. Neither be yielding your members instruments

ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ
of unrighteousness to sin, but yield yourselves

θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν
to God as from among [the] dead alive, and your members

ὅπλα δικαιοσύνης τῷ θεῷ. 14 ἁμαρτία γὰρ ὑμῶν οὐ
instruments of righteousness to God. For sin you not

κυριεύει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.
shall rule over, for not are ye under law, but under grace.

15 Τί οὖν; ἁμαρτήσομεν⁴ ὅτι οὐκ ἐσμὲν ὑπὸ νόμον,
What then? shall we sin because we are not under law

ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. 16 οὐκ οἶδατε ὅτι ᾧ
but under grace? May it not be! Know ye not that to whom

παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε
ye yield yourselves bondmen for obedience, bondmen ye are

ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς
to him whom ye obey, whether of sin to death, or of obedience

εἰς δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς
to righteousness? But thanks [be] to God, that ye were bondmen

ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε
of sin, but ye obeyed from [the] heart to which ye were delivered

τύπον διδασχῆς. 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας,
a form of teaching. And having been set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ
ye became bondmen to righteousness. Humanly I speak on account of

τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε
the weakness of your flesh. For as ye yielded

τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν
your members in bondage to uncleanness and to lawlessness unto

ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ
lawlessness, so now yield your members in bondage

δικαιοσύνῃ εἰς ἁγιασμόν. 20 ὅτε γὰρ δούλοι ἦτε τῆς
to righteousness unto sanctification. For when bondmen ye were

¹ σὺνζ- LTTA.

² P O E.

³ + εἶναι to be T[Tr].

⁴ — εἶναι GLTTAW.

⁵ — τῷ

κυρίῳ ἡμῶν GLTTAW.

⁶ — αὐτῇ ἐν GLTTAW.

⁷ — ταῖς ἐπιθυμίαις αὐτοῦ G.

⁸ ὡσεὶ

LTTA.

⁹ ἀλλὰ LTTAW.

¹⁰ ἁμαρτήσομεν should we sin LTTAW.

ἀμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ. 21 τίνα οὖν
of sin, free ye were as to righteousness. What ²therefore
καρπὸν εἶχετε τότε, ² ἐφ' οἷς νῦν ἐπαισχύνεσθε;
'fruit had ye then, in the [things] of which now ye are ashamed?
τὸ γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ ἐλευθερω-
for the end of those things [is] death. But now having been
θέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε
set free from sin, and having become bondmen to God, ye have
τὸν καρπὸν τῶν ἐν ἁγιασμῷ, τὸ δὲ τέλος ζωὴν αἰώνιον.
your fruit unto sanctification, and the end life eternal.
23 τὰ γὰρ ὀφώνια τῆς ἀμαρτίας θάνατος· τὸ δὲ χάρισμα
For the wages of sin [is] death; but the free gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
of God life eternal in Christ Jesus our Lord.

7 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
Are ye ignorant, brethren, for to those knowing law I speak, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;
the law rules over the man for as long ^{as} time he may live?
2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ·
For the married woman to the living husband is bound by law;
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ κατήρηται ἀπὸ τοῦ νόμου· τοῦ
but if she be to man ^{another}; but if should die the husband, from the law of the
ἀνδρός. 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει,
husband: so then, ^{living} the husband, an adulteress she shall be called,
ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθερά
if she be to man ^{another}; but if should die the husband, free
ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενο-
she is from the law, so as for her not to be an adulteress, having
μένην ἀνδρὶ ἑτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώ-
become to man ^{another}. So that, my brethren, also ye ^{were} made
θητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
dead to the law by the body of the Christ, for ^{to} be
ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-
you to another, who from among [the] dead was raised, that we should
φορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθή-
bring forth fruit to God. For when we were in the flesh, the pas-
ματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν
sions of sins, which [were] through the law, wrought in
τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ
our members to the bringing forth fruit to death; but now
κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες· ἐν ᾧ κατε-
we were cleared from the law, having died [in that] in which we were
χόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ
held, so that ^{should} serve ^{we} in newness of spirit, and
οὐ παλαιότητι γραμματος.
not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο·
What then shall we say? [Is] the law sin? May it not be!
ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμον· τὴν τε γὰρ
But sin I knew not unless by law: for also
ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ
lust I had not been conscious of unless the law said, ^{Not}
ἐπιθυμήσεις· 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς
thou shalt lust; but ^{an} occasion ^{having} taken ^{sin} by the

the servants of sin, ye were free from rich-
eousness. 21 What
fruit had ye then in
those things whereof
ye are now ashamed?
for the end of those
things is death. 22 But now being made free
from sin, and become
servants to God, ye
have your fruit unto
holiness, and the end
everlasting life. 23 For
the wages of sin is
death; but the gift of
God is eternal life
through Jesus Christ
our Lord.

VII. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead where- in we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin,

²; the question ends at then LTA.

² + μὲν indeed LA.

^b — τοῦ νόμου B.

^c ἀποθανόντος (read as A. V.) E.

^d [ἡμᾶς] LTr.

taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man; 23 but I see another law in my

ἐντολῆς κατεργάσατο" ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ commandment, worked out in me every lust; for apart from νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου law sin [was] dead. But I was alive apart from law ποτὲ ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ once; but having come the commandment, sin revived, but I ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολή ἡ died. And was found to me [that] the commandment which [was] εἰς ζωὴν, αὕτη" εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν to life, this [to be] to death: for sin an occasion λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ δι' αὐτῆς having taken by the commandment, deceived me, and by it ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή slew [me]. So that the law indeed [is] holy, and the commandment ἁγία καὶ δικάια καὶ ἀγαθή. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ holy and just and good. That which then [is] good, to me ἐγένετο" θάνατος; μὴ γένοιτο. ἅλλὰ" ἡ ἁμαρτία, ἡνι has it become death? May it not be! But sin, that φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη it might appear sin, by that which [is] good to me working out θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία death; that might become excessively sinful in διὰ τῆς ἐντολῆς. 14 Οἶδα μὲν γὰρ ὅτι ὁ νόμος πνευματικός by the commandment. For we know that the law spiritual ἐστίν· ἐγὼ δὲ σαρκικός" εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. is; but I fleshly I am, having been sold under sin. 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο For what I work out, I do not own: for not what I will, this πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. 16 εἰ δὲ ὃ οὐ θέλω, I do; but what I hate, this I practise. But if what I do not will, τοῦτο ποιῶ, ὁ σύμφημι" τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ this I practise, I consent to the law that [it is] right. Now then οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα" ἐν ἐμοὶ no longer I am working out it; but the dwelling in me ἁμαρτία. 18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, "τουτέστιν" ἐν sin. For I know that there dwells not in me, that is in τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ my flesh, good: for to will is present with me, but κατεργάζεσθαι τὸ καλὸν οὐχ εὗρίσκω." 19 οὐ γὰρ ὃ θέλω to work out the right I find not. For not what I will ποιῶ ἀγαθόν· ἅλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω· do I practise good; but what I do not will evil, this I do. 20 εἰ δὲ ὃ οὐ θέλω ἐγὼ, "τοῦτο ποιῶ, οὐκέτι But if what I do not will I, this I practise, [it is] no longer ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. I [who] work out it, but the dwelling in me sin. 21 Εὗρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, I find then the law who will to me to practise the right, ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 συνήδομαι γὰρ τῷ νόμῳ that me evil is present with. For I delight in the law τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· 23 βλέπω δὲ ἕτερον of God according to the inward man: but I see another

* κατεργάσατο TTrA.

f αὕτη GW.

s ἐγένετο did it become LTrAW.

h ἅλλ' LA.

i σαρκικός fleshy GLTrAW.

k σύν- T.

l ἅλλὰ LTrA.

m οἰκοῦσα T.

n τοῦτ'

ἔστιν GT.

o οὐ [is] not LTrA.

p ἅλλὰ TTrA.

q — ἐγὼ (read οὐ θέλω I do not will)

LTrAJW.

νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ
law in my members warring against the law

νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας
of my mind, and leading captive me to the law of sin

τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἄνθρωπος·
which is in my members. 24 O wretched I man!

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
who me shall deliver out of the body of this death?

25 εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.
I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ θεοῦ·
So then myself I with the indeed mind serve law God's;

τῷ δὲ σαρκὶ νόμῳ ἁμαρτίας.
but with the flesh law sin's.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, μὴ
[There is] then now no condemnation to those in Christ Jesus, not

κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 ὁ γὰρ
according to flesh who walk, but according to Spirit. For the

νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἡλευθέρωσέν
law of the Spirit of life in Christ Jesus set free

με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3 Τὸ γὰρ
me from the law of sin and of death. 3 The law

ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,
powerless [being] the law, in that it was weak through the flesh,

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας
God, his own Son having sent, in likeness of flesh of sin,

καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, 4 ἵνα
and for sin, condemned sin in the flesh, that

τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ
the requirement of the law should be fulfilled in us, who not according to

σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ
flesh walk, but according to Spirit. For they that

κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ
according to flesh are, the things of the flesh mind; and they

κατὰ πνεῦμα, τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα
according to Spirit, the things of the Spirit. For the mind

τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ
of the flesh [is] death; but the mind of the Spirit, life

καὶ εἰρήνη. 7 Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς
and peace. 7 Because the mind of the flesh [is] enmity towards

θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύνα-
God: for to the law of God it is not subject; for neither can

ται· 8 οἱ δὲ ἐν σαρκὶ ὄντες, θεὸς ἄρεῖται οὐ δύνανται.
it [be]; and they that in flesh are, God please cannot.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἶπερ
But ye not are in flesh, but in Spirit, if indeed [the]

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ
Spirit of God dwells in you; but if anyone [the] Spirit of Christ

οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ
has not, he is not of him; but if Christ [be] in you, the

μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ
indeed body [is] dead on account of sin, but the Spirit life

διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγειραντος
on account of righteousness. But if the Spirit of him who raised up

members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

VIII. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from

* + ἐν in (the) TTr[Δ].
and of verse GLTTAW.

* χάρις thanks (to God) LTrA.
* σε thee T.

* ἀλλὰ TTrA.

* — μὲν T.
* διὰ LTrA.

* — μὴ κατὰ το
* + τὸν TTr[Δ].

δ. γὰρ βλέπει τις τί ^{καὶ} ἐλπίζει; 25 εἰ δὲ ὁ οὐ
for what ^{sees} anyone why also does he hope for? But if what ^{not}
βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύτως
for ^{we} see we hope for, in endurance, we await. ^{In} like manner
δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ^{ταῖς ἀσθενείαις} ἡμῶν
and also the Spirit jointly helps our weaknesses;
τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ὁ δὲ
for that which we should pray for according as it behoves, we know not, but
αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν ^{στεναγμοῖς}
itself the Spirit makes intercession for us with groanings
ἀλαλήτοις. 27 ὁ δὲ ^{ἱερευνῶν} τὰς καρδίας οἶδεν τί τὸ
inexpressible But he who searches the hearts knows what [is] τὸ
φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ
mind of the Spirit, because according to God he intercedes for
ἀγίων. 28 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα
saints. But we know that to those who love God all things
^{συνεργεῖ} εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς
work together for good, to those who according to purpose ^{called}
οὖσιν. 29 ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρ-
are. Because whom he foreknew, also he predestinated [to be] conformed
φους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρῶ-
to the image of his Son, for ^{to} be ^{him} [the] first-
τότοκόν ἐν πολλοῖς ἀδελφοῖς. 30 οὓς δὲ προώρισεν, τούτους
born among many brethren. But whom he predestinated, these
καὶ ἐκάλεσεν, καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν. οὓς
also he called; and whom he called, these also he justified; ^{whom}
δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.
but he justified, these also he glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,
What then shall we say to these things? If God [be] for us,
τίς καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ'
who against us? Who indeed his own Son spared not, but
ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ
for us all gave up him, how ^{also} with ^{him}
τά πάντα ἡμῖν χαρίσεται; 33 τίς ἐγκαλέσει κατὰ
all things ^{us} will ^{he} grant? Who shall bring an accusation against
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. 34 τίς ὁ κατα-
[the] elect of God? [It is] God who justifies: who he that con-
κρίνων; χριστὸς ὁ ἀποθανών, μᾶλλον δὲ ^{καὶ} ἐγερθείς,
demonstrates? [It is] Christ who died, but rather also is raised up;
ὅς ^{καὶ} ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ
who also is at [the] right hand of God; who also intercedes for
ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ;
us; who us shall separate from the love of Christ?

Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ
tribulation, or strait, or persecution, or famine, or nakedness, or
κίνδυνος, ἢ μάχαιρα; 36 καθὼς γέγραπται, Ὅτι ^{ἐνεκά} σου
danger, or sword? According as it has been written, For thy sake
θανатоούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα
we are put to death ^{whole} the day; we were reckoned as sheep
σφαγῆς. 37 Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ
of slaughter. But in ^{these} things ^{all} we more than overcome through

man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purposes. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

^m — καὶ LIT[Α].

ⁿ τῇ ἀσθενείᾳ (read our weakness) LIT[Α] W.

^o ἀλλὰ TIT W.

^p — ὑπὲρ ἡμῶν LIT[Α] W.

^q ἐρανῶν TIT.

^r συνεργεῖ ὁ θεὸς God works together I.

^s ἀλλὰ LIT[Α].

^t — Ἰησοῦς Jesus [I] T.

^v — καὶ LIT[Α].

^w — καὶ [I] T.

^x ἐνεκὰ

OLIT[Α] W.

accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 that I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of that

τοῦ ἀγαπήσαντος ἡμᾶς. 38 ^{τις}πέπεισμαι· γὰρ ὅτι οὔτε ^{αὐτὸν}θάνατος, οὔτε ^{ἐμὲ}ζωή, οὔτε ^{ἐμὲ}ἄγγελοι, οὔτε ^{ἐμὲ}ἀρχαί, οὔτε ^{ἐμὲ}δυνάμεις, οὔτε ^{ἐμὲ}ἐνεστώτα, οὔτε ^{ἐμὲ}μέλλοντα, 39 οὔτε ^{ἐμὲ}ὑψωμα, οὔτε ^{ἐμὲ}βάθος, οὔτε ^{ἐμὲ}τις κτίσις ^{ἐμὲ}ἕτερα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ, τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

9 Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, ^{ἐμὲ}συμμαρτυρούσης¹ Truth I say in Christ, I lie not, bearing witness with ^{ἐμὲ}μοι τῆς συνειδήσεώς· μου ἐν ^{ἐμὲ}πνεύματι ἁγίῳ, 2 ὅτι λύπη ^{ἐμὲ}μοι ἐστὶν μεγάλη, καὶ ^{ἐμὲ}ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ· μου ^{ἐμὲ}3 ἡνυχόμην· γὰρ ^{ἐμὲ}αὐτὸς ἐγὼ ^{ἐμὲ}ἀνάθεμα εἶναι² ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν· μου, τῶν συγγενῶν· μου κατὰ σάρκα· ^{ἐμὲ}4 οἵτινές εἰσιν ^{ἐμὲ}Ἰσραηλῖται, ^{ἐμὲ}ὧν ἡ υἱοθεσία καὶ ἡ δόξα, καὶ ^{ἐμὲ}αἱ διαθήκαι³ καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ^{ἐμὲ}καὶ οἱ διαθήκαι³ καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ^{ἐμὲ}καὶ οἱ διαθήκαι³ καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ^{ἐμὲ}ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ ^{ἐμὲ}κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς ^{ἐμὲ}αἰῶνας. ἀμήν. 6 Οὐχ οἶον· δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ ^{ἐμὲ}θεοῦ. οὐ· γὰρ πάντες οἱ ^{ἐμὲ}ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· ^{ἐμὲ}7 οὐδ' ὅτι εἰσιν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ^{ἐμὲ}ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 8 ^{ἐμὲ}Τουτέστιν, ^{ἐμὲ}οὐ τὰ ^{ἐμὲ}τέκνα τῆς σαρκός, ταῦτα ^{ἐμὲ}τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα ^{ἐμὲ}τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 ^{ἐμὲ}ἐπαγγελίας· γὰρ ^{ἐμὲ}ὁ λόγος· οὗτος, ^{ἐμὲ}κατὰ τὸν καιρὸν· τοῦτον ἐλεύσομαι, καὶ ^{ἐμὲ}ἔσται τῇ Σάρρᾳ υἱός. 10 Οὐ· μόνον· δέ, ἀλλὰ καὶ ^{ἐμὲ}Ρεβέκκα ^{ἐμὲ}ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς· ἡμῶν· ^{ἐμὲ}11 ^{ἐμὲ}μήπω⁴ γὰρ γεννηθέντων, μηδὲ ^{ἐμὲ}πραξάντων ^{ἐμὲ}τι ἀγαθὸν ἢ ^{ἐμὲ}κακόν, ^{ἐμὲ}ἵνα ἡ ^{ἐμὲ}κατ' ἐκλογὴν ^{ἐμὲ}ἐκ τοῦ θεοῦ ^{ἐμὲ}πρόθεσις⁵ ^{ἐμὲ}μένῃ, οὐκ ^{ἐμὲ}ἐξ ἔργων, ἀλλ' ^{ἐμὲ}ἐκ τοῦ καλοῦντος, ^{ἐμὲ}ἵνα ἡ ^{ἐμὲ}κατ' ἐκλογὴν ^{ἐμὲ}ἐκ τοῦ θεοῦ ^{ἐμὲ}πρόθεσις⁵ ^{ἐμὲ}μένῃ, οὐκ ^{ἐμὲ}ἐξ ἔργων, ἀλλ' ^{ἐμὲ}ἐκ τοῦ καλοῦντος,

¹ οὔτε δυνάμεις placed after μέλλοντα GLTTAW. ² συνμ. T. ³ ἀνάθεμα εἶναι αὐτὸς ἐγὼ LTTAW. ⁴ Ἰσραηλῖται T. ⁵ ἡ διαθήκη the covenant L. ⁶ τοῦτ' ἐστὶν GLTTA. ⁷ μή πω LTr. ⁸ φαῦλον LTTA. ⁹ πρόθεσις τοῦ θεοῦ GLTTAW.

12 ἡ ῥήθη" αὐτῇ, "Οτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι·
it was said to her, The greater shall serve the lesser:

13 καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ
according as it has been written, Jacob I loved, and Esau
ἐμίσησα.
I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ;
What then shall we say? Unrighteousness with God [is there]?
μὴ γένοιτο· 15 τῷ Ἰὰρ Μωσῇ λέγει, Ἐλεήσω ὃν ἂν
May it not be! For to Moses he says, I will shew mercy to whomsoever

ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν οἰκτείρω.
I shew mercy, and I will feel compassion on whomsoever I feel compassion.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,
So then [it is] not of him that wills, nor of him that runs,

ἀλλὰ τοῦ κ' ἐλεῶντος" θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ Φαραώ,
but 'who 'shews 'mercy 'of 'God. For says the scripture to Pharaoh,

Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ
For this same thing I raised out thee, so that I might shew in thee

τὴν δύναμίν μου, καὶ ὅπως διαγγελῶ τὸ ὄνομά μου ἐν πάσῃ
my power, and so that should be declared my name in all

τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει
the earth. So then to whom he will he shews mercy, and whom he will

σκληρύνει.
he hardens.

19 Ἐρεῖς ἰούν μοι, Τί μ' ἐτι μέμψεται; τῷ γὰρ βου-
Thou wilt say then to me, Why yet does he find fault? for 'the 'pur-

λήματι αὐτοῦ τίς ἀνθέστηκεν; 20 Ὁ Μενούγγε, ὦ ἄνθρωπε,
pose 'of 'him 'who 'has 'resisted? Yea, rather, O man,

σὺ τίς εἰ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ
'thou 'who 'art that answerest against God? Shall 'say 'the

πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;
'thing 'formed to him who formed [it], Why me madest thou thus?

21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ
Or has not authority the potter over the clay, out of the

αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ
same ' lump to make one 'to 'honour 'vessel, and another

εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν,
to dishonour? And if 'willing 'God to shew wrath,

καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακρο-
and to make known his power, bore in much long-

θυμίᾳ σκεὺ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα
suffering vessels of wrath fitted for destruction; and that

γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
he might make known the riches of his glory upon vessels

ἐλέους, ἃ προητοίμασεν εἰς δόξαν; 24 οὐς καὶ ἐκάλεσεν
of mercy, which he before prepared for glory, 'whom 'also 'he 'called

ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ
'us not only from among [the] Jews, but also from among [the]

ἐθνῶν· 25 ὥς καὶ ἐν τῷ Ὠσηὲ λέγει, Καλέσω τὸν οὐ
nations? As also in Hosea he says, I will call that which [is] not

λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.
my people, My People; and that not beloved, Beloved.

26 Καὶ ἔσται, ἐν τῇ τόπῃ οὗ ἡ ῥήθη" Παῦτοῖς, Οὐ λαός
And it shall be, in the place where it was said to them, Not 'people

callesth;) 12 it was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that will, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come

^h ῥήθη LTTA. ⁱ γὰρ Μωσῇ G; Μωσῇ γὰρ LA; Μωσῇ γὰρ TTr; Μωσῇ γὰρ W.
^k ἐλεῶντος LTTA. ^l μοι οὖν LTTAW. ^m + οὖν then L[A]W. ⁿ — γὰρ for E.
^o ὦ ἄνθρωπε, μενούγγε (μενούν γε LTr) STTA. P — αὐτοῖς [L]Tr.

Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν
 Thou mayest not say in thy heart, Who shall ascend to the
 οὐρανόν; τοῦτ' ἐστὶν χριστὸν καταγαγεῖν· 7 ἢ, Τίς κατα-
 heaven? that is, Christ to bring down. Or, Who shall
 βήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν χριστὸν ἐκ
 descend into the abyss? that is, Christ from among [the]
 νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά
 dead to bring up. But what says it? Near thee the word
 ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἐστὶν τὸ
 is, in thy mouth and in thy heart: that is the
 ῥῆμα τῆς πίστεως. ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς
 word of faith which we proclaim, that if thou confess
 ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ
 with thy mouth [the] Lord Jesus, and believe in
 καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
 thy heart that God him raised from among [the] dead,
 σωθήσῃ· 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην.
 thou shalt be saved. For with [the] heart is belief to righteousness;
 στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 Λέγει γὰρ ἡ
 and with [the] mouth is confession to salvation. For says the
 γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταίσχυνθήσεται.
 scripture, Everyone that believes on him shall not be ashamed.
 12 Οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ
 For there is not a difference of Jew and Greek; for the
 αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλου-
 same Lord of all [is] rich toward all that call
 μένους αὐτόν. 13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
 upon him, For everyone, whoever may call on the name
 κυρίου, σωθήσεται. 14 Πῶς οὖν ἐπικαλέσονται εἰς
 of [the] Lord, shall be saved. How then shall they call on [him]
 ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν ὃ
 whom they believed not? and how shall they believe on [him] of whom
 οὐκ ἤκουσαν; πῶς δὲ ἀκούουσιν χωρὶς κηρύσσοντος;
 they heard not? and how shall they hear apart from [one] preaching?
 15 Πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσιν; καθὼς
 and how shall they preach, unless they be sent? according as
 γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζο-
 It has been written, How beautiful the feet of those announcing the glad
 μένων εἰρήνην, τῶν εὐαγγελιζομένων ἡμῶν ἀγαθά.
 tidings of peace, of those announcing the glad tidings of good things.
 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ
 But not all obeyed the glad tidings. For Esaias
 λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 Ἀρα ἡ πίστις
 says, Lord, who believed our report? So faith [is]
 ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ. 18 ἀλλὰ λέγω,
 by report, but the report by [the] word of God. But I say,
 Μὴ οὐκ ἤκουσαν; μενοῦν γε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
 Did they not hear? Yea, rather, Into all the earth went out
 ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
 their voice, and to the ends of the habitable world words
 αὐτῶν. 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος
 theirs. But I say, Did not know Israel? First,

eth the righteousness which is of the law, That the man which doeth those things shall live by them. 6-But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say,

κ — τῇ ε. 1 ἐπικαλέσονται should they call LITTAW. 2 πιστεύουσιν should they believe LITTAW. 3 ἀκούονται τ; ἀκούουσιν should they hear LITTAW. 4 κηρύξουσιν should they preach LITTAW. 5 — εὐαγγελιζομένων εἰρήνην τῶν LITTAW. 6 — τὰ LITTAW. 7 χριστοῦ of Christ LITTAW. 8 μενοῦν γε LITTAW. 9 Ἰσραὴλ οὐκ ἔγνω GLITTAW. 10

Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

XI. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (according as it is written, God hath given them the spirit

"Μωσῆς" λέγει, 'Εγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
Moses says, I will provoke to jealousy you through [those] not
ἔθνει, ἢ ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. 20 Ἡ-
a nation, through a nation without understanding I will anger you. 20
σαίας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην * τοῖς ἐμὲ μὴ ζη-
saiaas 'but is very bold and says, I was found by those 'me 'not 'seek-
τοῦσιν, ἐμφάνης ἐγενόμην * τοῖς ἐμὲ μὴ ἐπερωτῶσιν. 21 πρὸς
ing; manifested I became to those 'me 'not 'enquiring 'after. 'To
δὲ τὸν Ἰσραὴλ λέγει, "Ολὴν τὴν ἡμέραν ἐξέπτασα τὰς
*but Israel he says, 'Whole 'the day I stretched out
χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
my hands to a people disobeying and contradicting.

11 Λέγω οὖν, Μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ;
I say then, Did 'thrust 'away 'God his people?
μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος
May it not be! For also I an Israelite am, of [the] seed
'Αβραάμ, φυλῆς *Βενιαμίν. 2 οὐκ ἀπώσατο ὁ θεὸς
of Abraham, of [the] tribe of Benjamin. 'Did 'not 'thrust 'away 'God
τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν
his people, whom he foreknew. Know ye not in [the history of]
Ἡλίου* τί λέγει ἡ γραφή; ὥς ἐντυγχάνει τῷ θεῷ κατὰ
Elias what says the scripture? how he pleads with God against
τοῦ Ἰσραὴλ, "λέγων, 3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν,
Israel, saying, Lord, thy prophets they killed,
καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μό-
and thine altars they dug down; and I was left a-
νος, καὶ ζητοῦσιν τὴν ψυχὴν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ
lone, and they seek my life. But what says to him the
χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας
divine answer? I left to myself seven thousand men
οἵτινες οὐκ ἐκαμψαν γόνυ τῇ Βάαλ. 5 Οὕτως οὖν καὶ ἐν τῷ
who bowed not a knee to Baal. Thus then also in the
νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν.
present time a remnant according to election of grace there has been.
6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται
But if by grace, no longer of works; else grace no longer becomes
χάρις. *εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις· ἐπεὶ τὸ ἔργον
grace; but if of works, no longer is it grace; else work
οὐκέτι ἐστὶν ἔργον.
no longer is work.

7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, ἐτούτου οὐκ ἐπέτυχεν,
What then? What 'seeks for 'Israel, this it did not obtain;
ἢ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν. 8 καθὼς
but the election obtained [it], and the rest were hardened, according as
γέγραπται, "Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
it has been written, 'Gave 'them 'God a spirit of slumber,
ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως
eyes so as not to see, and ears so as not to hear, unto
τῆς σήμερον ἡμέρας. 9 καὶ Ἰακώβ λέγει, Γενθήτω ἡ τράπεζα
this day. And David says, Let be 'table
αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς
'their for a snare, and for a trap, and for cause of offence, and for

* Μωϋσῆς GLTTFAW. * ἐπ' TTr. * + [ἐν] by (those) LTrA. * + [ἐν] by (those) LTr.
† + [ἐν προέγνω] whom he foreknew L. * Ἰσραηλίτης T. * Βενιαμίν LTTFA.
b Ἡλεία T. c — λέγων GLTTFAW. d — καὶ LTTFAW. e — εἰ δὲ ἐξ τοῦ end of verse
GLTT[A]. f — ἐστὶν A. g τοῦτο GLTTFAW. h καθάπερ even as TTr. i Δαυεὶδ
LTTFA; Δανιδ GW.

ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν
a recompense to them: let be darkened their eyes
τοῦ· μὴ βλέπειν, καὶ τὸν ὥπον αὐτῶν ᾠδιαπαντὸς· ἰσχύ-
so as not to see, and their back continually bow thou
καμψον.¹¹
down.

11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο·
I say then, Did they stumble that they might fall? May it not be!
ἀλλὰ τῶν αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς
but by their offence salvation [is] to the nations, for

τὸ παραζηλώσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν
to provoke to jealousy them. But if their offence [be the]

πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων,
wealth of [the] world, and their default [the] wealth of [the] nations,

πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; 13 Ὑμῖν ἡ γὰρ λέγω
how much more their fullness? ²To you for I speak,

τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνων ἀπόστολος,
the nations, inasmuch as ²am I of [the] nations apostle,

τὴν διακονίαν μου δοξάζω, 14 εἰ πως παραζηλώσω
my service I glorify, if by any means I shall provoke to jealousy

μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ
my flesh, and shall save some from among them. For if

ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ ὁρόσ-
their casting away [be the] reconciliation of [the] world, what the recep-

ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;
tion, except life from among [the] dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα
Now if the first-fruit [be] holy, also the lump; and if the root

ἁγία, καὶ οἱ κλάδοι. 17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-
[be] holy, also the branches. But if some of the branches were broken

σαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ
off, and thou, a wild olive tree being, wast grafted in amongst them, and

ἰσχυροινῶνς² τῆς ρίζης· καὶ τῆς πιότητος τῆς ἐλαίας
a fellow-planters of the root and of the fatness of the olive tree

ἐγένου, 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι,
became, boast not against the branches; but if thou boastest against

οὐ σὺ τὴν ρίζαν βαστάζεις, ἀλλ' ἡ ρίζα σέ. 19 Ἐ-
[them], not thou the root bearest, but the root thee. Thou

ρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἔγκεντρισθῶ.¹¹
wilt say then, Were broken out the branches, that I might be grafted in.

20 Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
Well: by unbelief they were broken out, and thou by faith

ἔστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεός
standest. Be not high-minded, but fear: for if God

τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σου
the according to nature branches spared not— lest neither thee

ᾤψεται.¹¹ 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·
he should spare. Behold then [the] kindness and severity of God:

ἐπὶ μὲν τοὺς πεσόντας, ἰαποτομίαν· ἐπὶ δὲ σε, χρηστό-
upon those that fell, severity; and upon thee, kind-

τητα, εἰ ἂν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-
ness, if thou continue in [his] kindness, else also thou wilt

of slumber, eyes that they should not see, and ears that they should not hear; unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 if by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy, and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: 21 for if God spared not the natural

^k διὰ παντὸς LTrA. ¹ συν- T. ^m δὲ and LTrA. ⁿ + οὖν then LTrA. ^o πρόσληψις LTrA. ^p — καὶ TTrA. ^q ἀλλὰ TTrA. ^r — οἱ GLTTAW. ^s ἐν T. ^t ἐκλάσθησαν broken off LTr. ^u ὑψηλὰ φρόνει TTr. ^v — μήπως LTT[A]. ^w φείσεται he will spare GLTTAW. ^x ἀποτομία LTTA. ^y χρηστότης θεοῦ kindness of God LTTA. ^z ἐπιμείνης TTr.

branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 27 for this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, ye have now obtained mercy through their unbelief: 31 even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord?

κοπήσθ. 23 ^bκαὶ ἐκεῖνοι^a δέ, ἐὰν μὴ ἐπιμείνωσιν^c τῇ ἀπιστίᾳ, ^abe cut off. ^cAlso ^athey ^aand, if they continue not in unbelief, ^dἐγκεντρίσθῃσονται^d δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ^dἐγκεν- shall be grafted in; for able is God again to graft ^eτρῖσαι^e αὐτούς. 24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξε- in them. For if thou out of the ^eaccording to ^enature ^ewast ^fκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς ^fcut ^foff ^fwild ^folive ^ftree, and, contrary to nature, wast grafted in to ^gκαλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ^ga good olive tree, how much more these who according to nature [are], ^hἐγκεντρίσθῃσονται^h τῇ ἰδίᾳ ἐλαίᾳ; 25 Οὐ γὰρ θέλω ὑμᾶς shall be grafted into their own olive tree? For ^hnot ^hdo ^hI wish you ⁱἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔητε ⁱπαρⁱ ⁱto be ignorant, brethren, of this mystery, that ye may not be in ^jἐαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέ- yourselves wise, that hardness in part to Israel has ^kγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἔθνων εἰσέλθῃ. 26 καὶ happened, until the fulness of the nations be come in; and ^lοὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, ^lso all Israel shall be saved, according as it has been written, ^mἮξει ἐκ Σιών ὁ ῥυόμενος, ^mκαὶ ^mἀποστρέψει ἀσεβείας Shall come out of Zion the deliverer, and he shall turn away ungodliness ⁿἀπὸ Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ⁿfrom Jacob. And this [is] ⁿto ⁿthem ⁿthe ⁿfrom ⁿme ⁿcovenant, ^oὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. 28 Κατὰ μὲν when I may have taken away their sins. As regards indeed ^pτὸ εὐαγγέλιον, ^pἐχθροὶ δι' ὑμᾶς ^pκατὰ δὲ τὴν the glad tidings, [they are] enemies on your account; but as regards the ^qἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. 29 ἀμεταμέλητα election, beloved on account of the fathers. ^qNot ^qto ^qbe ^qrepented ^qof ^rγὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. 30 ὥσπερ γὰρ ^rfor [are] the gifts and the calling of God. For as ^sἐκαὶ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε ^salso ye once were disobedient to God, but now have been shewn mercy ^tτῇ τοῦτων ἀπειθείᾳ. 31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν through their disobedience; so also these now were disobedient ^uτῷ ὑμετέρῳ^u ἐλέει, ἵνα καὶ αὐτοὶⁱ ἐλεηθῶσιν. to your mercy, that also they may have mercy shewn [them]. ^v32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς For ^vshut ^vup ^vtogether ^vGod all in disobedience, that ^wπάντας ἐλεήσῃ. ^w33 Ὁ βάθος πλοῦτου καὶ σοφίας all he might shew mercy to. O depth of riches both of wisdom ^xκαὶ γνώσεως θεοῦ. ὥς ^xἀνεξερεύνητα^x τὰ κρίματα αὐτοῦ, καὶ and knowledge of God! How unsearchable his judgments, and ^yἀνεξιχνίαστοι αἰὸδοὶ αὐτοῦ. ^y34 τίς γὰρ ἔγνω νοῦν untraceable his ways? For who did know [the] mind ^zκυρίου; ἢ τίς σύμβουλος αὐτοῦ ἔγενετο; ^z35 ἢ τίς πρόε- of [the] Lord, or who his counsellor became? Or who first ^{aa}δωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ^{aa}36 ὅτι ἐξ αὐτοῦ gave to him, and it shall be recompensed to him? For of him ^{ab}καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα αὐτῷ ἡ δόξα and through him and unto him [are] all things: to him [be] the glory ^{ac}εἰς τοὺς αἰῶνας. ἀμήν. to the ages. Amen.

^b καὶ ἐκεῖνοι GLITraW. ^c ἐπιμείνωσιν TTr. ^d ἐν- T. ^e ἐν TTr. ^f — καὶ LITraV
^g — καὶ GLITraW. ^h ἡμετέρῳ (read to our mercy) E. ⁱ + νῦν now [L]T. ^k ἀνεξερεύνητα TL.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ
I exhort therefore you, brethren, by the compassions

θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν,
of God, to present your bodies a sacrifice living, holy,

ἑυάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. 2 καὶ μὴ
well-pleasing to God, intelligent service your. And not

ἡ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ
fashion yourselves to this age, but be transformed by the

ἀνακαινώσει τοῦ νοός ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί
renewing of your mind, for to prove by you what [is]

τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
will of God the good and well-pleasing and perfect.

3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ
For I say through the grace which is given to me, to everyone

τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ
that is among you, not to be high-minded above what it behoves [you]

φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ
to be minded; but to be minded so as to be sober-minded to each as

θεὸς ἐμέρισεν μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἐνὶ σώματι
God divided a measure of faith. For even as in one body

ῥέμνη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν
members many we have, but the members all not the same

ἔχου πράξιν. 5 οὕτως οἱ πολλοὶ ἐν σῶμα ἕαμεν ἐν χριστῷ,
have function; thus the many one body we are in Christ,

ἅπαρ δὲ καθ' εἰς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα
and each one of each other members. But having gifts

κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε
according to the grace which is given to us different, whether

προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως. 7 εἴτε δια-
prophecy according to the proportion of faith; or ser-

κονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·
vice in service; or he that teaches in teaching;

8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν
or that exhorts in exhortation; he that imparts in

ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν,
simplicity, he that takes the lead with diligence; he that shews mercy—

ἐν ἡλαρότητι. 9 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστνγοῦντες τὸ
with cheerfulness. [Let] love [be] unfeigned; abhorring

πονηρόν, κολλώμενοι τῷ ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς ἀλ-
evil, cleaving to good; in brotherly love towards one

λήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγοίμενοι·
another kindly affectioned; in [giving] honour one another going before;

11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζήοντες, τῷ καιρῷ
in diligence, not slothful; in spirit, fervent; in season

δουλεύοντες. 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένον-
serving. In hope, rejoicing; in tribulation, enduring

τες, τῇ προσευχῇ προσκαρτεροῦντες. 13 ταῖς χρείαις τῶν
in prayer, steadfastly continuing; to the needs of the

ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
saints communicating; hospitality pursuing. Bless

τοὺς διώκοντάς ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 χαί-
those that persecute you; bless, and curse not. Re-

ρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. 16 τὸ
joice with rejoicing ones, and weep with weeping ones; the

or who hath been his counsellor? 35 or who hath first given to him, and it shall be recom-pensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 not slothful in business; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing instant in

1 τῷ θεῷ εὐάρεστον T. 2 συ(συ-ν) σχηματίζεσθαι to fashion yourselves LA; συνημα-
ματίζεσθε T. 3 μεταμορφοῦσθαι to be transformed LA. 4 ὁ ὡς (read the mind) LTTAW.
5 πολλὰ μέλη LTTAW. 6 τὸ LTTAW. 7 τῷ κυρίῳ the Lord ELTTAW. 8 — καὶ LTTAW.

prayer; 13 distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

XIII. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually

αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρο-
same thing toward one another minding, not high things mind-
νοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε
ing, but with the lowly going along: be not
φρόνιμοι παρ' ἑαυτοῖς. 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδι-
wise in yourselves: to no one evil for evil ren-
δόντες· προνοοῦμενοι καλὰ· ἐνώπιον πάντων ἀνθρώπων
dering: providing right [things] before all men:
18 εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρη-
if possible, as to yourselves, with all men being
νεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε
at peace; not yourselves avenging, beloved, but give
τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀντα-
place to wrath: for it has been written, To me vengeance! I will
ποδώσω, λέγει κύριος. 20 Ὡς εἰδὼς πεινᾷ ὁ ἐχθρὸς
recompense, says [the] Lord. If therefore should hunger enemy
σου· ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο
thine, feed him; if he should thirst, give drink him; this
γὰρ ποίῳν, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
for doing, coals of fire thou wilt heap upon head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ
thine. Be not overcome by evil, but overcome with
ἀγαθῷ τὸ κακόν.
good evil.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
Every soul to authorities above [him] let be subject.
οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ· αἱ δὲ οὕτως
For there is no authority except from God; and those that are
ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσὶν. 2 ὥστε ὁ
authorities, by God have been appointed. So that he that
ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν
sets himself against the authority, the of God ordinance resists;
οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρῖμα ἀλήφονται. 3 οἱ
and they that resist, to themselves judgment shall receive. The
γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ
for rulers are not a terror to good works, but
τῶν κακῶν. 4 θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ
to evil [ones]. Dost thou desire not to be afraid of the authority? the
ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· 4 θεοῦ γὰρ
good practise, and thou shalt have praise from it; for of God
διάκονός ἐστιν σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,
a servant it is to thee for good. But if evil thou practisest,
φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός
fear; for not in vain the sword it wears; for of God a servant
ἐστὶν, ἐκδικὸς εἰς ὀργὴν τῷ κακῷ πράσσοντι. 5 διὸ
it is, an avenger for wrath to him that evil does. Wherefore
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν,
necessary [it is] to be subject, not only on account of
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ
but also on account of conscience. For on this account also
φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
tribute pay ye; for ministers of God they are, on this same thing
προσκαρτεροῦντες. 7 ἀπόδοτε οὖν πᾶσιν τὰς ὀφείλας
attending continually. Render therefore to all their dues:

* + [ἐνώπιον τοῦ θεοῦ καὶ] before God and L.

* τῶν L.

* ἀλλὰ ἐὰν But if LITTA.

* ὑπὸ LITTA. * — ἐξουσίαι GLITTAW. * — τοῦ GLITTAW. * ἀλήφονται LITTA. * τῷ ἀγαθῷ
son to a good work LITTAW. * τῷ κακῷ to an evil [one] LITTAW. * — οὖν LITTAW.

τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ
to whom tribute, tribute; to whom custom, custom; to whom
τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ
fear, fear; to whom honour, honour. To no one
μὴδὲν ὀφείλετε, εἰ·μὴ τὸ ἁγαπᾶν ἀλλήλους· ὁ·γὰρ
(lit. nothing) owe ye, unless to love one another: for he that
ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν. 9 τὸ γάρ, Οὐ
loves the other, law has fulfilled. For, Not

μοιχεύσεις, οὐ·φονεύσεις, οὐ·κλέψεις,
thou shalt commit adultery, Thou shalt not commit murder, Thou shalt not steal,
ἢ·ψευδομαρτυρήσεις, οὐκ·ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα
Thou shalt not bear false witness, Thou shalt not lust; and if any other com-
ἐντολή, ἐν τούτῳ τῷ λόγῳ ἁνακεφαλαιοῦται, ἢ ἐν τῷ, Ἁγα-
mandment, in this word it is summed up, in this, Thou
πήσεις τὸν·πλησίον·σου ὡς ἑαυτόν. 10 Ἡ ἀγάπη τῷ πλη-
shalt love thy neighbour as thyself. Love to the neigh-
σίον κακὸν οὐκ·ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
bour, evil does not work: fulness therefore of [the] law love [is].

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς
Also this, knowing the time, that [the] hour we [it is]
ἦδη ἔξ ὕπνου ἐγερθῆναι· νῦν·γὰρ ἐγγύτερον ἡμῶν ἡ
already out of sleep should be roused; for now nearer [is] of us the
σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νῦν προέκοψεν, ἡ·δὲ
salvation, than when we believed. The night is advanced, and the
ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,
day has drawn near; we should cast off therefore the works of darkness,
καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ,
and should put on the armour of light. As in [the] day,
εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
becomingly we should walk; not in revels and drinking, not in cham-
ταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἀλλ' ἐνδύσασθε
bering and wantonness, not in strife and emulation. But put on
τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
the Lord Jesus Christ, and of the flesh forethought not
ποιεῖσθε εἰς ἐπιθυμίαν.
do take for desire.

14 Τὸν·δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς
But him being weak in the faith receive not for
διακρίσεις διαλογισμῶν. 2 Ὃς·μὲν πιστεῦει φαγεῖν πάντα,
decisions of reasonings. One believes to eat all things;
ὁ·δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ
another being weak herbs eats. He that eats, him that not
ἐσθιοντα μὴ·ἐξουθενείτω· καὶ ὁ μὴ·ἐσθίων, τὸν ἐ-
eats let him not despise; and he that eats not, him that
σθιοντα μὴ·κρινέτω· ὁ·θεὸς·γὰρ αὐτὸν προσελάβετο. 4 σὺ
eats let him not judge: for God him received. Thou
τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ·ἰδίῳ κυρίῳ στήκει
who art judging another's servant? to his own master he stand-
ἢ πίπτει. σταθίσεται·δὲ· ὁ·δυνατὸς·γὰρ ἐστὶν ὁ θεός·
or falls. And he shall be made to stand; for able is God
στήσαι αὐτόν. 5 Ὃς·μὲν κρίνει ἡμέραν παρ' ἡμέραν,
to make stand him. One judges a day [to be] above a day;

upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

XIV. Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. 5 One man es-

^ε ἀλλήλους ἀγαπᾶν GLTΓAW.

^ι — οὐ ψευδομαρτυρήσεις GLTΓAW.

^ς τῷ λόγῳ τούτῳ

LIT AW. ^ι ἐν τῷ LIT A.

^ι σεαυτόν LIT A.

^ς ἦδη ἡμᾶς LIT W.

^ς ἦδη ὑμᾶς already

you TA. ^ι ἐνδυσώμεθα δὲ LIT AW.

^ς ἀλλὰ TTAW.

^ς οὐ δὲ LIT A.

^ς δυνατεῖ γὰρ ὁ

εὐρύς for able is the Lord LIT A; δυνατεῖ γὰρ ὁ θεός W.

^ς + γὰρ for (one) LIT.

γὰρ ἐν ταύταις δουλεύων τῷ¹ Χριστῷ εὐάρεστος τῷ² θεῷ,
 for in these things serves the Christ [is] well-pleasing to God,
 καὶ δοκιμὸς τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης
 and approved by men. So then the things of peace
 διώκωμεν,³ καὶ τὰ τῆς οἰκοδομῆς τῆς-εἰς-ἀλλήλους.
 we should pursue, and the things for building up one another.
 20 Μὴ ἐνεκεν βρώματος καταλύε τὸ ἔργον τοῦ θεοῦ.
 Not for the sake of meat destroy the work of God.
 πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ⁴
 All things indeed [are] pure; but [it is] evil to the man who
 διὰ προσκόμματος ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα,
 through stumbling eats. [It is] right not to eat flesh,
 μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ
 nor drink wine, nor in what thy brother stumbles, or
 σκανδαλίζεται ἢ ἀσθενεῖ.⁵ 22 Σὺ πίστιν ἔχεις; κατὰ⁶ ἑαυτὸν⁷
 is offended, or is weak. Thou faith hast? To thyself
 ἔχει ἐνώπιον τοῦ θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν
 have [it] before God. Blessed [is] he that judges not himself
 ἐν ᾧ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-
 in what he approves. But he that doubts, if he eat, has been
 κέκριται, ὅτι οὐκ ἐκ πίστεως πᾶν δὲ ὃ οὐκ ἐκ
 condemned, because [it is] not of faith; and everything which [is] not of
 πίστεως, ἁμαρτία ἐστίν.⁸
 faith, sin is.

15 Ὁφειλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
 But we ought, we who [are] strong, of the infirmities of the
 ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 ἕκαστος γὰρ⁹
 weak to bear, and not ourselves to please. For each
 ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.
 of us the neighbour let please unto good for building up.
 3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέ-
 For also the Christ not himself pleased; but, according as it has
 γραπται, οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον¹⁰
 been written, The reproaches of those reproaching thee fell
 ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν
 on me. For as many things as were written before for
 διδασκαλίαν προεγράφη,¹¹ ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς
 instruction were written before, that through endurance and
 παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ
 encouragement of the scriptures hope we might have. Now the
 θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶκε ὑμῖν τὸ αὐτὸ
 God of endurance and encouragement give you the same thing
 φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. 6 ἵνα
 to mind with one another according to, Christ Jesus; that
 ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε τὴν θεὸν καὶ πατέρα
 with one accord with one mouth ye may glorify the God and Father
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 Διὸ προσλαμβάνεσθε
 of our Lord Jesus Christ. Wherefore receive ye
 ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς¹² εἰς
 one another, according as also the Christ received us to
 δόξαν¹³ θεοῦ.
 [the] glory of God.

peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? have it to thyself before God. Happy is he that can condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

XV. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likened one to another according to Christ Jesus: 6 that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God.

¹ ταύταις this GLTTRAW. ² τῷ LIT¹. ³ διώκωμεν we pursue T. ⁴ ὁ μὴ σκανδαλίζεται ἢ ἀσθενεῖ T. ⁵ ἢν ([ἢν] A) ἔχεις κατὰ (read faith which thou hast, to &c.) LITRA. ⁶ ἑαυτὸν GLTTRAW. ⁷ Place here verses 25—27 of chapter xvi. O. ⁸ γὰρ for GLTTRAW. ⁹ ἐπέπεσον LITRA. ¹⁰ ἐγράφη were written LITRAW. ¹¹ + διὰ through LITRAW. ¹² Ἰησοῦν Χριστὸν T. ¹³ ὑμᾶς you GLTTRAW. ¹⁴ + τοῦ LITRA.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 through mighty signs and wonders, by the power of the Spirit of God; so that

8 Λέγω *δέ, " Ἰησοῦν¹ χριστὸν διάκονον *γεγενῆσθαι² περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ψαλῶ. 10 Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. 11 Καὶ πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ ἑπαινέσατε³ αὐτὸν πάντες οἱ λαοί. 12 Καὶ πάλιν, Ἡσαΐας λέγει, *Εἰς τὸν ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 13 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν, εἰς τὸ περισσεῦν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης² γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 *τολμηρότερον³ δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμνησκῶν ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐν ὀνόματι τοῦ θεοῦ, 16 εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ χριστοῦ⁴ εἰς τὰ ἔθνη, ιερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορά τῶν ἰθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. 17 ἔχω οὖν⁵ καύχησιν ἐν χριστῷ Ἰησοῦ τὰ πρὸς⁶ θεόν. 18 οὐ γὰρ τολμήσω λαλεῖν τι⁷ ὃν οὐ κατειργάσατο χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἔθνῶν, λόγῳ καὶ ἔργῳ, 19 ἐν δυνάμει σημεῖων καὶ τεράτων, ἐν δυνάμει πνεύματος⁸ θεοῦ. ὥστε με

* γὰρ for LTT¹AW.
says U[A].

* τολμηροτέρως Tr.

* + τὴν LTT¹AW.

GLT¹[A]W.

† — Ἰησοῦν LTT¹A.

* πάντα τὰ ἔθνη τὸν κύριον LTT¹A.

b — ἀδελφοί LTT¹[A].

† + τὸν GLT¹AW.

* γενέσθαι became LTT¹.

† ἐπαινέσάτωσαν LTT¹A.

c ἀπὸ TT¹.

d χριστοῦ Ἰησοῦ LTT¹AW.

e τι λαλεῖν LTT¹AW.

* + λέγει it

* + τῆς [A]

d χριστοῦ Ἰησοῦ LTT¹AW.

h ἁγίου ἁγίου (Spirit)

ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικῶς πεπληρω-
 from Jerusalem, and in a circuit unto Illyricum, to have fully
 κῆναι τὸ εὐαγγέλιον τοῦ χριστοῦ. 20 οὕτως δὲ φιλοτιμού-
 preached the glad tidings of the Christ; and so being am-
 μενον" εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός,
 bitious to announce the glad tidings, not where "was named Christ,
 ἵνα μὴ ἐπ' ἄλλοτριον θεμέλιον οἰκοδομῶ. 21 ἀλλὰ καθὼς
 that not upon another's foundation I might build; but according as
 γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὅψον-
 it has been written, To whom it was not announced concerning him, they shall
 ται· καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. 22 Διὸ καὶ ἐνε-
 see; and those that have not heard, shall understand. Wherefore also I was
 κοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 νυνὶ δὲ
 hindered many times from coming to you. But now,
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν· τοῦτοις, ἐπιποθίαν δὲ
 no longer place having in these regions, and a longing
 ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, 24 ὥς ἐάν
 having to come to you for many years, whenever
 πορεύωμαι εἰς τὴν Σπανίαν, ὅλευσόμαι πρὸς ὑμᾶς· ἐλπίζω
 I may go to Spain, I will come to you; I hope
 γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ῥύψ' ὑμῶν προπεμ-
 for going through to see you, and by you to be set
 φθῆναι ἐκεῖ, ἐάν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
 forward thither, if of you first in part I should be filled.
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.
 But now I go to Jerusalem, doing service to the saints;
 26 ἡυδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ
 for were pleased Macedonia and Achaia a contribution certain
 ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱεροσα-
 to make for the poor of the saints who [are] in Jerusa-
 λήμ. 27 ἡυδόκησαν γὰρ καὶ ὀφειλέται αὐτῶν εἶσιν. εἰ γὰρ
 lelm. For they were pleased and debtors their they are; for if
 τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν
 in their spiritual things participated the nations, they ought
 καὶ ἐν τοῖς σαρκικοῖς λειτοουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
 also in the fleshly things to minister to them. This therefore
 ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
 having finished, and having sealed to them this fruit,
 ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. 29 οἶδα δὲ ὅτι
 I will set off by you into Spain. And I know that
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου
 coming to you, in fulness of blessing of the glad tidings
 τοῦ χριστοῦ ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
 of Christ I shall come. But I exhort you, brethren, by
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ
 our Lord Jesus Christ, and by the love of the
 πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ
 Spirit, to strive together with me in prayers for
 ἐμοῦ πρὸς τὸν θεόν. 31 ἵνα ῥύσθῃ ἀπὸ τῶν ἀπει-
 me to God, that I may be delivered from those being
 θούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ
 disobedient in Judaea; and that service my which [is]

from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that do not believe in Judaea; and that my service which

¹ φιλοτιμούμαι I am ambitibus LTR. ² πολλάκις L. ³ [τοῦ] L. ⁴ ἱκανῶν TRA.
⁵ ἀν LTTTAW. ⁶ — ἐλεύσομαι πρὸς ὑμᾶς GLTT AW. ⁷ ἀφ' LA. ⁸ ἡυδόκησαν TTR.
⁹ εἰσὶν αὐτῶν LTTTAW. ¹⁰ — τὴν LTTA. ¹¹ — τοῦ εὐαγγελίου τοῦ GLTTAW. ¹² ἀδελφοί A.
¹³ — ἵνα LTTA. ¹⁴ δωροφορία offering of gifts L.

I have for Jerusalem may be accepted of the saints; 32 that I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

Τεῖς Ἱερουσαλὴμ εὐπρόσδεκτος ᾔγνηται τοῖς ἁγίοις. 32 ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. ἀμήν. 2 all you. Amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν

But I commend to you Phoebe, our sister, being servant of the assembly in Cenchrea; that her ye may

δέξασθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ

receive in [the] Lord worthily of saints, and ye may assist her

ἐν ᾧ ἂν ὑμῶν χρεῖζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. 3 Ἀσπάσασθε

courer of many has been, and myself of me. Salute

Ἰρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν χριστῷ Ἰησοῦ. 4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον

Priscilla and Aquila my fellow-workers in Christ Jesus, (who for my life laid down: whom not I only thank, but also all the

ἐκκλησίαι τῶν ἐθνῶν. 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

assemblies of the nations,) and the at house their assembly.

ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ

Salute Epænetus my beloved, who is a first-fruit of Achaia for Christ. Salute Mary, who much

ἐκοπίασεν εἰς ἡμᾶς. 7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν

laboured for us. Salute Andronicus and Junias my kinsmen and fellow-prisoners my, who are

ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν χριστῷ. 8 ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν

in Christ. Salute Amplas my beloved in [the] Lord. 9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν χριστῷ,

and Stachys my beloved. Salute Apelles the

δοκιμὸν ἐν χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. 11 ἀσπάσασθε Ἡροδίωναν τὸν συγγενὴ μου.

approved in Christ. Salute those of the [household] of Aristobulus. Salute Herodion my kinsman.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις πολλὰ

Salute those of the [household] of Narcissus, who are in [the] Lord. Salute Tryphæna and Tryphosa, who labour in [the] Lord. Salute Persis the beloved, who much

ἐν at L. 2 τοῖς ἁγίοις γένηται LITTA. 3 ἐλθὼν (having come) ἐν χαρᾷ T. 4 κυρίου Ἰησοῦ of [the] Lord Jesus L. 5 — καὶ T; — καὶ συναναπαύσωμαι ὑμῖν L[A]. 6 ἀμήν LIT. 7 Κεν-Τ προσδέξασθε αὐτήν LITTA. 8 αὐτὴ GLTAW. 9 ἐμοῦ αὐτοῦ LITTA. 10 Πρίσκαν Prisca GLTTAW. 11 Ἀσίας Asia GLTTAW. 12 Μαρίαν LITTA. 13 ὑμᾶς you LITTA. 14 γέγοναν LITTA. 15 Ἀμπλίαν Amplitatus TITTA. 16 κυρίῳ [the] Lord L. 17 Ἡρωδίωναν GLTTAW.

2 ἐν at L. 3 τοῖς ἁγίοις γένηται LITTA. 4 ἐλθὼν (having come) ἐν χαρᾷ T. 5 κυρίου Ἰησοῦ of [the] Lord Jesus L. 6 — καὶ T; — καὶ συναναπαύσωμαι ὑμῖν L[A]. 7 ἀμήν LIT. 8 Κεν-Τ προσδέξασθε αὐτήν LITTA. 9 αὐτὴ GLTAW. 10 ἐμοῦ αὐτοῦ LITTA. 11 Πρίσκαν Prisca GLTTAW. 12 Ἀσίας Asia GLTTAW. 13 Μαρίαν LITTA. 14 ὑμᾶς you LITTA. 15 γέγοναν LITTA. 16 Ἀμπλίαν Amplitatus TITTA. 17 κυρίῳ [the] Lord L. 18 Ἡρωδίωναν GLTTAW. 19 συγγενὴ Tt. 20 [ἀσπάσασθε κυρίῳ] L.

ἐκοπίασεν ἐν κυρίῳ.¹³ ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν
laboured in [the] Lord. Salute Rufus the chosen
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. 14 ἀσπάσασθε
in [the] Lord, and his mother and mine. Salute
Ἀσύγκριτον,¹⁵ Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ
Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and
τοὺς σὺν αὐτοῖς ἀδελφούς. 15 ἀσπάσασθε Φιλόλογον καὶ
the with them brethren, Salute Philologus and
Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφήν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ
Julias, Nereus and his sister, and Olympas, and
τοὺς σὺν αὐτοῖς πάντας ἁγίους. 16 ἀσπάσασθε ἀλλήλους
the with them all saints. Salute one another
ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι ἡ τοῦ
with a kiss holy. Salute you the assemblies
Χριστοῦ.
of Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφεί, σκοπεῖν τοὺς τὰς διχο-
But I exhort you, brethren to consider those who
στασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἦν ὑμεῖς
sions and causes of offence contrary to the teaching which ye
ἐμάθετε, ποιοῦντας καὶ ἑκκλίνετε ἀπ' αὐτῶν. 18 οἱ γὰρ
learned, make, and turn away from them. For
τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ
such our Lord Jesus Christ serve not, but
τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας
their own belly, and by kind speaking and praise
ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν ὑπακοή
deceive the hearts of the innocent. For the of you obedience
εἰς πάντας ἀφίκετο· ἁχαίρω οὖν τὸ ἐφ' ὑμῖν. ἢ θέλω δὲ
to all reached. I rejoice therefore concerning you; but I wish
ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
you wise to be [as] to good, and simple to
κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ
evil. But the God of peace will bruise Satan under
τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ
your feet shortly. The grace of our Lord Jesus
Χριστοῦ μεθ' ὑμῶν.^d
Christ [be] with you.

21 Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος
Salute you Timotheus my fellow-worker and Lucius
καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 ἀσπάζομαι
and Jason and Sosipater my kinsmen. Salute
ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
I Tertius who wrote the epistle in [the] Lord.
23 ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας
Salutes you Gaius, the host of me and of the assembly
ὅλης. Ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως,
whole. Salutes you Erastus the steward of the city,
καὶ Κούαρτος ὁ ἀδελφός. 24 ἡ χάρις τοῦ κυρίου ἡμῶν
and Quartus the brother. The grace of our Lord
Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.^e
Jesus Christ [be] with all you. Amen.

much in the Lord. 13 Salute Rufus chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our Lord Jesus Christ be with you all. Amen.

^a Ἀσύν-Τ. ^v Ἑρμῆν LITTAW. ^w Ἑρμᾶν LITTAW. ^x + πᾶσαι all (the assemblies) GLITTAW. ^y ἐκκλίνετε TIT. ^z — Ἰησοῦ GLITTAW. ^a ἐφ' ὑμῖν οὖν χαίρω LITTAW. ^b — μὲν LITTA. ^c — Χριστοῦ TITTA. ^d + ἀμήν Amen E. ^e Ἀσπάζεται Salutes LITTAW. ^f ὅλης τῆς ἐκκλησίας LITTA. ^g — verse 24 LITTA.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 to God only wise, be glory through Jesus Christ for ever. Amen.

25 ^h Τῷ δὲ δυνάμειν ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγ-
Now to him who is able you to establish according to ²glad
γέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀπο-
tidings ¹my and the proclamation of Jesus Christ, according to a reve-
κάλυψιν μυστηρίου χρόνοις αἰωνίοις σεισηγμένον,
lation of [the] mystery in times of the ages having been kept secret,
26 φανερωθέντος. δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ'
but made manifest now, and by ²scriptures ¹prophetic, according to
ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα
commandment of the eternal God, for obedience of faith to all
τὰ ἔθνη γνωρισθέντος. 27 μόνῳ σοφῷ θεῷ, διὰ Ἰη-
the nations having been made known—[the] only wise God, through Je-
σοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
sus Christ, to whom be glory to the ages. Amen.

^kΠρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορινθίου, διὰ Φοίβης τῆς
To [the] Romans written from Corinth. by Phoebe
διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.¹
servant of the ²in ³Cenchrea ⁴assembly.

Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.¹

¹THE ²TO ³THE ⁴CORINTHIANS ⁵EPISTLE ⁶FIRST.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ ^bκλητὸς ^aἀπόστολος ^cἸησοῦ χριστοῦ, ^dδιὰ θελή-
Paul a called apostle of Jesus Christ, by [the] will
ματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ τοῦ
of God, and Sosthenes the brother, to the assembly
θεοῦ ^dτῇ οὓσιν ἐν Κορίνθῳ, ^eἡγιασμένοις ἐν χριστῷ Ἰη-
of God which is in Corinth, having been sanctified in Christ Je-
σοῦ, ^dκλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
sus, called saints, with all those ^ecalling ⁵on ⁶the ⁷name
τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν. ^eτε¹
⁵of ⁶our ¹⁰Lord ¹¹Jesus ¹²Christ ¹³in ²every ³place, both theirs
καὶ ἡμῶν. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
and ours: grace to you and peace from God our Father
καὶ κυρίου Ἰησοῦ χριστοῦ.
and [the] Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 that in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 who

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ
I thank my God always concerning you, for the
χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, 5 ὅτι ἐν
grace of God that was given to you in Christ Jesus, that in
παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ
everything ye were enriched in him, in all discourse and all
γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν
knowledge, according as the testimony of the Christ was confirmed in
ὑμῖν. 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκ-
you, so that ye are behind in not one gift,
δεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
awaiting the revelation of our Lord Jesus Christ;

^h Verses 25–27 placed at end of chapter xiv. G. ⁱ + τῶν αἰώνων of ages LT. ^k — the subscription GLTW; Πρὸς Ῥωμαίους TRA.

^a + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς EG; Πρὸς Κορινθίους A LITRAW. ^b [κλητὸς] LA. ^c χριστοῦ Ἰησοῦ LITRAW. ^d τῇ οὓσιν ἐν Κορίνθῳ placed after Ἰησοῦ LTRA. ^e — τε both LTTT[A].

8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεκλήτους ἐν τῇ
 who also will confirm you to [the] end, unimpeachable in the
 ἡμέρα τοῦ κυρίου. ἡμῶν Ἰησοῦ χριστοῦ. 9 πιστὸς ὁ θεός, δι'
 day of our Lord Jesus Christ. Faithful [is] God, by
 οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ
 whom ye were called into fellowship of his Son Jesus Christ
 τοῦ κυρίου. ἡμῶν.
 our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ
 Now I exhort you, brethren, by the name
 κυρίου. ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
 of our Lord Jesus Christ, that 'the 'same 'thing 'ye 'say 'all,
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι
 and 'no 'there 'be 'among 'you 'divisions; but ye be knit together
 ἐν τῷ αὐτῷ νοί. καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γὰρ
 in the same mind and in the same judgment. For it was shewn
 μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης,
 to me concerning you, my brethren, by those of [the house of] Chloë,
 ὅτι ἐριδὲς ἐν ὑμῖν εἰσιν. 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος
 that strifes among you there are. But I say this, that each
 ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ
 of you says, I am of Paul, and I of Apollos, and I
 Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 Μεμέρισται ὁ χριστός; μὴ Παῦ-
 of Cephas, and I of Christ. Has 'been 'divided 'the 'Christ? 'Paul

λος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπ-
 'was crucified for you? or to the name of Paul were ye
 τίσθητε; 14 εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα,
 baptized? I thank God that no one of you I baptized,
 εἰ μὴ Κρίσπον καὶ Γάϊον. 15 ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ
 except Crispus and Gaius, that not anyone should say that unto
 ἐμὸν ὄνομα ἡβάπτισα. 16 ἐβάπτισα δὲ καὶ τὸν Στεφᾶνᾶ
 my name I baptized. And I baptized also the 'of 'Stephanas
 οἶκον. λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. 17 Οὐ γὰρ
 'house; as to the rest I know not if any other I baptized. For 'not
 ἀπέστειλεν με ὁ χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.

'sont 'me 'Christ to baptize, but to announce the glad tidings;
 οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.
 not in wisdom of word, that 'not 'be made void the cross of the Christ.

18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία
 For the word of the cross to those perishing 'foolishness

ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέ-
 'is, but 'who 'are 'being 'saved 'to 'us 'power 'of 'God 'it 'is. 'It 'has

γραπται γὰρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
 'been 'written 'for, I will destroy the wisdom of the wise, and the

σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός;
 understanding of the understanding ones I will set aside. Where [is the] wise?

ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου;
 where [the] scribe? where [the] disputer of this age?

οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου. τούτου;
 did not 'make 'foolish 'God the wisdom of this world?

21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
 For since, in the wisdom of God, 'knew 'not 'the 'world 'by

τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
 'wisdom God, 'was 'pleased 'God by the foolishness of the

shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloë, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

^f περὶ L. ^g — τῷ θεῷ (read εὐχαριστῶ I give thanks) T. ^h ἐβαπτίσθητε ye were baptized LITTAW. ⁱ + [ὁ] L. ^k ἀλλὰ TTA. ^l συζητητὴς LITTA. ^m — τούτου (i.e. of the world) LITTAW.

καὶ δυνάμει· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ-
and of power; that your faith might not be in wisdom of men,
πων, ἄλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ
But wisdom we speak among the perfect; but wisdom, not
αἰῶνος· τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος· τούτου. τῶν
of this age, nor of the rulers of this age, who
καταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ,
are coming to nought. But we speak wisdom of God in a mystery,
τὴν ἀποκεκρυμμένην ἣν προώρισεν ὁ θεὸς πρὸ τῶν
the hidden [wisdom] which ²predetermined ¹God before the
αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ
ages for our glory, which no one of the rulers
αἰῶνος· τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον
of this age has known, (for if they had known, ²not ¹the ²Lord
τῆς δόξης ἑσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπ-
of ²the ¹glory ²they ¹would have crucified,) but according as it has been
ται, Ἄ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὗς οὐκ ἤκουσεν, καὶ
written, Things which eye saw not, and ear heard not, and
ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἀλλ' ἡτοίμασεν ὁ θεὸς
into heart of man came not, which ²prepared ¹God

τοῖς ἀγαπῶσιν αὐτόν· 10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν
for those that love him, but to us God revealed [them]
διὰ τοῦ πνεύματος· αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ,
by his Spirit; for the Spirit all things searches,
καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
even the depths of God. For who ²knows ¹of ²men the things
τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
of man, except the spirit of man which [is] in
αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς· ὁ οἶδεν, εἰ μὴ τὸ
him? so also the things of God no one knows, except the
πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-
Spirit of God. But we not the spirit of the world re-
βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν
ceived, but the Spirit which [is] from God, that we might know
τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 Ἄ καὶ λαλοῦμεν,
the things by God granted to us: which also we speak,
οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν δι-
not in ²taught ²of ¹human ¹wisdom ¹words, but in [those]

δακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ
taught of [the] Spirit ¹Holy, ²by ²spiritual [²means] ¹spiritual ¹things
ἡ συγκρίνοντες· 14 ψυχικὸς δὲ ἀνθρωπος οὐδέχεται τὰ
²communicating. But [the] natural man receives not the things
τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ
of the Spirit of God, for foolishness to him they are; and
οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.
he cannot know [them], because spiritually they are discerned;
15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπὸ
but the spiritual discerns all things, but he ²by
οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν κυρίου,
no one is discerned. For who did know [the] mind of [the] Lord?
ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν ²χριστοῦ ἔχομεν.
who shall instruct him? But we [the] mind of Christ have.

stration of the Spirit
and of power: 5 that
your faith should not
stand in the wisdom
of men, but in the
power of God.

6 Howbeit we speak
wisdom among them
that are perfect: yet
not the wisdom of this
world, nor of the
princes of this world,
that come to nought:
7 but we speak the
wisdom of God in a
mystery, even the hid-
den wisdom, which
God ordained before
the world unto our
glory: 8 which none
of the princes of this
world knew: for had
they known it, they
would not have cruci-
fied the Lord of glory.
9 But as it is written,
Eye hath not seen,
nor ear heard, neither
have entered into the
heart of man, the
things which God hath
prepared for them that
love him. 10 But God
hath revealed them
unto us by his Spirit:
for the Spirit search-
eth all things, yea, the
deep things of God.
11 For what man know-
eth the things of a
man, save the spirit of
man which is in him?
even so the things of
God knoweth no man,
but the Spirit of God.
12 Now we have re-
ceived, not the spirit of
the world, but the
spirit which is of God;
that we might know
the things that are
freely given to us of
God. 13 Which things
also we speak, not in
the words which man's
wisdom teacheth, but
which the Holy Ghost
teacheth; comparing
spiritual things with
spiritual. 14 But the
natural man receiveth
not the things of the
Spirit of God: for
they are foolishness
unto him: neither can
he know them, because
they are spiritually
discerned. 15 But he
that is spiritual judg-
eth all things, yet he
himself is judged of
no man. 16 For who
hath known the mind
of the Lord, that he
may instruct him?
But we have the mind
of Christ.

^b ἀλλὰ τ. ^c θεοῦ σοφίαν GLTTAW. ^d ὅσα whatsoever LTRA. ^e ἀπεκάλυψεν ὁ θεός, LTTAW. ^f αὐτοῦ (read the Spirit) LTT[A]. ^g ἔγνωκεν has known LTTAW, ^h Ἄνιων GLTTAW. ⁱ συν. τ. ^j [τὰ] L: — μὲν τ[τ]α. ^k κυρίου of [the] Lord L.

III. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, wood, hay, stubble, 13 every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's

3 ^{καὶ ἐγώ,} ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς
And I, brethren, was not able to speak to you as
πνευματικοῖς, ἀλλ' ὡς ^{σὰρκικοῖς,} ὡς νηπίοις ἐν χριστῷ.
to spiritual, but as to fleshly; as to babes in Christ.
2 γὰλα ὑμᾶς ἐπότισα, ^{καὶ} οὐ βρωμα. οὐπω γὰρ ^{ἠδύνασθε,}
Milk ^{you} I gave to drink; and not meat, for not yet were ye able,
ἀλλ' οὐτε ^{ἔτι} νῦν δύνασθε. 3 ^{ἔτι} γὰρ σαρκικοί ἐστε.
but neither yet now are ye able; for yet fleshly ye are.
ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις ^{καὶ διχοστασίαι,}
For where among you emulation and strife and divisions [there are],
οὐχὶ σαρκικοί ἐστε. καὶ κατὰ ^{ἄνθρωπον} περιπατεῖτε;
not fleshly are ye, and according to man walk?
4 ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ
For when may say one, I am of Paul, and another, I
Ἀπολλῶ, οὐχὶ σαρκικοί ἐστε; 5 ^{τίς} οὖν ἐστὶν Παῦλος,
of Apollos, not fleshly are ye? Whom then is Paul,
^{τίς} δὲ ^{ἔτι} Ἀπολλῶς, ἀλλ' ἢ ^{δίακονοι} δι' ὧν ἐπιστεύ-
who and Apollos? but servants through whom ye be-
σατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν; 6 ἐγὼ ἐφύτευσα,
lieved, and to each as the Lord gave? I planted,
Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ θεὸς ^{ἡύξανεν.} 7 ὥστε οὐτε
Apollos watered; but God gave growth. So that neither
ὁ φυτεύων ἐστὶν τι, οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάν-
he that plants is anything, nor he that waters; but who gives
ων θεός. 8 ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν ἕκαστος
growth God. But he that plants and he that waters one are; each
δὲ τὸν ἴδιον μισθὸν ^{βλήψεται} κατὰ τὸν ἴδιον κόπον.
but his own reward shall receive according to his own labour.
9 θεοῦ γὰρ ἐσμεν ^{συνεργοί} θεοῦ γεώργιον, θεοῦ οἰκοδομή
For God's we are fellow-workers; God's husbandry, God's building
ἐστε. 10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς
ye are. According to the grace of God which was given to me, as
σοφὸς ἀρχιτέκτων ^{θεμέλιον} τέθεικα, ^{ἄλλος} δὲ ἐποικοδομεῖ.
a wise architect [the] foundation I have laid, and another builds up.
ἕκαστος δὲ ^{βλεπέτω} πῶς ἐποικοδομεῖ. 11 ^{θεμέλιον} γὰρ ἄλλον
But each let take heed how he builds up. For foundation other
οὐδεὶς δύναται θεῖναι παρὰ τὸν ^{κείμενον,} ὅς ἐστιν Ἰη-
no one is able to lay besides that which is laid, which is Je-
σοῦς ὁ χριστός. 12 εἰ δὲ ^{τις} ἐποικοδομεῖ ἐπὶ τὸν ^{θεμέλιον}
sus the Christ. Now if anyone build up on foundation
^{τοῦτον} ^{χρυσόν,} ἄργυρον, ^{λίθους} τιμίους, ξύλα, χόρτον,
this gold, silver, stones precious, wood, grass,
καλάμην, 13 ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ
straw, of each the work manifest will become; for the
ἡμέρα ^{δηλώσει} ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου
day will declare [it], because in fire it is revealed; and of each
τὸ ἔργον ὁποῖόν ἐστιν, τὸ πῦρ ^{δοκιμάσει.} 14 εἰ ^{τινος} τὸ
the work what sort it is, the fire will prove. If of anyone the
ἔργον ^{μένει} δ' ^{ἐπικοδομήσεν,} ^{μισθὸν} κληψεται. 15 εἰ
work abides which he built up, a reward he shall receive. If

^{καὶ ἐγώ} GLTTAW. ^{σὰρκικοῖς} to fleshly GLTTAW. ^{καὶ} GLTTAW. ^{ἠδύνασθε} GLTTAW. ^{οὐδὲ} GLTTAW. ^{ἔτι} L. — ^{καὶ διχοστασίαι} LTTAW. ^{οὐκ} (οὐχὶ w) ^{ἄνθρωποι} not men LTTAW. ^{τί} what LTT; ^{τίς} A. ^{Ἀπολλῶς} and Παῦλος ^{transposed} LTTAW. ^{ἔστιν} is LTTAW. — ^{ἀλλ' ἢ} GLTTAW. ^{ἀλλὰ} LTTAW. ^{λήμψεται} LTTAW. ^{ἔθηκε} I laid LTTAW. ^{χριστὸς} Ἰησοῦς L; — ὁ OTTAW. ^{τοῦτον} ^{read the foundation} LTT[A]. ^{χρυσόν, ἀργύρον} TTT. ^{καὶ αὐτὸ} itself LTTAW. ^{μένει} shall abide GLTAW. ^{ἐποικοδομήσεν} TTTAW. ^{λήμψεται} LTTAW.

τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ
of anyone the work shall be consumed, he shall suffer loss, but himself
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 16 Οἶκε. οἴδατε ὅτι ναὸς
shall be saved, but so as through fire. Know ye not that temple

θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἴ τις
'God's ye are, and the Spirit of God dwells in you? If anyone

τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ ¹τοῦτον¹ ὁ
the temple of God corrupt, ²shall ⁴bring ⁵to ⁶corruption ⁷him

θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.
¹God; for the temple of God ²holy ¹is, which ²are ¹ye.

18 μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφός
 'No 'one 'himself 'let 'deceive: if anyone 'thinks ['himself] 'wise

εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
^{5to} ^{6be} ^{1among} ^{2you} in this age, foolish let him become, that

γένηται σοφός. 19 ἡ-γὰρ σοφία τοῦ-κόσμου-τούτου μωρία
he may be wise. For the wisdom of this world foolishness

παρὰ ^ἢτῷ θεῷ ἐστίν· γέγραπται γάρ, Ὁ δρασσόμενος τοὺς
with God is; for it has been written, He takes the

σοφούς ἐν τῇ-πανουργίᾳ-αὐτῶν. 20 καὶ πάλιν, Κύριος
wise in their craftiness. And again, [The] Lord

γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.
knows the reasonings of the wise, that they are vain.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν
So that ²no ³one ¹let boast in men; for all things ²yours

ἔστιν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε
 'are. Whether Paul, or Apollos, or Cephas, or [the]

κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἔνεστώτα, εἴτε μέλλοντα·
world, or life, or death, or present things, or coming things.

πάντα ὑμῶν ἔστιν· 23 ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ Θεοῦ.
all ²yours ¹are; and ye Christ's, and Christ God's.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας χριστοῦ
So of us let reckon a man as attendants of Christ

καὶ οἰκονόμους μυστηρίων θεοῦ. 2 ὁ δὲ λοιπόν, ζητεῖται
and stewards ²mysteries ¹of ²God's. But as to the rest, it is required

ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλά-
in stewards that faithful one be found. But to me the small-

χριστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης
est matter it is that by you I be examined, or by man's

ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἑμαυτῷ
day. But neither myself do I examine. For of nothing in myself

σύννοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνα-
I am conscious: but not by this have I been justified: but he who ex-

κρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι

κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ
judge. until may have come the Lord. who both will bring to light the

κρυπτὰ τοῦ σκοτους, καὶ φανερώσει τὰς βουλὰς τῶν
hidden things of darkness, and will make manifest the counsels

καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστω ἀπὸ τοῦ θεοῦ.
of hearts: and then praise shall be to each from God.

6 Ταῦτα.δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀ-

πολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ
 pollos on account of you, that in us ye may learn not above

work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's; and Christ is God's.

IV. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of .God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that

¹ αὐτὸν L. ^m — τῷ L[A]. ⁿ — ἐστίν (*read* [are]) LTTra.

P Ἀπολλῶν TTr.

° పదే here LTTA

ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. 9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it. 13 Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. 14 I write not these things to shame you, but as my beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 18 Now some are puffed up, as

9 ὅτι γέγραπται ἵφρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός *what *has *been *written ἵto ἵthink, that not one for one φουσιουσθε κατὰ τοῦ ἑτέρου. 7 τίς γάρ σε διακρίνει; ye be puffed up against the other. For who thee makes to differ? τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, and what hast thou which thou didst not receive? but if also thou didst receive, τί καυχᾶσαι ὡς μὴ λαβών; 8 ἡδὴ κεκορεσμένοι ἐστέ, why boastest thou as not having received? Already satiated ye are; ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὀφελόν already ye were enriched; apart from us ye reigned; and I would γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν *συμβασιλεύσωμεν. surely ye did reign, that also we *you *might *reign *with. 9 δοκῶ γάρ ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἰσχάτους ἀπέ- For I think that God us the apostles last set δειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, forth as appointed to death. For a spectacle we became to the world, καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ both to angels and to men. We [are] fools on account of χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ Christ, but ye prudent in Christ; we weak, but ye ισχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς ἄρτι strong; ye glorious, but we without honour. To the present ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ ἡγυμνητεύομεν, and hour both we hunger and thirst, and are naked, and κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἐργα- are buffeted, and wander without a home, and labour, work- ζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι, εὐλογοῦμεν· διω- ing with our own hands. Railed at, we bless; per- κόμενοι, ἀνεχόμεθα. 13 *βλασφημούμενοι, παρακαλοῦμεν· secuted, we bear; evilly spoken to, we beseech: ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων as [the] refuse of the world we are become, of all [the] περίφημα ἕως ἄρτι. 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, off-scouring until now. Not shaming you do I write these things, *ἀλλ' ὡς τέκνα μου ἀγαπητὰ ἵνουθεῖω. 15 ἐὰν γάρ but as *children *my *beloved I admonish [you]. For if μυρίους παιδαγωγούς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολ- ten thousand tutors ye should have in Christ, yet not *many λους πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου fathers; for in Christ Jesus through the glad tidings ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου I you did beget. I exhort therefore you, *imitators *of *me γίνεσθε. become.

17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστιν *τέκνον On account of this I sent to you Timotheus, who is *child μου ἡ ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει my *beloved and faithful in [the] Lord, who *you *will *remind of τὰς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ my ways that [are] in Christ, according as everywhere in every ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς as-sembly I teach. *As *to *not *coming *now *my to you ἐφυσίωθησάν τινες. 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν *were *puffed *up *some; but I shall come shortly to you, if

9 ὁ LTT:AW.

* γυμνητεύομεν LTT:AW.

* ἀδελφὸν T.

* + αὐτὸ very [thing] T.

1 — φρονεῖν (read μὴ nothing) LTT:AW.

* δυσφημούμενοι defamed TA.

* μου τέκνον LTT:AW.

* συν. T.

* συν. T.

* ἀλλὰ Tr.

* ἵνουθεῖω

* + Ἰησοῦ Jesus LT.

ὁ κύριος θελήσῃ, καὶ γνώσωμαι, οὐ τὸν λόγον τῶν
the Lord will, and I will know, not the word of those who
πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. 20 οὐ γὰρ ἐν λόγῳ ἡ
are puffed up, but the power. For not in word the
βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν
kingdom of God [is], but in power. What will ye? with
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι. τε ^επράξ-
a rod I should come to you, or in love and a spirit of meek-
τητος";
ness?

5 "Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
Commonly ^{is} reported ^{among} you ^{for} fornication, and such fornication
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ^δονομάζεται, ^ὥστε γυναῖκά
which not even among the nations is named, so as ^εwife
τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ,
^{one} [his] ^{father's} ^{to} have. And ye ^{are} puffed up ^{are},
καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ^εἐξαρθῇ ^{ἐκ} μέσου ὑμῶν
and not rather did mourn, that might be taken out of your midst

ὁ τὸ ἔργον τοῦτο ποιήσας; 3 ἐγὼ μὲν γὰρ ^εὡς ^ἀπὼν τῷ
he who this deed did! ^I for as being absent

σώματι, παρὼν δὲ τῷ πνεύματι, ἡδὴ κέκρικα ὡς παρὼν,
in body, but being present in spirit, already have judged as being present,

τὸν οὕτως τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ
him who so ^{this} ^{worked} out, in the name

κυρίου ἡμῶν ^ἡἸησοῦ ^ἡΧριστοῦ, ^συναχθέντων ὑμῶν καὶ
of our Lord Jesus Christ, being gathered together ye and

τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ^ἡἡμῶν ^ἡἸησοῦ
my spirit, with the power of our Lord Jesus

^ἡΧριστοῦ, 5 παραδόναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον
Christ— to deliver such a one to Satan for destruction

τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου
of the flesh, that the spirit may be saved in the day of the Lord

^ἡἸησοῦ. 6 Οὐ καλὸν τὸ καύχημα ὑμῶν ^{οὐκ} οἴδατε ὅτι μικρὰ
Jesus. Not good [is] your boasting. Know ye not that a little

ζύμη ὅλον τὸ φέραμα ζυμοί; 7 ἐκκαθάρατε ^{ὅν} ὅν ^{τὴν} πα-
leaven ^{whole} ^{the} ^{lump} ^{leavens}? Purge out therefore the

λαιὰν ζύμην, ἵνα ᾗτε νέον φέραμα, καθὼς ἐστε ἀζύμοι.
old leaven, that ye may be a new lump, according as ye are unleavened.

καὶ γὰρ τὸ πάσχα ἡμῶν ^ὅπὲρ ἡμῶν ^οἐτύθη ^ἡΧριστός.
For also ^{our} ^{passover} ^{for} ^{us} ^{was} ^{sacrificed} Christ.

8 ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν
So that we should celebrate the feast, not with ^{leaven} ^{old}, nor with

ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις ^ῥεῖλι-
leaven of malice and wickedness, but with unleavened [bread] of

κρινείας καὶ ἀληθείας.
sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι
I wrote to you in the epistle, not to associate with

πόρνοις; 10 ^{καὶ} οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦ
fornicators; and not altogether with the fornicators of this world,

τοῦ, ἢ τοῖς πλεονέκταις, ἢ ἰδωλολάτραις, ^ἢ ἐπεὶ
or with the covetous, or rapacious, or idolaters, since

though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

V. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators: 10 yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or

^ε πρᾶξις LITRA. ^δ — ὀνομάζεται (read [is]) GLITRAW. ^ε ἀρῇ GLITRAW. ^ε πράξας; T.
^ε — ὡς LITRAW. ^η — ἡμῶν (read the Lord) [L]T. ^ι — Χριστοῦ LITRA. ^κ [ἡμῶν] L.
^λ [ἡμῶν] Ἰησοῦ Χριστοῦ (read our Lord Jesus Christ) L; — Ἰησοῦ A; ἡμῶν Ἰησοῦ W.
^μ — ὅν GLITRAW. ^ν — ὅπὲρ ἡμῶν LITRAW. ^ο ἐτύθη E. ^ρ ἐλκερινίας T. ^σ — καὶ
LITRAW. ^τ καὶ and LITRAW.

μήσουσιν. 11 καὶ ταῦτά τινες ἦτε· ἄλλὰ ἀπελού-
 inherit. And these things some of you were; but ye were
 σασθε, ἀλλὰ ἡγιασθητε, ἄλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι
 washed, but ye were sanctified, but ye were justified, in the name
 τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
 of the Lord Jesus, and by the Spirit of our God.

12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα
 All things to me are lawful, but not all things do profit; all things
 μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.
 to me are lawful, but not I will be brought under the power of any.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν·
 Meats for the belly, and the belly for meats;

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα
 but God both this and these will bring to nought: but the body [is]

οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·
 not for fornication, but for the Lord, and the Lord for the body.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρεν, καὶ ἡμᾶς ἐξεγερει δια
 And God both the Lord raised up, and us will raise out of

τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη
 his power, Know ye not that your bodies members

χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ χριστοῦ, ποιήσω
 of Christ are? Having taken then the members of the Christ, shall I make

πόρνην μέλη; μὴ γένοιτο. 16 ἢ οὐκ οἴδατε ὅτι ὁ
 [them] of a harlot members? May it not be! Or know ye not that he that

κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; ἔσονται γάρ, φησὶν,
 is joined to the harlot, one body is? For shall be, he says,

οἱ δύο εἰς σάρκα μίαν· 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν
 the two for flesh one. But he that is joined to the Lord, one

πνεῦμά ἐστιν. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ
 spirit is. Flee fornication. Every sin which

ἐάν ποιῇσθ ἄνθρωπος, ἐκτός τοῦ σώματος ἐστίν· ὁ δὲ
 may practise a man, without the body is, but he that

πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 ἢ οὐκ
 commits fornication, against his own body sins. Or not

οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος
 know ye that your body a temple of the in you Holy Spirit

ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; 20 ἡγορά-
 is, which ye have from God; and not are ye your own? ye were

σθητε γὰρ τιμῆς· δοξάσατε δὲ τὸν θεὸν ἐν τῷ σώματι
 bought ye for with a price; glorify indeed God in your body

ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἃ τινὰ ἐστίν τοῦ θεοῦ.
 your, and in your spirit, which are God's.

7 Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ
 But concerning what things ye wrote to me: [It is] good for a man

γυναικὸς μὴ ἵπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος
 a woman not to touch; but on account of fornication each

τῇ ἐαυτοῦ γυναικί ἔχεται, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἔχεται.
 his own wife let have, and each her own husband let have.

3 τῇ γυναικί ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀπο-
 To the wife the husband due benevolence let

διδότω ὁμοίως· ὁ δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου
 render, and likewise also the wife to the husband. The wife her own

σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ ὁμοίως· δὲ καὶ ὁ
 body has not authority over, but the husband; and likewise also the

ate, nor abusers of themselves with man-
 kind, 10 nor thieves,
 nor covetous, nor
 drunkards, nor re-
 vilers, nor extortion-
 ers, shall inherit the
 kingdom of God.
 11 And such were
 some of you: but ye
 are washed, but ye are
 sanctified, but ye are
 justified in the name
 of the Lord Jesus,
 and by the Spirit of
 our God.

12 All things are
 lawful unto me, but
 all things are not ex-
 pedient: all things
 are lawful for me,
 but I will not be
 brought under the
 power of any. 13 Meats
 for the belly, and the
 belly for meats: but
 God shall destroy
 both it and them.
 Now the body is not
 for fornication, but
 for the Lord; and
 the Lord for the body.

14 And God hath both
 raised up the Lord,
 and will also raise up
 us by his own power.
 15 Know ye not that
 your bodies are the
 members of Christ?
 shall I then take the
 members of Christ,
 and make them the
 members of an har-
 lot? God forbid.

16 What? know ye
 not that he which is
 joined to an harlot is
 one body? for two,
 saith he, shall be one
 flesh. 17 But he that
 is joined unto the
 Lord is one spirit.

18 Flee fornication.
 Every sin that a man
 doeth is without the
 body; but he that
 committeth fornication
 sinneth against
 his own body. 19 What!
 know ye not that your
 body is the temple of
 the Holy Ghost which
 is in you, which ye
 have of God, and ye
 are not your own?
 20 For ye are bought
 with a price: there-
 fore glorify God in
 your body, and in your
 spirit, which are God's.

VII. Now concern-
 ing the things where-
 of ye wrote unto me:
 It is good for a man
 not to touch a wo-
 man. 2 Nevertheless,
 to avoid fornication,
 let every man have

ἄλλ' L. ὁ ἀλλὰ TITa. P + [ἡμῶν] (read our Lord) L.

ἡμᾶς you E. ἐξεγείρει raises out L. [φησὶν] L.

GLTTaW. — μοι TITa. ὀφειλὴν [her] due GLTTaW.

γ + χριστοῦ Christ ETR.

— καὶ ἐν to end of verse

[δὲ] L. ἀλλὰ LITTa.

his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving de-

άνηρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. 5 μὴ husband his own body has not authority over, but the wife. 6 Nor ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρόν, defraud one another, unless by consent for a season, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν that ye may be at leisure for fasting and for prayer, and again ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς into one place come together, that not may tempt you Satan διὰ τὴν ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ συν- because of your incontinence. But this I say by way of per- γνώμην, οὐ κατ' ἐπιταγὴν. 7 θέλω γὰρ πάντας ἀνθρώ- mission, not by way of command. I wish but all men πούς εἶναι ὡς καὶ ἐμαυτὸν· ἀλλ' ἕκαστος ἰδίον χάρισμα to be even as myself: but each his own gift ἔχει ἐκ θεοῦ, ὅς μὲν οὕτως, ὅς δὲ οὕτως. 8 λέγω δὲ has from God; one so, and another so. But I say τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔστιν ἐάν τῷ μένωσιν ὡς ἐγώ. 9 εἰ δὲ οὐκ ἐγκρατεύονται, γάμησά- they should remain as even I. But if they have not self-control, let them τωσαν· κρεῖσσον γὰρ ἔστιν ἡ γαμήσῃ ἢ πυροῦσθαι. marry; for better it is to marry than to burn. 10 τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρός μὴ χωρισθῆναι· 11 ἐάν δὲ καὶ Lord, wife from husband not to be separated; (but if also χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγῇ· she be separated, let her remain unmarried, or to the husband be reconciled.) καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. 12 τοῖς δὲ λοιποῖς ἐγὼ λέγω, and husband wife not to leave. But to the rest I say, οὐχ ὁ κύριος, εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ not the Lord, If any brother wife has an unbelieving, and αὐτὴ συνενδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· she consents to dwell with him, let him not leave her. 13 καὶ γυνή ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς And a woman who has husband an unbelieving, and he συνενδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. 14 ἡγιασται consents to dwell with her, let her not leave him. Is sanctified γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιασται ἡ γυνή for the husband unbelieving in the wife, and is sanctified the wife ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἡ unbelieving in the husband; else then your children unclean ἐστίν, νῦν δὲ ἁγία ἐστίν. 15 εἰ δὲ ὁ ἄπιστος χωρίζεται, are, but now holy are. But if the unbeliever separates himself, χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν let him separate himself; is not under bondage the brother or the sister in τοῖς τοιοῦτοις ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. 16 τί such [cases], but in peace has called us God. What γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας for knowest thou, O wife, if the husband thou shalt save? or what knowest thou

ἃ ἀλλὰ LITRA. ἃ σχολάζητε GLITRAW. b — τῇ νηστείᾳ καὶ GLITRAW. c ἐπὶ τὸ αὐτὸ συνέρχεσθε E; ἐπὶ τὸ αὐτὸ ἦτε together may be GLITRAW. d συν. T. e δὲ but LITRAW. f ἔχει χάρισμα GLITRAW. g ὁ LITRAW. h — ἐστίν (read [it is]) GLITRAW. i + [οὕτως] L. k κρεῖττον LITRAW. l — ἐστίν W. m γαμήσῃ T. n χωρίζεσθαι L. o λέγω ἐγὼ LITRAW. p αὐτὴ LITRAW. q εἰ τις if any T. r οὗτος LITRAW. s τὸν ἄνδρα the husband LITRAW. t ἀδελφῷ brother LITRAW. u ὑμᾶς you T.

ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ ἐκάστω ὡς
 O husband, if the wife thou shalt save? Only to each as
 "ἐμέρισεν" ὁ θεός, ἕκαστον ὡς κέκληκεν ὁ κύριος, οὕτως
 "divided" God, each as "has" called "the" Lord, so

περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-
 let him walk; and thus in the assemblies all I order.

σομαι. 18 Περιτετμημένος τις ἐκλήθη; μὴ ἐπι-
 Having been circumcised any one was called? let him not be

σπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περι-
 uncircumcised: in uncircumcision any one was called? let him not be

τεμνέσθω. 19 ἡ περιτομή οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν
 circumcised. Circumcision nothing is, and uncircumcision nothing

ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει
 is, but keeping commandments God's. Each in the calling

ᾧ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος ἐκλή-
 in which he was called, in this let him abide. Bondman [being] wast

θης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
 thou called, not to thee let it be a care; but and if thou art able free

γενέσθαι, μᾶλλον χρήσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς
 to become, rather use [it]. For he in [the] Lord being called

δοῦλος, ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ
 [being] a bondman, a freedman of [the] Lord is; likewise also he

ἐλεύθερος κληθείς, δοῦλος ἐστίν χριστοῦ. 23 τιμῆς ἡγορά-
 free being called, a bondman is of Christ. With a price ye were

σθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἐκλή-
 bought; become not bondmen of men. Each wherein he was

θη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ.
 called, brethren, in that let him abide with God.

25 Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω·
 But concerning virgins, commandment of [the] Lord I have not;

γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς
 but judgment I give, as having received mercy from [the] Lord faithful

εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-
 to be. I think then this good is because of the pre-

εστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπων τὸ οὕτως εἶναι.
 want necessity, that [it is] good for a man so to be.

27 δέδεσται γυναῖκί; μὴ ζητεῖ λύσιν. λέλυσαι ἀπὸ
 Hast thou been bound to a wife? seek not to be loosed. Hast thou been loosed from

γυναῖκος; μὴ ζητεῖ γυναῖκα. 28 ἐὰν δὲ καὶ ἡ γήμης,
 a wife? seek not a wife. But if also thou mayest have married,

οὐχ ἡμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ
 thou didst not sin; and if may have married the virgin, not

ἡμαρτεν· θλιψὺν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ
 "be" did sin; but tribulation in the flesh shall have such; but I

ὕμῶν φείδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-
 you spare. But this I say, brethren, the season strait-

εσταλμένος· ἐτὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας,
 ended [is]. For the rest is, that even those having wives,

ὡς μὴ ἔχοντες ὦσιν· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ
 as not having be; and those weeping, as not weeping; and

οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ
 those rejoicing, as not rejoicing; and those buying, as not

part, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God. 25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say,

"μεμέρικεν" has divided TTR.

ὁ θεός and ὁ κύριος transposed GLTTRAW.

κέκληται

τις has any one been called LTTTRAW.

— καὶ LTTTRAW.

τῷ GLTTRAW.

γαμήσης

LTTTRAW. ἡ LTTTRAW.

d + ὅτι E.

ἐστίν τὸ λοιπόν, (τὸ λοιπὸν ἐστίν E) (read is for

the rest joined to straitened) ETTRAW; ἐστίν τὸ λοιπόν LT.

οἱ E.

brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 and they that weep, as though they weep not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 and they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 but he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 36 But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her

κατεχοντες 31 καὶ οἱ χρώμενοι τῷ κόσμῳ τοῦτω, ὡς μὴ poss-essing; and those using this world, as not καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τοῦτου. using [it] as their own; for passes away the fashion of this world. 32 θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἀγαμος μεριμνᾷ τὰ But I wish you without care to be. The unmarried cares for the things τοῦ κυρίου, πῶς ἁρέσει τῷ κυρίῳ. 33 ὁ δὲ γαμήσας of the Lord, how he shall please the Lord; but he that is married μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἁρέσει τῇ γυναίκί. cares for the things of the world, how he shall please the wife. 34 ἡμερίσται ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἀγαμος μεριμνᾷ Divided are the wife and the virgin. The unmarried cares for τὰ τοῦ κυρίου, ἵνα ᾧ ἅγια καὶ ὁ σῶματι καὶ the things of the Lord, that she may be holy both in body and πνύματι. ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, spirit; but she that is married cares for the things of the world, πῶς ἁρέσει τῷ ἀνδρί. 35 τοῦτο δὲ πρὸς τοὺς ἑαυτῶν how she shall please the husband. But this for your own ψυφίον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβίλω, ἀλλὰ profit I say; not that a noose you I may cast before, but πρὸς τὸ εὐσχημον καὶ εὐπρόσδεον τῷ κυρίῳ ἀπερι- for what [is] see-ly, and waiting on the Lord without σπάστων. 36 εἰ δὲ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον distraction. But if anyone [he] behaves un-comely to vir-ginity αὐτοῦ νομίζει, ἐὰν ᾧ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνε- his thinks, if he be beyond [his] prime, and so it ought to σθαι. ὁ θέλει ποιεῖτω, οὐχ ἁμαρτάνει γαμεῖτωσαν. 37 ὁ δὲ be, what he wills let him do, he does not sin: let them marry. But he who ἑστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἔξουσιαν δὲ stands firm in heart, not having necessity, but authority ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο ἐκρίκειν ἐν τῇ has over his own will, and this has judged in καρδίᾳ αὐτοῦ. τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς his heart to keep his own virginity, well ποιεῖ. 38 ὥστε καὶ ὁ ἐγκαμίζων καλῶς ποιεῖ. ὁ δὲ he does. So that also he that gives in marriage well does; and he that μὴ ἐγκαμίζων κρεῖσσον ποιεῖ. 39 Γυνὴ δέδεται νόμῳ not gives in marriage better does. A wife is bound by law ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοι- for as long as time may live her husband; but if may have fallen μηθ' ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστίν ᾧ θέλει γαμη- as long as the husband of her, free she is to whom she wills to be θῆναι, μόνον ἐν κυρίῳ. 40 μακαριωτέρα δὲ ἐστίν ἐὰν οὕτως married, only in [the] Lord. But happier she is if so εἰ μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ she should remain, according to my judgment; and I think I also πνεῦμα θεοῦ ἔχειν. Spirit God's have.

τὸν κόσμον the world LTTA. ἁρέσει be should please LTTA. 1, καὶ μεμέ- ρισται. καὶ has become divided. Also LTr; καὶ (— καὶ w) μεμέρισται καὶ And divided are also TAW. γυνὴ ἡ ἀγαμος unmarried woman LTr. 1 — ἡ ἀγαμος (read the virgin cares for) Tr. [καὶ] LTr. 2 + τῷ the LTTA. 3 ὁ ἀρέσει she should please LTTA. 4 σύμφωρον LTTA. 5 εὐπρόσδεον GLTTAW. 6 ἐν τῇ καρδίᾳ αὐτοῦ (in his heart) ἐδραῖος LTTA. 7 + ἰδίᾳ (read his own) TTrA. 8 — αὐτοῦ LTTA. 9 — τοῦ LTTA. 10 ποιήσει he shall do LTTA. 11 γαμίζων τὴν παρθένον ἑαυτοῦ (ἐαυτοῦ παρθένον τ) marries his own virginity LTr; [ἐκ]γαμίζων [τὴν ἑαυτοῦ παρθένον] A. 12 καὶ ὁ GLTTAW. 13 γαμίζων marries GLTr; [ἐκ]γαμίζων A. 14 — νόμῳ GLTTAW. 15 — αὐτῆς LTTA.

8 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, ὅτι πάντες γινώσκοντες
But concerning things sacrificed to idols, we know, (for ^{all} knowledge
ἔχομεν. ἡ γινώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 2 εἰς δὲ
^{we} have: knowledge puffs up, but love builds up. But if

τις δοκεῖ ^{ἰδέσθαι} τι, οὐδέπω οὐδὲν ἔγνωκεν
anyone thinks to have known anything, nothing yet he has known
καθὼς δεῖ γινῶναι. 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν,
according as it is necessary to know. But if anyone love God,
οὗτος ἔγνωσται ὑπ' αὐτοῦ. 4 περὶ τῆς βρώσεως οὖν τῶν
he is known by him:) concerning the eating then

εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ,
of things sacrificed to idols, we know that nothing an idol [is] in [the] world,
καὶ ὅτι οὐδεὶς θεὸς ἕτερος ^{εἰ μὴ εἰς}. 5 καὶ γὰρ εἶπερ
and that [there is] no ^{Gd} other except one. For even if indeed
εἰσὶν λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ τῆς
there are [those] called gods, whether in heaven or on the

γῆς· ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί. 6 ἄλλ'
earth, as there are gods many and lords many, but
ἡμῖν εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς
to us [there is] one God the Father, of whom [are] all things, and we

εἰς αὐτόν· καὶ εἰς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα,
for him; and one Lord Jesus Christ, by whom [are] all things,
καὶ ἡμεῖς δι' αὐτοῦ. 7 ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσις· τινὲς
and we by him. But not in all [is] the knowledge: some

δὲ τῇ συνειδήσει ^{ἕως ἄρτι} ὥς εἰδωλό-
^{but} with conscience of the idol, until now ^{as of a thing} sacrificed
θυτον ἐσθίουσιν, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς ὅσα
^{to an idol} eat, and their conscience, ^{weak} being,

μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ ^{παρίστησιν} τῷ θεῷ· οὔτε
is defiled. But meat us does not commend to God; ^{neither}
^{γὰρ} ἐάν ^{φάγωμεν} περισσεύομεν· οὔτε ἐάν μὴ φάγωμεν
for if we eat have we an advantage; neither if we eat not

ὑστερούμεθα. 9 βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη
do we come short. But take heed lest ^{power} your ^{this}
πρόσκομμα γένηται τοῖς ἀσθενούσιν. 10 ἐάν γὰρ
an occasion of stumbling become to those being weak. For if

τις ἴδῃ ^{ῥεε} τὸν ἔχοντα γινῶσιν, ἐν εἰδωλείῳ κατακείμενον,
anyone see thee, who hast knowledge, in an idol-temple reclining
οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδο-
[at table], ^{not} the ^{conscience} of him ^{weak} being ^{will} be

μηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν; 11 καὶ ἀπο-
built up so as ^{things} sacrificed ^{to idols} ^{to eat}? and will
λεῖται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν χριστὸς
perish the weak brother on thy knowledge, for whom Christ

ἀπέθανεν. 12 οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς,
died. Now thus sinning against the brethren,
καὶ τύπτοντες αὐτὸν τὴν συνειδήσιν ἀσθενοῦσαν, εἰς χριστὸν
and wounding their ^{conscience} against Christ

ἀμαρτάνετε. 13 διόπερ ^{εἰ} βρῶμα σκανδαλίζει τὸν ἀδελφόν
ye sin. Wherefore if meat cause ^{to offend} brother ^{knowledge} sit at meat in

not in marriage doeth better. 39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

VIII. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifices unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hath knowledge sit at meat in

o — δὲ but LTTAW. d ἐγνωκέναι LTTAW. e οὐτω ἔγνω not yet did he know LTTA.
f — ἕτερος LTTA. g — τῆς GLTTAW. h [ἀλλ'] L. i συνιθεῖα from custom (with respect to the idol) LTTA. k ἕως ἄρτι τοῦ εἰδωλοῦ LTTAW. l παραστήσει shall not commend LTTA. m — γὰρ for LTTA. n μὴ φάγωμεν ὑστερούμεθα (περισσεύομεν) οὔτε ἐάν φάγωμεν περισσεύομεν (ὑστερούμεθα L περισσεύομεθα Tr) LTTA. o τοῖς ἀσθενέσιν to the weak LTTAW. p [σέ] L. q εἰδωλίῳ T. r ἀπόλλυται γὰρ for perishes LTT; καὶ ἀπόλλυται AW. s ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς LTTAW. t; (read verse 11 as a question) A.
v διό περ Tr.

the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 and through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord, 3 Mine answer to them that do examine me is this, 4 I have we not power to eat and to drink? 5 have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 for it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we

μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
my I may cause to offend.

9 Οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος; οὐχὶ Ἰησοῦν ἤνουν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς Χριστὸν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἔστε ἐν κυρίῳ; 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γὰρ ὑμῖν εἰμι ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. 3 ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν ἐν [the] Lord. My defence to those who examine me is this: 4 Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν; 5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς; 6 ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; 7 Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 8 τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; 9 τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; 8 μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; 9 ἐν γὰρ τῇ Μωσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. μὴ τὸν βοῶν μέλει τῷ θεῷ; 10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. 11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, ἡμεῖς εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; 12 εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. 13 οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἢ

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord, 3 Mine answer to them that do examine me is this, 4 I have we not power to eat and to drink? 5 have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 for it is written in the law of Moses, Thou shalt not muzzle an ox treading out corn. For the oxen's sake careth the Lord with God? or because of us altogether saith he [it]? 10 or because of us it was written, that in hope ought he that ploughs to plough, and he that treads out corn, of his hope to partake in hope. 11 If we have sown unto you spiritual things, is it a great thing if we also your fleshly things shall reap? 12 If others of the authority over you partake, [should] not rather we? But we did not use this authority; but all things we bear, that we should give to the glad tidings of the Christ. 13 Know ye not that those [at] sacred things labouring, [the

* ἀπόστολος and ἐλεύθερος transposed GLTTAW. γ — χριστὸν LTTAW. εἶώρακα τ.
 μου τῆς ἀποστολῆς LTTAW. ἔστιν αὐτὴ LTTAW. πείν TA. d — τοῦ LTTAW. εἶ τὸν
 καρπὸν the fruit LTTAW. f — ἡ LTTAW. s καὶ ὁ νόμος ταῦτα οὐ LTTAW. Mωσέως
 οἱ LTTAW. κημώσεις TTTA. ὀφείλει ἐπ' ἐλπίδι LTTAW. ἐπ' ἐλπίδι τοῦ μετέχειν οἱ LTTAW.
 ἡμῶν ἐξουσίας GLTTAW. μ τινὰ ἐγκοπὴν (ἐκκ- T) LTTAW. + τὰ the things TTTA.

ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδ-
things] of the temple eat; those *at the *altar *attend-
ρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτως καὶ ὁ
lug, with the altar partake? So also the
κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ
Lord did order to those the glad tidings announcing, of the
εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην⁹ τούτων·
glad tidings to live. But I *none *used of these things.

οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί·
Now I did not write these things that thus it should be with me; [*it *were]
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα
*good for for me rather to die, than *my *boasting *that
τις¹⁰ *κενώσῃ. 16 ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν
*anyone should make void. For if I announce the glad tidings, there is not

μοι καύχημα· ἀνάγκη γάρ μοι ἐπικείται· οὐαί· δέ μοι
*to *me *boasting; for necessity *me *is *laid *upon; *woe *but to me
ἐστὶν ἐὰν μὴ εὐαγγελίζωμαι. 17 εἰ γὰρ ἐκὼν τοῦτο
it is if I should not announce the glad tidings. For if willingly this

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων οἰκονομίαν πεπι-
I do, a reward I have; but if unwillingly an administration I am en-
στευμαι. 18 τίς οὖν μοι¹¹ ἐστὶν ὁ μισθός; ἵνα εὐαγ-
trusted with. What then *my *is reward? That in announcing

γελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον· τοῦ
the glad tidings *without *expense *I *should *make *the *glad *tidings *of *the
χριστοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ
*Christ, so as not using as my own my authority in the
εὐαγγελίῳ. 19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν
glad tidings. For free being from all, to all myself

ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην
I became bondman, that the more I might gain. And I became

τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς
to the Jews as a Jew, that Jews I might gain: to those

ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·
under law as under law, that those under law I might gain:

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος ἑθεῖ¹², ἀλλ'
to those without law as without law, (not being without law to God, but

ἐννομος¹³ χριστῷ, ἵνα κερδήσω¹⁴ ἀνόμους. 22 ἐγενόμην
within law to Christ,) that I might gain those without law. I became

τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω.
to the weak as weak, that the weak I might gain.

τοῖς πᾶσιν γέγονα ἑτά¹⁵ πάντα, ἵνα πάντως τινὰς σώσω.
To all these I have become all things, that by all means some I might save.

23 τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκαινωνός¹⁶
This *and I do on account of the glad tidings, that a fellow-partaker

αὐτοῦ γένωμαι.
with it I might be.

24 Οὐκ οἰδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν
Know ye not that those who in a race-course run all

φρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα
run, but one receives the prize? Thus run, that

καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἑκκρα-
ye may obtain. But everyone that *strives, in all things controls

shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for if were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by

⁹ παρεδρεύοντες LITTAW. ¹⁰ οὐδενὶ have not used any OLTTAAW. ¹¹ οὐδεις LITtr. ¹² κενώσει shall make vain LITTAW. ¹³ γάρ for GLITTAW. ¹⁴ εὐαγγελίζομαι LITAAW. ¹⁵ μου TTAA. ¹⁶ — τοῦ χριστοῦ LITAAW. ¹⁷ + μὴ ὢν αὐτὸς ὑπὸ νόμον not being myself under law GLITTAW. ¹⁸ ἑθεῖ of God LITAAW. ¹⁹ χριστοῦ of Christ LITAAW. ²⁰ κερδάω τοὺς LITAAW. ²¹ — ὡς [L]ITAAW. ²² — τὰ LITAAW. ²³ πάντα all things LITAAW. ²⁴ συν- T.

all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: 27 but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

X. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 3 and did all eat the same spiritual meat; 4 and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were

τεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, himself: they indeed then that a corruptible crown they may receive, ἡμεῖς δὲ ἀφθαρτον. 26 ἐγὼ τοῖνυν οὕτως τρέχω, ὥς οὐκ but we an incorruptible. I therefore so run, as not

ἀδόλως· οὕτως πυκτεύω, ὥς οὐκ ἀέρα δέρων· 27 ἑάλλ' uncertainly; so I combat, as not [the] air beating. But

ὑποπιᾶζω μου τὸ σῶμα, καὶ δουλαγωγῶ, μήπως ἄλλοις I buffet my body, and bring [it] into servitude, lest to others

κηρύξας αὐτὸς ἀδόκιμος γίνωμαι. having preached myself rejected I might be.

10 Οὐ θέλω ἡδὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες I wish not now you to be ignorant, brethren, that fathers

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς our all under the cloud were, and all through the

θαλάσσης διήλθον, 2 καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο sea passed, and all to Moses were baptized

ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ βρώμα in the cloud and in the sea, and all the same meat

πνευματικὸν ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον. ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης ritual drank; for they drank of a spiritual following

πέτρας· ἡ δὲ πέτρα ἦν ὁ χριστός. 5 ἀλλ' οὐκ ἐν τοῖς rock, and the rock was the Christ: yet not with the

πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν most of them was well pleased God; for they were strewed in

τῇ ἐρήμῳ. 6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ the desert. But these things types for us became, for not

εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς ἀκαεῖνοι ἐπεθύμη- to be us desirers of evil things, according as they also desired,

σαν. 7 μὴδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὥς Neither idolaters be ye, according as some of them; as

γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀν- it has been written, Sat down the people to eat and to drink, and rose

ἔστησαν παίζειν. 8 μὴδὲ πορνεύωμεν, καθὼς τινες up to play. Neither should we commit fornication, according as some

αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς of them committed fornication, and fell in one day twenty-three

χιλιάδες. 9 μὴδὲ ἐκπειράζωμεν τὸν χριστόν, καθὼς καὶ thousand. Neither should we tempt the Christ, according as also

τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειν ἀπώλοντο. some of them tempted, and by the serpents perished.

10 μὴδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, Neither murmur ye, according as also some of them murmured,

καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ πάντα and perished by the destroyer. Now these things all [as]

τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν types happened to them, and were written for admonition

ἡμῶν εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησαν. 12 ὥστε our on whom the ends of the ages are arrived. So that

ε ἄλλὰ Tr. γὰρ for GLTTAW. i Μωϋσῆν GLTTAW. k ἐβαπτίσθησαν LT. l πνευματικὸν ἔφαγον βρώμα (βρώμα ἔφαγον TT) LTT. m πνευματικὸν ἔπιον πόμα LTTAW.

n πέτρα δὲ LTTA. o ὑπόδοκῃσιν LTTAW. p ὥσπερ LTTA. q πίν Tr. r ἔπεσαν LTTAW.

s — ἐν LTT[A]. t κύριον Lord LTTA. u — καὶ LTTAW. v ἐπείρασαν T. z ἀπώλ- λυντο TT.

y καθάπερ TT. a — πάντα [L]TT[A]. b τυπικῶς typically LTTAW.

c συνέβαινον TT. d κατήντηκεν have come LTTAW.

ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. 13 Πειρασμός
he that thinks to stand, let him take heed lest he fall. Temptation
ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς
you has not taken except what belongs to man; and faithful [is] God, who
οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει
will not suffer you to be tempted above what ye are able, but will make
σὺν τῷ πειρασμῷ· καὶ τὴν ἐκβασιν, τοῦ δύνασθαι ὑμᾶς¹
with the temptation also the issue, for to be able you
ὑπενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς
to bear [it]. Wherefore, my beloved, flee from
εἰδωλολατρείας. 15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ
idolatry. As to intelligent ones I speak: judge ye what
φῆμι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ
I say. The cup of blessing which we bless, not
κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν;¹ τὸν ἄρτον ὃν
fellowship of the blood of the Christ is it? The bread which
κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;
we break, not fellowship of the body of the Christ is it?
17 ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες
Because one loaf, one body the many we are; for all
ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ
of the one loaf we partake. See Israel according to
σάρκα· οὐχὶ² οἱ ἐσθιοντες τὰς θυσίας, κοινωνοὶ
flesh: not those eating the sacrifices, fellow-partakers
τοῦ θυσιαστηρίου εἰσίν; 19 τί οὖν φημι; ὅτι εἰδῶλον³ τί
with the altar are? What then say I? that an idol anything
ἐστίν; ἢ ὅτι εἰδωλόθυτον⁴ τί ἐστίν; 20 ἀλλ' ὅτι
is, or that what is sacrificed to an idol anything is? but that
ἃ ἰθύει⁵ κατὰ ἔθνη, δαιμονίοις ἰθύει, καὶ οὐ θεῷ.⁶
what sacrifice the nations, to demons they sacrifice, and not to God.
οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
But I do not wish you fellow-partakers with demons to be.
21 οὐ δύνασθε ποτήριον κυρίου πίνειν, καὶ ποτήριον
Ye cannot [the] cup of [the] Lord drink, and [the] cup
δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ
of demons: ye cannot of [the] table of [the] Lord partake and
τραπέζης δαιμονίων. 22 ἢ παραζηλοῦμεν τὸν κύριον;
of [the] table of demons. Or, do we provoke to jealousy the Lord?
μὴ ισχυρότεροι αὐτοῦ ἐσμεν;
stronger than he are we?
23 Πάντα μοι⁷ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει·
All things for me are lawful, but not all things are profitable;
πάντα μοι⁸ ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μὴδεὶς
all things for me are lawful, but not all do build up. No one
τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ὅςκατος.⁹
that of himself let seek, but that of the other each one.
25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μὴδὲν ἀνα-
Everything that in a market is sold eat, nothing in-
κρίνοντες διὰ τὴν συνείδησιν· 26 τοῦ γὰρ κυρίου¹⁰
quiring on account of conscience. For the Lord's [is]
ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἰ δέ τις καλεῖ ὑμᾶς
the earth and the fulness of it. But if anyone invite you

destroyed of the de-
stroyer. 11 Now all
these things happened
unto them for ex-
amples: and they are
written for our ad-
monition, upon whom
the ends of the world
are come. 12 Where-
fore let him that think-
eth he standeth take
heed lest he fall.
13 There hath no
temptation taken you
but such as is com-
mon to man: but God
is faithful, who will
not suffer you to be
tempted above that ye
are able; but will with
the temptation also
make a way to escape,
that ye may be able to
bear it. 14 Wherefore,
my dearly beloved, flee
from idolatry. 15 I
speak as to wise men;
judge ye what I say.
16 The cup of blessing
which we bless, is it not
the communion of the
blood of Christ? The
bread which we break,
is it not the communion
of the body of Christ?
17 For we being many
are one bread, and one
body: for we are all
partakers of that one
bread. 18 Behold Israel
after the flesh: are
not they which eat of
the sacrifices parta-
kers of the altar?
19 What say I then?
that the idol is any
thing, or that which is
offered in sacrifice to
idols is any thing?
20 But I say, that the
things which the Gen-
tiles sacrifice, they
sacrifice to devils, and
not to God: and I
would not that ye
should have fellow-
ship with devils. 21 Ye
cannot drink the cup
of the Lord, and the
cup of devils: ye can-
not be partakers of
the Lord's table, and
of the table of devils.
22 Do we provoke the
Lord to jealousy? are
we stronger than he?
23 All things are
lawful for me, but all
things are not expedi-
ent: all things are
lawful for me, but all
things edify not. 24 Let
no man seek his own,
but every man ano-
ther's wealth. 25 What-
soever is sold in the

* — ὑμᾶς (read [you]) GLTTAW.

¹ ἐστίν τοῦ αἵματος τοῦ χριστοῦ TR.

² οὐχ LTAW.

³ εἰδῶλον and εἰδωλόθυτον transposed LITAW.

⁴ θύουσιν they sacrifice LTTAW.

⁵ — τὰ

ἔθνη LTA.

⁶ — θύει LITAW.

⁷ + θύουσιν they sacrifice LTTAW.

⁸ — μοι GLTTAW.

⁹ — ἕκαστος GLTTAW.

¹⁰ κυρίου γὰρ LTTAW.

¹¹ — δὲ but LTTAW.

shambles, that eat, asking no question for conscience sake: 26 for the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. XI. Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or propheseth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον
of the unbelieving, and ye wish to go, all that is set before
ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.
you eat, nothing inquiring on account of conscience.

28 ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἰδωλόθυτόν ἐστιν· μὴ
But if anyone to you say, This offered to an idol is, not
ἐσθίετε, δι' ἐκείνον τὸν μηνύσαντα καὶ τὴν συνείδησιν·
do eat, on account of him that shewed [it], and the conscience;

τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 29 συνεί-
for the Lord's [is] the earth and the fulness of it. 29 Con-

δῃσιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.
science [but], I say, not that of thyself, but that of the other;

ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
for why my freedom is judged by another's conscience?

30 εἰ δέ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ
But if I with thanks partake, why am I evil spoken of for what

ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε
I give thanks? Whether therefore ye eat, or ye drink or

τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. 32 ἀπρόσκοποι
anything ye do, all things to glory God's do. Without offence

γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ
be ye both to Jews and Greeks and to the assembly

θεοῦ. 33 καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
of God. According as I also all in all things please; not seeking

τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶ-
the of myself profit, but that of the many, that they may

σιν. 11 μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ.
be saved. Imitators of me be, according as I also [am] of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέ-
Now I praise you, brethren, that in all things me ye have

μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατ-
remembered; and according as I delivered to you, the traditions ye

ἔχετε. 3 θέλω δὲ ὑμᾶς εἰδέναί, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
keep. But I wish you to know, that of every man the head

ὁ χριστός ἐστιν· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· κεφαλὴ δὲ
the Christ is, but head of [the] woman [is] the man, and head

Ἰησοῦ, τοῦ θεοῦ. 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων,
of Christ, God. Every man praying or prophesying,

κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.
[anything] on [his] head having, puts to shame his head.

5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακάλυπ-
But every woman praying or prophesying uncovered

τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς. ἔν γάρ
with the head, puts to shame her head; for one

ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρμένῃ. 6 εἰ γὰρ οὐ κατακαλύ-
it is and the same with having been shaven. For if be not covered

πεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
a woman, also let her be shorn. But if [it be] shameful to a woman

κεῖρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. 7 ἀνὴρ μὲν γὰρ οὐκ
to be shorn or to be shaven, let her be covered. For man indeed not

ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ
ought to have covered the head, image and glory of God

ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστὶν. 8 οὐ γὰρ ἐστὶν ἀνὴρ
being; but woman glory of man is. For not is man

† ἐρόδνόν offered in sacrifice LITTA. * — τοῦ γὰρ to end of verse GLITTAW. † — δὲ but GLITTAW. * καὶ Ἰουδαίους γίνεσθε LITTA. * σύμφορον LITTA. * — ἀδελφοί GLITTAW. † + τοῦ (reud of the Christ) [L]ITTA. * αὐτῆς LITTA. * + ἡ (the woman) LITTAW.

you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

XII. Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that

ὁ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ
that which also I delivered to you, that the Lord Jesus in the night
ἣ παρεδίδοτο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας
in which he was delivered up took bread, and having given thanks
ἔκλασεν, καὶ εἶπεν, Ἄλαβετε, φάγετε· τοῦτό μου ἐστὶν τὸ
he broke [it], and said, Take, eat, this of me is the
σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον· τοῦτο ποιεῖτε εἰς τὴν
body which for you [is] being broken: this do in
ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ
remembrance of me. In like manner also the cup, after
δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν
having supped, saying, This cup the new covenant is
ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὅσαςκις ἂν πίνετε,
in my blood: this do, as often as ye may drink [it],
εἰς τὴν ἐμὴν ἀνάμνησιν. 26 Ὅσαςκις γὰρ ἂν ἐσθίητε τὸν
in remembrance of me. For as often as ye may eat
ἄρτον τοῦτον, καὶ τὸ ποτήριον· τοῦτο πίνετε, τὸν θάνατον
this bread, and this cup may drink, the death
τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. 27 Ὅστε
of the Lord ye announce, until he may come. So that
ὅς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον
whosoever should eat this bread or should drink the cup
τοῦ κυρίου ἀναξίως, ἐνοχος ἐστὶ τοῦ σώματος καὶ αἵματος
of the Lord unworthily, guilty shall be of the body and blood
τοῦ κυρίου. 28 δοκιμαζέτω δὲ ἑαυτὸν ὁ ἄνθρωπος, καὶ οὕτως
of the Lord. But let prove a man himself, and thus
ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. 29 Ὁ γὰρ
of the bread let him eat, and of the cup let him drink. For he that
ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει,
eats and drinks unworthily, judgment to himself eats and drinks,
μὴ διακρίνων τὸ σῶμα τοῦ κυρίου. 30 διὰ τοῦτο ἐν ὑμῖν
not discerning the body of the Lord. Because of this among you
πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί.
many [are] weak and infirm, and are fallen asleep many.

31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. 32 κρινόμενοι δέ, ὑπὸ κυρίου παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. 33 Ὅστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπά, ὥς ἂν ἔλθω, διατάξομαι.

other things whenever I may come, I will set in order.

XII. Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that

12 Περί δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
But concerning spirituals, brethren, I do not wish you
ἀγνοεῖν. 2 οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα
to be ignorant. Ye know that Gentiles ye were, to idols dumb
ὥς ἂν ἡγεσθε, ἀπαγόμενοι. 3 διὸ γνωρίζω ὑμῖν, ὅτι
as ye might be led, led away. Therefore I give to know you, that

Ἡ παρεδίδοτο LITTA. ἁ — Λάβετε, φάγετε GLTTAW. ἱ — κλόμενον LITTA. ἱ ἐν LITTA.
τ — τοῦτο (read the cup) LITTA. ἱ ἀχρι. τ — ἂν GLTTA. ἱ — τοῦτον (read the
bread) GLTTAW. ἱ + τοῦ of the GLTTAW. ἱ ἐαυτὸν ἄνθρωπος W. ἱ — ἀναξίως LITTA.
ἱ — τοῦ κυρίου LITTA. ἱ δὲ but LITTA. ἱ + τοῦ the TITAJW. ἱ — δὲ but GLTTAW.
ἱ + ὅτε when [L]ITTA.

οὐδείς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα ὁ Ἰησοῦν.^h
 no one in [the] Spirit of God speaking says accursed [is] Jesus;
 καὶ οὐδείς δύναται εἰπεῖν ὁ Κύριον Ἰησοῦν,ⁱ εἰ μὴ ἐν πνεύ-
 and no one can say Lord Jesus, except in [the] Spirit
 ματι ἁγίῳ. 4 διαίρεσεις δὲ χαρισμάτων εἰσίν. τὸ δὲ αὐτὸ
 Holy. But diversities of gifts there are, but the same
 πνεῦμα. 5 καὶ διαίρεσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος.
 Spirit; and diversities of services there are, and the same Lord;
 6 καὶ διαίρεσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτός ἐστιν θεός,
 and diversities of operations there are, but the same 'tis God,
 ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7 ἐκάστῳ δὲ δίδεται ἡ φανέ-
 who operates all things in all. But to each is given the mani-
 ρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. 8 ᾧ μὲν γὰρ διὰ
 festation of the Spirit for profit. For to one by
 τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος
 the Spirit is given a word of wisdom; and to another a word
 γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα. 9 ἑτέρῳ δὲ πίστις,
 of knowledge, according to the same Spirit; and to a different one faith;
 ἐν τῷ αὐτῷ πνεύματι. ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ
 in the same Spirit; and to another gifts of healing, in the
 αὐτῷ πνεύματι. 10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
 same Spirit; and to another operations of works of power;
 ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων,
 and to another prophecy; and to another discerning of spirits;
 ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσ-
 and to a different one kinds of tongues; and to another interpretation of
 σῶν. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦ-
 tongues. But all these things operates the one and the same Spirit,
 μα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. 12 Καθὰ περ
 dividing separately to each according as he wills. Even as
 γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέλη ἔχει πολλά,^l πάντα δὲ τὰ
 for the body one is and members has many, but all the
 μέλη τοῦ σώματος τοῦ ἐνός,^l πολλά ὄντα, ἐν ἑστίν σώμα.
 members of the body one, many being, one are body;
 οὕτως καὶ ὁ χριστός. 13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς
 so also [is] the Christ. For also by one Spirit we
 πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλ-
 all into one body were baptized, whether Jews or
 λῆνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι καὶ πάντες εἰς ἐν πνεῦμα
 Greeks, whether bondmen or free and all into one Spirit
 ἱποτίσθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ
 were made to drink. For also the body is not one member, but many.
 πολλά. 15 ἐάν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ
 many. If should say the foot, Because I am not a hand, I am not
 ἐκ τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;^x
 of the body: on account of this is it not of the body?
 16 καὶ ἐάν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός οὐκ εἰμὶ ἐκ
 And if should say the ear, Because I am not an eye I am not of
 τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;^x
 the body: on account of this is it not of the body?
 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον
 If whole the body [were] an eye, where the hearing? if [the] whole

no man speaking by the Spirit of God call-eth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hear-

^h Ἰησοῦς LTTAW. ⁱ Κύριος Ἰησοῦς LTTAW. ^k καὶ ὁ and the A. ^l — ἐστίν G1TTAW.
 m — δὲ and [L]TT[A]. ⁿ ἐνὶ one LTTA. ^o — δὲ and LTR. ^p — δὲ and LTR. ^q διὰ
 κρισίς T. ^r — δὲ and LTR. ^s ἑρμηνεία L. ^t πολλά ἔχει LTTA. ^u τοῦ ἐνός
 LTTAW. ^w — εἰς LTTAW. ^x — ; (read it is not on account of this not of the body.) LT.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν
 If with the tongues of men I speak and
 ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ
 of angels, but love have not, I have become brass sounding or
 κύμβαλον ἀλαλάζον. 2 Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ
 a cymbal clanging. And if I have prophecy, and know
 τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω
 mysteries all and all knowledge, and if I have
 πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ
 all faith, so as mountains to remove, but love
 μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἔαν ψωμίσω πάντα τὰ
 have not, nothing I am. And if I give away in food all
 ὑπάρχοντά μου, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα καυθή-
 my goods, and if I deliver up my body that I may be
 σωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη
 burned, but love have not, nothing I am profited. Love
 μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ
 has patience, is kind; love is not envious; love not
 περπερεύεται, οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ
 is vain-glorious, is not puffed up, acts not unseemly, seeks not the things
 ἐαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν· 6 οὐ χαίρει
 of its own, is not quickly provoked, reckons not evil, rejoices not
 ἐπὶ τῇ ἀδικίᾳ, συναχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει,
 at unrighteousness, but rejoices with the truth; all things covers,
 πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη
 all things believes, all things hopes, all things endures. Love
 οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται·
 never fails; but whether prophecies, they shall be done away;
 εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται·
 whether tongues, they shall cease; whether knowledge, it shall be done away.
 9 ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν·
 For in part we know, and in part we prophesy;
 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατ-
 but when may come that which is perfect, then that in part shall be
 ἀργηθήσεται. 11 ὅτε ἡμην νηπίος, ὥς νήπιος ἐλάλουν, ὥς
 done away. When I was an infant, as an infant I spoke, as
 νήπιος ἐφρόνουν, ὥς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα
 an infant I thought, as an infant I reasoned; but when I became
 ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου, 12 βλέπομεν γὰρ
 a man, I did away with the things of the infant. For we see
 ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
 now through a glass obscurely, but then face to
 πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι
 face; now I know in part, but then I shall know
 καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,
 according as also I have been known. And now abides faith, hope,
 ἀγάπη, τὰ τρία ταῦτα· μεῖζων δὲ τούτων ἡ ἀγάπη.
 love; these three things; but the greater of these [is] love.
 14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά,
 Pursue love, and be emulous of spirituals,
 μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσει, οὐκ
 but rather that ye may prophesy. For he that speaks with a tongue, not

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things, 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

ῥ κἀν ΛΑ. ῥ κἀν ΤΓΑ. ῥ μεθιστάναι LITtr. οὐδὲν EGW. ῥ κἀν LΓΑ. ῥ ψωμίζω Ε.
 ῥ κἀν ΛΑ. ῥ καυθήσομαι I shall be burned T. ῥ οὐθέν τ. ῥ [ἡ ἀγάπη] I ΓΑ. ῥ συν- Τ.
 ῥ πίπτει LITtr. ῥ [δὲ] ΓΑ. ῥ τότε LITtr. ῥ ἐλάλουν ὡς νηπίος I ΓΑ. ῥ ἐφρόνουν
 ὡς νηπίος; ἐλογιζόμην ὡς νηπίος LITtr. ῥ — δὲ but LITtr.

unto God : for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I

ἀνθρώποις λαλεῖ, ἀλλὰ ἡ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι to men speaks, but to God: for no one hears; ²in ³spirit δὲ λαλεῖ μυστήρια· 3 ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ ⁴but he speaks mysteries. But he that prophesies, to men speaks οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. 4 ὁ λαλῶν [for] building up and encouragement and consolation. He that speaks γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν with a tongue, himself builds up; but he that prophesies, [the] assembly οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον builds up. Now I desire all you to speak with tongues, ⁶rather δὲ ἵνα προφητεύητε· μεῖζων ἢ γὰρ ὁ προφητεύων ἢ ⁷but that ye should prophesy: ⁸greater ⁹for [is] he that prophesies than ὁ λαλῶν γλώσσαις, ἐκτός ἐστι μὴ διερμηνεύειν, ἵνα ἢ ἐκ- he that speaks with tongues, unless he should interpret, that the ἐκκλησία οἰκοδομὴν λάβῃ. 6 ⁷Ἡ νυνὶ δέ, ἀδελφοί, ἐάν ἐλθω assembly building up may receive. And now, brethren, if I come πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐάν μὴ to you with tongues speaking, what you shall I profit, unless ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προ- to you I shall speak either in revelation, or in knowledge, or in προφητείᾳ, ἢ ἐν διδαχῇ; 7 ὅμως τὰ ἄψυχα φωνὴν διδόντα, phesy, or in teaching? Even lifeless things a sound giving, εἴτε αὐλὸς εἴτε κιθάρα, ἐάν διαστολὴν τοῖς φθόγγοις ⁸whether pipe or harp, if distinction to the sounds ⁹μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι- they give not, how shall be known that being piped or being ζόμενον; 8 καὶ γὰρ ἐάν ἄδηλον ⁹φωνὴν σάλπιγγος δῶ, τίς harped? For also if an uncertain sound a trumpet give, who παρασκευάζεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς shall prepare himself for war? So also ye, by means of the γλῶσσης ἐάν μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ tongue unless an intelligible speech ye give, how shall be known that λαλούμενον; ἔσεσθε γὰρ εἰς αἴρα λαλοῦντες. 10 Τοσαῦτα, being spoken? for ye will be ¹¹into [the] air ¹²speaking. So many, εἰ τύχοι, γένει φωνῶν ἔστιν ἐν κόσμῳ, καὶ οὐδὲν αὐ- it may be, kinds of sounds there are in [the] world, and none of τῶν ἁφώνων. 11 ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν them without [distinct] sound. If therefore I know not the power τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ of the sound, I shall be to him that speaks a barbarian; and he that λαλῶν, ἐν μοι βάρβαρος. 12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί speaks, ¹³for me a barbarian. So also ye, since emulous ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ye are of spirits, for the building up of the assembly seek ἵνα περισσεύητε. 13 ¹⁴Διόπερ ὁ λαλῶν γλῶσση, προσευ- that ye may abound. Wherefore he that speaks with a tongue, let him χέσθω ἵνα διερμηνεύ. 14 ἐάν γὰρ προσεύχωμαι γλῶσση, pray that he may interpret. For if I pray with a tongue, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. my spirit prays, but my understanding unfruitful is. 15 τί οὖν ἐστίν; προσεύχομαι τῷ πνεύματι, προσεύχομαι What then is it? I will pray with the Spirit, ¹⁶I will pray δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ ¹⁷but also with the understanding. I will praise with the Spirit, ¹⁸I will praise

² — τῷ LTT[A].

³ δὲ and LTT[A].

⁴ οὖν LTT[A]W.

⁵ — ἐν T[Γ].

⁶ τοῦ φθόγγου of

the sound L.

⁷ σάλπιγγος φωνήν T.

⁸ εἰσὶν LTT[A]W.

⁹ — αὐτῶν LTT[A]W.

¹⁰ διὰ LTT[A].

¹¹ [γὰρ] Ltr.

ἵδὲ καὶ τῷ νοῦ. 16 ἐπεὶ ἐὰν εὐλογῇς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἔρεῖ τὸ ἀμήν ἐπὶ τῇ σὺν εὐχαριστίᾳ, ἐπειδὴ τί λέγει οὐκ οἶδεν; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἄλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ θεῷ μου, πάντων ὑμῶν μᾶλλον ὡς λαλῶν. 19 ἄλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους ἢ διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγραπται, Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαῷ τοῦτ' αὐτοῦ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος. 22 Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες ὡς λαλῶν, εἰσέλθωσιν δὲ ἰδιώται ἢ ἀπιστοί, οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἀπίστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, 25 καὶ οὕτως τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται· καὶ οὕτως πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν ἐστίν.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, ἢ γλώσσαν ἔχει, ἀποκάλυψιν ἔχει, ἢ ἐρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν ἡγε-
 [his] face, he will do homage to God, declaring that God indeed amongst you is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, ἢ γλώσσαν ἔχει, ἀποκάλυψιν ἔχει, ἢ ἐρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν ἡγε-
 [his] face, he will do homage to God, declaring that God indeed amongst you is.

will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified. 18 I thank my God, I speak with tongues more than ye all: 19 yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue. 20 Brethren, be not children in understanding: howbeit in malice be ye children, not in understanding: be men. 21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every

• — δὲ LITR. † — τῷ θεῷ E. ‡ εὐλογῇς LITRA. § — τῷ (read πνευ. with [the] Spirit) LITRA. ¶ ἀλλὰ TR. † — μου GLITRAW. ‡ γλώσσῃ λαλῶ I speak with a tongue LITRA. § ἀλλὰ LITRA. † τῷ νοῦ LITRAW. ‡ ἑτέρων 'others' LITRA. § ἔλθῃ come L. † λαλῶσιν γλώσσαις LITRA. ‡ — καὶ οὕτως GLITRAW. § ὄντως ὁ (— ὁ τ) θεός LITRAW. † — ὑμῶν LITRA. ‡ ἀποκάλυψιν ἔχει, γλώσσαν ἔχει LITRAW. § γίνεσθω GLITRAW.

one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an *ἑκκλησία* tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

XV. Moreover, brethren, I declare unto you the gospel which I preached unto you,

νέσθω. 27 εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ done. If with a tongue anyone speak, [let it be] by two or the πλείστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευέτω. 28 ἐὰν δὲ most three, and in succession, and one let interpret; and if μὴ ἢ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ there be not an interpreter, let him be silent in an assembly; and to himself λαλεῖτω καὶ τῷ θεῷ. 29 προφηταὶ δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· 30 ἐὰν δὲ ἄλλω speak, and the others let discern. But if to another

ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω. 31 οὐ· should be a revelation sitting by, the first let be silent. Ye νασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαν· can for one by one all prophesy, that all may θάνωσιν, καὶ πάντες παρακαλῶνται· 32 καὶ πνεύματα learn, and all may be exhorted. And spirits προφητῶν προφήταις ὑποτάσσεται· 33 οὐ γὰρ ἐστὶν ἀκατα· of prophets to prophets are subject. For not he is of δια· stasis ὁ θεός, ἀλλ' εἰρήνης, ὥς ἐν πάσαις ταῖς ἐκκλησίαις order the God, but of peace, as in all the assemblies τῶν ἁγίων. of the saints.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· Women your in the assemblies let them be silent, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, for it is not allowed to them to speak; but to be in subjection, καθὼς καὶ ὁ νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλωσιν, according as also the law says. But if anything to learn they wish, ἐν οἴκῳ τοῦς ἰδίους ἀνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶν at home their own husbands let them ask; for a shame it is γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν. for women in assembly to speak.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν; ἢ εἰς ὑμᾶς Or from you the word of God went out, or to you μόνους κατήντησεν; 37 εἰ τις δοκεῖ προφήτης εἶναι ἢ only did it arrive? If anyone thinks a prophet to be or πνευματικός, ἐπίγνωσκέτω ὃ γράφω ὑμῖν, ὅτι τοῦ spiritual, let him recognize the things I write to you, that of the κυρίου εἰσὶν ἐντολαί· 38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. Lord they are commands. But if any be ignorant, let him be ignorant.

39 Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν So that, brethren, be emulous to prophesy, and to speak γλῶσσαις μὴ κωλύετε. 40 πάντα εὐσχημόνως καὶ κατὰ with tongues do not forbid. All things becomingly and with τάξιν γινέσθω. order let be done.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγ· But I make known to you; brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand,

¹ ἐρμηνευτής LTR. ² ἀλλὰ LTRAW. ³ ἁγίων, αἱ (read verse 33 joined to verse 34) GLT.
 * — ὑμῶν LTR. ⁴ ἐπιτρέπεται LTRAW. ⁵ ὑποτάσσεσθωσαν let them be in subjection LTR.
 * γυναικί (a woman) λαλεῖν ἐν ἐκκλησίᾳ LTR. * — τοῦ (read of [the]) GLTAW. ⁶ ἐστὶν it is LTRAW. ⁷ ἐντολή a command LTR[A]W; — ἐντολαί T. ⁸ ἀγνοεῖται he is ignored LTR.
 * + μου my (brethren) [L]TR[A]. ⁹ μὴ κωλύετε (+ ἐν [L]) γλῶσσαις LTRAW. * + δὲ But (all things) GLTAW.

2 εἰ οὐ καὶ σώζεσθε. τίνι λόγῳ^b εὐηγγελισάμην^a ὑμῖν
by which also ye are being saved, ^awhat ^bword ^cI ^dannounced ^eto ^fyou
εἰ κατέχετε, ἐκτός ἐί·μη εἰκὴ ἐπιστεύσατε. 3 Παρέδωκα·γάρ
^aif ^bye ^chold ^dfast, unless in vain ye believed. For I delivered
ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν
to you in the first place, what also I received, that Christ died
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ^aκατὰ τὰς γραφάς· 4 καὶ ὅτι
for our sins, according to the scriptures; and that
ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ^aτρίτῃ ἡμέρᾳ,^b κατὰ τὰς
he was buried; and that he was raised the third day, according to the
γραφάς· 5 καὶ ὅτι ὤφθη Κηφᾶ, ^aεἰτα^b τοῖς δώδεκα. 6 ἔπειτα
scriptures; and that he appeared to Cephas, then to the twelve. Then
ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
he appeared to above five hundred brethren at once, of whom the
ἑπτεῖς^a μένουσιν ἕως ἄρτι, τινὲς δὲ ^aκαὶ^b ἐκοιμήθησαν.
greater part remain until now, but some also are fallen asleep.
7 ἔπειτα ὤφθη Ἰακώβῳ, ^aεἰτα^b τοῖς ἀποστόλοις πᾶσιν.
Then he appeared to James; then to the ^aapostles ^ball;
8 ἔσχατον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, ὤφθη κάμοι.
and last of all, as to an abortion, he appeared also to me.
9 ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι
For I am the least of the apostles, who am not
ικανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν
fit to be called apostle, because I persecuted the assembly
τοῦ θεοῦ. 10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ
of God. But by grace of God I am what I am, and his grace
ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐ-
which [was] towards me not void has been, but more abundantly than
τῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ^aεἰλλ^b ἡ χάρις τοῦ θεοῦ
them all I laboured, but not I, but the grace of God
ἡ^c ὅτι σὺν ἐμοί. 11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσ-
with me. Whether therefore I or they, so we
σομεν, καὶ αὐτῶς ἐπιστεύσατε. 12 Εἰ δὲ χριστὸς κηρύσσεται,
preach, and so ye believed. Now if Christ is preached,
ὅτι ἐκ νεκρῶν^a ἐγήγερται, πῶς λέγουσιν ^aτινες
that from among [the] dead he has been raised, how say some
ἐν ὑμῖν^a ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνά-
among you that a resurrection of [the] dead there is not? But if a resur-
στασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται· 14 εἰ δὲ
rection of [the] dead there is not, neither Christ has been raised: but if
χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα^a τὸ κήρυγμα ἡμῶν, κενὴ^b
Christ has not been raised, then void [is] our proclamation, ^avoid
ἡ δὲ^c καὶ ἡ πίστις ὑμῶν. 15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες
and also your faith. And we are found also false witnesses
τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρεν
of God; for we witnessed concerning God that he raised up
τὸν χριστὸν, ὃν οὐκ ἡγείρεν εἰπερ ἄρα νεκροὶ οὐκ
the Christ, whom he raised not if then [the] dead ^anot
ἐγείρονται· 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς
are raised. For if [the] dead are not raised, neither Christ
ἐγήγερται· 17 εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις
has been raised: but if Christ has not been raised, vain ^afaith

which also ye have re-
ceived, and wherein ye
stand; 2 by which al-
so ye are saved, if ye
keep in memory what
I preached unto you,
unless ye have believed
in vain. 3 For I de-
livered unto you first
of all that which I
also received, how that
Christ died for our
sins according to the
scriptures; 4 and that
he was buried, and
that he rose again the
third day according to
the scriptures: 5 and
that he was seen of
Cephas, then of the
twelve; 6 after that,
he was seen of above
five hundred brethren
at once; of whom the
greater part remain
unto this present,
but some are
fallen asleep. 7 After
that, he was seen of
James; then of all the
apostles. 8 And last
of all he was seen of
me also, as of one born
out of due time. 9 For
I am the least of the
apostles, that am not
meet to be called an
apostle, because I per-
secuted the church of
God. 10 But by the
grace of God I am
what I am: and his
grace which was be-
stowed upon me was
not in vain; but I
laboured more abun-
dantly than they all:
yet not I, but the grace
of God which was with
me. 11 Therefore whe-
ther it were I or they,
so we preach, and so
ye believed. 12 Now if
Christ be preached that
he rose from the dead,
how say some among
you that there is no
resurrection of the
dead? 13 But if there
be no resurrection of
the dead, then is
Christ not risen: 14 and
if Christ be not risen,
then is our preaching
vain, and your faith is
also vain. 15 Yea, and
we are found false
witnesses of God; be-
cause we have testified
of God that he raised
up Christ: whom he
raised not up, if so be
that the dead rise not.
16 For if the dead rise
not, then is not Christ
raised: 17 and if Christ

^a εὐηγγελισάμην L.^b ἡμέρᾳ τῇ τρίτῃ LITTAW.^d ἔπειτα T.^e πλείονεςLITTAW. ^f — καὶ LITTAW.^c ἔπειτα TA^g ἀλλὰ LITTAW.^h — ἡ LITTAW.ⁱ ἐκνεκρῶν ὅτι A. ^k ἐν ὑμῖν τινὲς LITTAW.^l + καὶ also [LITTAW.^m — δὲ LITTAW.

be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

ὑμῶν^ο ἐτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν 18 ἄρα καὶ οἱ
your [is]; still ye are in your sins. And then those that
κοιμηθέντες ἐν χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ ταύτῃ
fell asleep in Christ perished. If in this life
ῥηλίκότες ἐσμέν ἐν χριστῷ^μ μόνον, ἔλεινότεροι πάντων ἀν-
we have hope in Christ only, more miserable than all
θρώπων ἐσμέν.
men we are.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's that come. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

20 Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ
But now Christ has been raised from among [the] dead, first-fruit
τῶν κεκοιμημένων^α ἐγένετο. 21 ἐπειδὴ γὰρ δι' ἀνθρώπου
of those fallen asleep he became. For since by man [is]
τοῦ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥστε
death, also by man resurrection of [the] dead. As
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ
for in Adam all die, so also in the
χριστῷ πάντες ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ
Christ all shall be made alive. But each in his own
τάγματι· ἀπαρχὴ χριστός, ἔπειτα οἱ χριστοῦ ἐν τῇ
rank: [the] first-fruit Christ, then those of Christ at
παρουσίᾳ αὐτοῦ. 24 εἴτα τὸ τέλος, ὅταν παραδῷ^β τὴν
his coming. Then the end, when he shall have given up the
βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ
kingdom to him who [is] God and Father; when he shall have annulled
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 δεῖ γὰρ
all rule and all authority and power. For it behoves
αὐτὸν βασιλεῦν, ἄχρις^γ οὗ ἂν^δ θῇ^ε πάντας τοὺς
him to reign, until he shall have put all
ἐχθρούς^ς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταρ-
enemies under his feet. [The] last enemy an-
γεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς
nulled [is] death. For all things he put in subjection under
πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι^ι πάντα ὑποτάσσεται,
his feet. But when it be said that all things have been put in subjection,
ὁ ἄλλος ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.
[it is] manifest that [it is] except him who put in subjection to him all things.
28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε
But when shall have been put in subjection to him all things, then
καὶ^α αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι
also himself the Son will be put in subjection to him who put in subjection
αὐτῷ τὰ πάντα, ἵνα ᾧ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.
to him all things, that may be God all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30 and why stand we in jeopardy every hour? 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I have

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν
Since what shall they do who are baptized for the dead
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ
if at all [the] dead not are raised? why also are they baptized for
τῶν νεκρῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
the dead? Why also we are in danger every hour?
31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἡμετέραν^α καύχησιν,
Daily I die, by our boasting,
ὃν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ
which I have in Christ Jesus our Lord. If according to

^ο — [ἐστίν] is L.

^β ἐν χριστῷ ῥηλίκότες ἐσμέν LTTTAW.

^γ — ἐγένετο GLTTTAW.

^ι — ὁ LTTT[A]W.

^α + τοῦ (read of the Christ) GLTTTAW.

^β παραδοῖ he may give up

LTTT. ^γ ἄχρι TA.

^δ — ἂν LTTTAW.

^ε [αὐτοῦ] his (enemies) L.

^ι [ὅτι] L.

^α — καὶ [L]T[A].

^β — τὰ LTTA.

^γ αὐτῶν them GLTTTAW.

^δ ἡμετέραν your EGLTTTAW.

^ε + ἀδελφοί brethren LTTT.

ἄνθρωπον ἔθρηνομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,
 man I fought with beasts in Ephesus, what to me the profit,
 εἰ νεκροὶ οὐκ ἐγείρονται; ἢ φάγωμεν καὶ πίωμεν,
 if [the] dead are not raised? We may eat and we may drink;
 αὐριοῦν γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾶσθε· φθείρουσιν ἡθῆ
 for to-morrow we die. Be not misled: corrupt manners
 ἡχρήσθ' ὁμιλίαι κακαί. 34 ἐκνήψατε δικαίως, καὶ μὴ
 good companionships evil. Awake up righteously, and not
 ἀμαρτάνετε· ἄγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπήν
 sin; for ignorance of God some have: to shame
 ὑμῖν ἔλέγω.
 your I speak.

35 ἢ ἄλλ' ἔρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; πῶς
 But will say some one, How are raised the dead? with what
 δὲ σώματι ἔρχονται; 36 ἄφρον, σὺ ὃ σπείρεις, οὐ
 and body do they come? Fool; thou what sowest, not
 ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα
 is quickened unless it die. And what thou sowest, not the body
 τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι,
 that shall be thou sowest, but a bare grain, it may be
 σίτου ἢ τινος τῶν λοιπῶν· 38 ὁ δὲ θεὸς αὐτῷ δίδωσιν·
 of wheat or of some one of the rest; and God to it gives
 σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων τὸ ἴδιον
 a body according as he willed, and to each of the seeds its own
 σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτῇ σὰρξ· ἀλλὰ ἄλλη μὲν
 body. Not every flesh [is] the same flesh, but one
 ἡ σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἡ ἰχθύων,
 flesh of men, and another flesh of beasts, and another of fishes,
 ἄλλη δὲ πτηνῶν. 40 καὶ σώματα ἐπουράνια, καὶ
 and another of birds. And bodies [there are] heavenly, and
 σώματα ἐπίγεια· ἄλλ' ἑτέρα μὲν ἢ τῶν ἐπουρανίων
 bodies earthly: but different [is] the of the heavenly
 δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου,
 glory, and different that of the earthly: one glory of [the] sun,
 καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων ἀστῆρ
 and another glory of [the] moon, and another glory of [the] stars; star
 γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 οὕτως καὶ ἡ ἀνάστασις
 for from star differs in glory. So also [is] the resurrection
 τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθοραΐᾳ·
 of the dead. It is sown in corruption, it is raised in incorruptibility.
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀ-
 It is sown in dishonour, it is raised in glory. It is sown in weak-
 σθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν,
 ness, it is raised in power. It is sown a body natural,
 ἐγείρεται σῶμα πνευματικόν. ἔστιν σῶμα ψυχικόν, καὶ
 it is raised a body spiritual: there is a body natural, and
 ἔστιν σῶμα πνευματικόν. 45 οὕτως καὶ γέγραπται,
 there is a body spiritual. So also it has been written,
 Ἐγένετο ὁ πρῶτος ἄνθρωπος· Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ
 Became the first man Adam a soul living; the
 ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
 last Adam a spirit quickening. But not first [was] which is spiritual,

fought with beasts at Ephesus, what advantage it me, if the dead rise not; let us eat and drink; for to-morrow we die. 33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 but God giveth it a body as he hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual,

* ὄφελος; ... ἐγείρονται, (end the question at profit) OLTTA. ἡ χρήστᾳ GTTAW. Ἐ λαλῶ
 LTTA. ἢ ἄλλα TTT. ἡ ἀφρων LTTA. ἡ δίδωσιν αὐτῷ LTTA. ἡ — τὸ LTTA.
 ἡ — σὰρξ OLTTA. AW. ἡ + σὰρξ flesh [L] TTTA. ἡ πτηνῶν, ἄλλη δὲ ἰχθύων LTTA. AW.
 ἡ ἄλλα LTTA. AW. ἡ + εἰ if LTTA. AW. ἡ ἔστιν καὶ there is also LTTA. AW. ἡ — σῶμα
 LTTA. AW. ἡ [ἀνθρώπων] L.

but that which is natural: and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. the spiritual, but the natural, then the spiritual: 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεῦτερος ἄνθρωπος, ὁ κύριος* ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ὁφείσομεν* καὶ τὴν εἰκόνα τοῦ ἐπουράνιου. 50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐκ ἔδυνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.[†] made of dust, we shall bear also the image of the [one] heavenly. 50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐκ ἔδυνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.[†] raptibility [†]does [†]inherit.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

51 Ἴδού μυστήριον ὑμῖν λέγω· Πάντες Ἰμὲν* οὐ κοιμηθήσονται, ἀλλὰ ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροί ἔγερθήσονται· ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Πού σου, θάνατε, τὸ κέντρον; πού σου, ᾄδη,[‡] τὸ νίκος; 56 Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενός ἐν κυρίῳ. void in [the] Lord.

XVI. Now concerning the collection for the saints, as I have

16 Περί δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ Now concerning the collection which [is] for the saints, as

* — ὁ κύριος LTTA.
νομήσει shall inherit L.
sleep, but not all &c.) L.
c θάνατε O death LTTA.

† φορέσωμεν we should bear LTTA.

‡ — μὲν [L]TTA.

α ἀναστήσονται L.

* δύναται TTR.

* κοιμηθήσονται. οὐ (read we shall all

b νίκος and κέντρον transposed LTTA.

διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς
 I directed the assemblies of Galatia, so also ye
 ποιήσατε. 2 κατὰ μίαν ^δσαββάτων ἕκαστος ὑμῶν παρ'
 do. Every first [day] of the week ²each ²of you ²y
 ἐκτινῶ τίθεται, θησαυρίζων ὅτι ἐάν ¹εὐδοῶται· ἵνα μὴ
 him ¹let ²put, treasuring up whatever he may be prospered in, that not
 ὅταν ἔλθω τότε λογία γίνωνται. 3 ὅταν δὲ παραγένω-
 when I may come then collections there should be. And when I shall have
 μαι, οὐς ἐάν ¹δοκιμάσῃτε δι' ἐπιστολῶν τούτους πέμψω
 arrived, whomsoever ye may approve by epistles these I will send
 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· 4 ἐάν δὲ ²ἢ
 to carry your bounty to Jerusalem: and if it be
 ἄξιον ¹τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται. 5 Ἐλεύ-
 suitable for me also ¹to go, with me they shall go. ²I will
 σομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω·
 I come ¹but to you when Macedonia I shall have gone through;
 Μακεδονίαν γὰρ διέρχομαι. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμείνω,
 for Macedonia I do go through. And with you it may be I shall stay,
 ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψῃτε οὐ ἐάν
 or even I shall winter, that ye me may set forward wheresoever
 πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω
 I may go. For I will not ²you ²now ²in ²passing ²to see, ²I hope
 ἢ δὲ ¹χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐάν ὁ κύριος ἐπι-
 but ¹a ¹time ¹certain to remain with you, if the Lord per-
 τρέπῃ. 8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·
 mit. But I shall remain in Ephesus till Pentecost.
 Ὁ θύρα γὰρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντι-
 For a door to me has been opened great and efficient, and op-
 κείμενοι πολλοί.
 pos-²ers [are] many.

10 Ἐάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφύβως γένηται
 Now if ²come ²Timotheus, see that without fear he may be
 πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς ²καὶ ἐγώ.
 with you; for the work of [the] Lord he works, as even I.
 11 μὴ τις οὖν αὐτὸν ἐξουθειήσῃ· προπέμψατε δὲ αὐτὸν
 Not ²anyone ²therefore him should despise; but set forward him
 ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς ἡμεῖς ¹ἐκδέχομαι γὰρ αὐτὸν μετὰ
 in peace, that he may come to me; for I await him with
 τῶν ἀδελφῶν. 12 Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ
 the brethren. And concerning Apollos the brother, much
 παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν
 I exhorted him that he should go to you with the
 ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ,
 brethren; and not at all was [his] will that now he should come;
 ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. 13 Γρηγορεῖτε, στήκετε
 but he will come when he shall have opportunity. Watch ye; stand fast
 ἐν τῇ πίστει, ἀνδρίζεσθε, ²κραταιοῦσθε. 14 πάντα
 in the faith, quit yourselves like men, be strong. ²All things
 ὑμῶν ἐν ἀγάπῃ γινέσθω.
 your ²in ²love ²let be done.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ,
 But I exhort you, brethren, (ye know the house of Stephanas,
 ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις
 that it is ²first-fruit ²Achaia's, and ²for ²service ²to the ²servants

given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia: 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. 13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the

^d σαββάτων LTTTrAW.^e ἐάν Tr.^f ἂν LTr.^g ἄξιον ἢ LTrA.^h γὰρ for GLTTTrAW.ⁱ ἐπιτρέψῃ LTTTrAW.^k κάγω LTTTrA.^l ἐμέ LTr.^m + [καὶ] and L.

saints,) 16 that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. 17 I am glad of the coming of Stephanus and Fortunatus and Achaicus; for that which was lacking on your part they have supplied. 18 For they have refreshed my spirit and yours; therefore acknowledge ye them that are such: 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss.

ἔταξαν ἑαυτούς· 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι. 17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὕμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· 18 ἀνέπασαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν, ἐπιγινώσκετε οὖν τοὺς τοιούτους. 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἡ ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· 20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 The salutation of me Paul with mine own hand. 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 23 The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· 22 εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν χριστόν, ἦτω ἀνάθεμα· μαρὰν ἀθά. 23 ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν, ἐν χριστῷ Ἰησοῦ. ἀμήν.

Ἡ Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων, διὰ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου.

Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE TO THE CORINTHIANS EPISTLE SECOND.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ

α Φουρτουνάτου LITTAU. ο ὑμέτερον LITTAU. ρ αὐτοὶ they LAW. ρ ἀσπάζεται τα. ρ Πρίσκα Prisca TTR. — Ἰησοῦν χριστόν LITTAU. — χριστοῦ TTR. — ἀμήν [LITTAU]. — the subscription GLTTR; Πρὸς Κορινθίους α. α. + Παύλου τοῦ Ἀποστόλου of Paul, the Apostle E; + Παύλου of Paul G; — τοὺς EG; Πρὸς Κορινθίους β LITTAU. β χριστοῦ Ἰησοῦ TTR. — θεοῦ W.

χριστοῦ, ὁ πατήρ τῶν οἰκτιρῶν καὶ θεὸς πάσης παρακλή-
 Christ, the Father of compassions, and God of all encourage-
 σεως, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς
 ment; who encourages us in all our tribulation, for
 τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ
²to be able us to encourage those in every tribulation, through
 τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ
 the encouragement with which we are encouraged ourselves by
 θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ
 God. Because according as abound the sufferings of the Christ
 εἰς ἡμᾶς, οὕτως διὰ ^dχριστοῦ περισσεύει καὶ ἡ παράκλησις
 toward us, so through Christ abounds also ^eencouragement
 ἡμῶν. 6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως
 our. But whether we are troubled, [it is] for your encouragement
 καὶ σωτηρίας, ^eτῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
 and salvation, being wrought in [the] endurance of the same
 παθημάτων ὧν καὶ ἡμεῖς πάσχομε· ^eεἴτε παρακαλούμεθα,
 sufferings which also we suffer, whether we are encouraged,
 ὑπὲρ τῆς ἡμῶν παρακλήσεως ^eκαὶ σωτηρίας· ¹¹ καὶ ἡ ἐλπίς
 [it is] for your encouragement and salvation; (and ²hope
 ἡμῶν βεβαία ὑπὲρ ὑμῶν. 7 εἰδότες ὅτι ὡς περ ¹κοινωνοί
 cur [is] sure for you;) knowing that as partners
 ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. 8 Οὐ γὰρ
 ye are of the sufferings, so also of the encouragement. For ²not
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ ¹τῆς θλίψεως ἡμῶν
 do we wish you to be ignorant, brethren, as to our tribulation
 τῆς γενομένης ¹ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ¹ἐβαρῆ-
 which happened to us in Asia, that excessively we were
 θημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
 burdened beyond [our] power, so as for us to despair even of living.
 9 ¹ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχή-
 But ourselves in ourselves the sentence of death we have
 καμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
 had, that we should not have trust in ourselves, but in
 θεῷ τῷ ἐγειρόντι τοὺς νεκρούς. 10 ὃς ἐκ τηλικούτου θανάτου
 God who raises the dead; who from so great a death
¹ἐρύσατο ἡμᾶς ¹καὶ ῥύεται, ¹εἰς ὃν ἠλπίκαμεν ῥῶτι ¹καὶ
 delivered us and does deliver; in whom we have hope that also
 ἔτι ῥύσεται, 11 συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
 still he will deliver; labouring together ²also ye for us
 τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
 by supplication, that by many persons the ²towards us gift
 διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν. 12 ¹Ἡ
 through ¹many ¹might ²be ²subject of ²thanksgiving for us.
 γὰρ καὶ νῦν ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως
 For our boasting this is, the testimony of ²conscience
 ἡμῶν, ὅτι ἐν ἁπλότητι καὶ ¹εὐλικρινείᾳ ¹θεοῦ, οὐκ ἐν σοφίᾳ
 our, that in simplicity and sincerity of God, (not in ²wisdom
 σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
¹fleshy, but in grace of God,) we had our conduct in the world,
 περισσotέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἄλλα γράφομεν
 and more abundantly towards you. For not other things do we write

Father of mercies, and the God of all comfort; 4 who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: 9 but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 11 ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than

+ τοῦ the GLTt:AW. ^e τῆς ἐνεργουμένης . . . πάσχομεν placed after παρακλήσεως GT.
^f εἴτε παρακαλούμεθα . . . σωτηρίας placed after ὑπὲρ ὑμῶν LTt:AW. ^g — καὶ σωτηρίας GT.
^h ὡς LTt:AW. ⁱ περὶ LTt:AW. ^k — ἡμῖν LTt:AW. ^l ὑπὲρ δύναμιν ἐβαρῆθημεν LTt:AW.
^m ἀλλ' L. ⁿ ἐρύσατο Tt. ^o καὶ ῥύσεται and will deliver [L]Tt:AW. ^p [ὅτι] LTt:AW.
^q ἁγιότητι holiness LTt:AW. ^r εὐλικρινείᾳ T. ^s + τοῦ LTt:AW.

what ye read or acknowledge; and I trust ye shall acknowledge even to the end; 14 as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. 15 And in this confidence I was minded to come unto you before, that ye might have a second benefit; 16 and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 18 But as God is true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 who hath also sealed us, and given the earnest of the Spirit in our hearts.

ὕμιν ἄλλ' ἢ ἂ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω. δὲ τοῦ ὑμῶν ἔως τέλους ἐπιγινώσκειτε, 14 καθὼς καὶ ἐπέ-
that even to [the] end ye will recognize, according as also ye did
γνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ
recognize us in part, that your boasting we are, even as
καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ. 15 Καὶ
also ye [are] ours in the day of the Lord Jesus. And
ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον,
with this confidence I purposed to you to come previously,
ἵνα δευτέραν χάριν ἔχητε. 16 καὶ δι' ὑμῶν διελθεῖν
that a second favour ye might have; and by you to pass through
εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς,
to Macedonia, and again from Macedonia to come to you,
καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν
and by you to be set forward to Judea. This therefore
βουλευόμενος, μὴ τι ἄρα τῇ ἁλαφρίᾳ ἐχρησάμην; ἢ ἂ
purposing, indeed lightness did I use? or what
βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾧ παρ'
I purpose, according to flesh do I purpose, that there should be with
ἐμοὶ τὸ ναι ναι, καὶ τὸ οὐ οὐ; 18 πιστὸς δὲ ὁ θεός, ὅτι ὁ
me yea yea, and nay nay? Now faithful God [is], that
λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναι καὶ οὐ. 19 ὁ γὰρ
our word to you was not was and nay. For the
τοῦ θεοῦ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κη-
of God Son, Jesus Christ, who among you by us was
ρυχθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναι
proclaimed, (by me and Silvanus and Timotheus,) was not yea
καὶ οὐ, ἀλλὰ ναι ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ ἐπαγγελίαι
and nay, but yea in him has been. For whatever promises
θεοῦ, ἐν αὐτῷ τὸ ναι, καὶ ἐν αὐτῷ τὸ ἀμήν,
of God [there are], in him [is] the yea, and in him the Amen,
τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν
to God for glory by us. Now he who confirms us with
ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός. 22 ὁ καὶ σφραγι-
us unto Christ, and anointed us, [is] God, who also sealed
σάμενος ἡμᾶς, καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν
us, and gave the earnest of the Spirit in
ταῖς καρδίαις ἡμῶν.
our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. II. But I determined this with myself, that I would not come again to you in heaviness. 2 For if I make you sorry, who is he then that maketh me glad, but the same

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν
But I as witness God call upon my
ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον
soul, that sparing you not yet did I come to Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί
Not that we rule over your faith, but fellow-workers
ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε. 2 ἔκρινα δὲ
are of your joy: for by faith ye stand. But I judged
ἐμαντῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.
with myself this, not again to come in grief to you.
2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἔστιν ὁ εὐφραίνων με, εἰ μὴ
For if I grieve you, also who is it that gladdens me, except

* [ἀλλ'] L; ἀλλὰ W. — καὶ LTTA. — + ἡμῶν (read our Lord) [L]TA. — πρὸς ὑμᾶς ἐλθεῖν LTTA; πρὸς ἐλθ. πρὸς ὑμᾶς W. — ὁ στήτε LTTA. — ἀπελθεῖν to pass on L.
βουλευόμενος LTTAW. — ἐστιν IS LTTAW. — τοῦ θεοῦ γὰρ LTTAW. — χριστὸς Ἰησοῦς T. — διὸ καὶ δι' αὐτοῦ wherefore also through him LTTAW. — ἀραβῶνα LT.
ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν GLTTAW. — ἐστιν LTTAW.

ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα ὑμῖν¹ τοῦτο αὐτό,
 he who is grieved by me? And I wrote to you this same,
 ἵνα μὴ ἐλθὼν λύπην ἔχω² ἀπὸ³ ὧν ἔδει με
 lest having come grief I might have from [those] of whom it behoves me
 χαίρειν⁴ πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ
 to rejoice; trusting in ^{all} you, that my joy [that]
 πάντων ὑμῶν ἐστιν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
^{of} ^{all} you ^{is}. For out of much tribulation and distress
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-
 of heart I wrote to you through many tears; not that ye might
 θῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισ-
 grieved, but ^{the} ^{love} ^{that ye might know which I have more}
 σσιτέρως εἰς ὑμᾶς. 5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
 abundantly towards you. But if anyone has grieved, ^{not} ^{me}
 λελύπηκεν, ἀλλὰ¹ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας
^{he} ^{has} ^{grieved, but} ^{in part} (that I may not overcharge) ^{all}
 ὑμᾶς. 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν
 you. Sufficient to such a one [is] this rebuke which [is] by the
 πλειόνων. 7 ὥστε τοὐναντίον¹ μᾶλλον² ὑμᾶς χαρίσασθαι
 greater part; so that on the contrary rather ye should forgive
 καὶ παρακαλεῖσαι, μήπως τῇ περισσοτέρᾳ λύπῃ κατα-
 and encourage, lest with more abundant grief should be swal-
 ποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς
 lowed up such a one. Wherefore I exhort you to confirm ^{towards}
 αὐτὸν ἀγάπην. 9 εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ
^{him} ^{love}. For, for this also did I write, that I might know
 τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ὧ δέ
 the proof of you, if to everything obedient ye are. But to whom
 τι χαρίζεσθε, καὶ ἐγώ¹ καὶ γὰρ ἐγὼ εἰ τι κεχάρισ-
 anything ye forgive, also I; for also I if anything I have for-
 μαι, ὧ κεχάρισμαι,² δι' ὑμᾶς, ἐν προσώπῳ χριστοῦ,
 given, of whom I have forgiven, [is] for sake of you, in [the] person of Christ;
 11 ἵνα μὴ πλεονεκτῇθωμεν ὑπὸ τοῦ σατανᾶ³ οὐ γὰρ αὐτοῦ
 that we should not be overreached by Satan, for not of his
 τὰ νοήματα ἀγνοοῦμεν.
 thoughts are we ignorant.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα¹ εἰς τὸ εὐαγγέλιον τοῦ
 Now having come to Troas for the glad tidings, of the
 χριστοῦ, καὶ θύρας μοι ἀνεψωγμένης ἐν κυρίῳ, 13 οὐκ
 Christ, also a door to me having been opened in [the] Lord, ^{not}
 ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν
^I ^{had} ^{ease} ^{in my spirit} ^{at my not finding} Titus
 ἀδελφόν μου² ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-
 my brother; but having taken leave of them, I went out to Mace-
 δονίαν. 14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεῦνonti
 donia. But to God [be] thanks, who always leads in triumph
 ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ
 us in the Christ, and the odour of the knowledge of him
 φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστῷ
 makes manifest through us in every place. For of Christ
 εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-
 a sweet perfume we are to God in those being saved and in those perish-
 λουμένοις¹ 16 οἷς μέν² ὁσμὴ³ θανάτου εἰς θάνατον⁴ οἷς δέ,
 ing; to the ones, an odour of death to death, but to the others,

which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the person of Christ; 11 lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 to the one we

¹ — ὑμῖν LTTTAW.

² σχῶ TTTA.

³ ἀλλὰ LTTTAW.

⁴ [μᾶλλον] TTA.

⁵ καὶ γὰρ

LTTTAW. ⁶ ὁ κεχάρισμαι, εἰ τι κεχάρισμαι GLTTTAW.

⁷ Τρωάδα LT.

⁸ + ἐκ (read

from death) LTTTAW.

are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

ὁσμή⁹ ἡ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; an odour of life to life; and for these things who [is] competent? 17 οὐ γὰρ ἔσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον For 'not 'we 'are as the many, making gain by corrupting the word τοῦ θεοῦ, ἄλλ' ὡς ἐξ ἑλικρινείας, ἄλλ' ὡς ἐκ θεοῦ, ἡ κατ- of God, but 'as of sincerity, but as of God. be- ενῶπιον¹⁰ τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν. fore God, in Christ we speak.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς ὑπαινίσταμεν¹¹; ἢ μὴ χρῆ- Do we begin again ourselves to commend? unless we

III. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 how shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory

ζομεν, ὡς ἑτινες, ὑστατικῶν¹² ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ need, as some, commendatory epistles to you, or from ὑμῶν ὑστατικῶν¹³; 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἡ ἐγγεγραμ- 'you 'commendatory [ones]? Our epistle ye are, having been μένη¹⁴ ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινω- inscribed in our hearts, being known and being σκομένη ὑπὸ πάντων ἀνθρώπων. 3 φανερούμενοι ὅτι ἐστὲ read by all men, being manifested that ye are ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἡ ἐγγεγραμμένη¹⁵ 'epistle 'Christ's, ministered by us; having been inscribed, οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζώντος, οὐκ ἐν πλαξίν not with ink, but with [the] Spirit of 'God ['the] 'living; not on tablets λιθίναις, ἀλλ' ἐν πλαξίν καρδίας¹⁶ σαρκίναίς. 4 Πειθοί- of stone, but on 'tablets 'of ['the] 'heart 'fleshy. 'Confi- θησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. dence 'and such have we through the Christ towards God: 5 οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν λογισασθαι τι¹⁷ ὡς ἐξ not that competent we are from ourselves to reckon anything as of ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. 6 ὃς καὶ ourselves, but our competency [is] of God; who also ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμ- made 'competent us [as] servants of a new covenant; not of let- ματος, ἀλλὰ πνεύματος. τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ ter, but of Spirit; for the letter kills, but the πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμ- Spirit quickens. But if the service of death in let- μασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε masin, having been engraven in stones, was produced with glory, so as μὴ ἔυνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσω- 'not 'to 'be 'able 'to 'look 'intently 'the 'children 'of 'Israel into the face πον Ἰωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν of Moses, on account of the glory of his face, which καταργουμένην¹⁸ 8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύμα- is being annulled; how not rather the service of the Spirit τος ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως shall be in glory? For if the service of condemnation [be] δόξα, πολλὰ μᾶλλον περισεύει ἡ διακονία τῆς δικαιοσύνης glory, much rather abounds the service of righteousness ἐν δόξῃ. 10 καὶ γὰρ οὐδὲ δεδόξασται τὸ in glory. For even neither 'has 'been 'made 'glorious 'that 'which

⁹ + ἐκ (read from life) LITTA.

¹⁰ ἢ ἀλλὰ Tr.

¹¹ ἐλικρινείας T.

¹² κατέναντι LITTA.

¹³ — τοῦ LITTA. ¹⁴ ὑπαινίσταν LITTA. ¹⁵ ἢ (read or need we) GLITTA. ¹⁶ + [πέρι] L. ¹⁷ συνσ- Tr.

¹⁸ — ὑστατικῶν LITTA. ¹⁹ ἐν- T. ²⁰ ἀλλὰ EGW. ²¹ καρδίας hearts LITTA. ²² ἱκανοὶ

ἐσμεν λογιζεσθαι (λογίσασθαι AW) τι ἀφ' ἑαυτῶν LAW; ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογιζασθαι

τι Tr. ²³ αὐτῶν them LITTA. ²⁴ ἀποκτείνει L; ἀποκτείνει Tr. ²⁵ γράμματι writing LITTA.

²⁶ — ἐν (read λιθοῖς on stones) LITTA. ²⁷ Ἰωσέως GLITTA. ²⁸ τῇ διακονίᾳ with the

service LITTA. ²⁹ — ἐν (read δόξῃ in glory) LITTA. ³⁰ οὐ not GLITTA.

δεδοξασμένον ἐν τούτῳ τῷ μέρει. ἡ ἔνεκεν τῆς ὑπερβαλλούσης δόξης. 11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ. 12 Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα. 13 καὶ οὐ καθάπερ Ὁ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ῥεάνου, ἥτις πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. 14 Ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν χριστῷ καταργεῖται. 15 Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκειται Ὁ Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. 16 ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· ὃ δὲ τὸ πνεῦμα κυρίου, ἡκεῖ ἐλευθερία. 18 ἡμεῖς δὲ πάντες ἀνακακαλυμμένοι προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλέγημεν, οὐκ ἔκακαούμεν. 2 Ἀλλ' ἀπειπάμεθα τὰ κρυπτά τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. 3 Εἰ δὲ καὶ ἐστὶν κεκαλυμμένον τὸ ἡμέτερον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον. 4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ

in this respect, by reason of the glory that excellet. 11 For if that which is being annulled [was] through glory, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 and not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

IV. Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine

ἡ ἔνεκεν I.T.T.A. Ὁ Μωσῆς GLT.T.A.W. π αὐτοῦ (read his face) LT.T.A.W. 9 ἀλλὰ Tr. + ἡμέρας day LT.T.A.W. ὅτι that [it] GLT.T.A.W. ἂν ἀναγινώσκηται may be read I.T.T.A. * δὲ ἂν Tr; δὲ ἂν T. * — ἐκεῖ LT.T.A.W. * ἔγκ- LT.T.A.W. * ἀλλὰ LT.T.A. * συνιστῶντες LT.T.A.W. * — αὐτοῖς GLT.T.A.W.

unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not destroyed; 10 always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For

εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ ἡ χριστὸν Ἰησοῦν κύριον· ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ἐλάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ. 7 Ἐχομέν. δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις· σκεῖν ἐστιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. 8 ἐν παντὶ ὀλιβομένοι, ἀλλ' οὐ στενοχωροῦμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι. 9 διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. 10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι ἀνέχοντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παρασχεῖσθαι· ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὅστε ὁ ἡμῶν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσας, διό ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διό καὶ λαλοῦμεν· ὅθεν ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διό καὶ λαλοῦμεν. 14 εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν, καὶ ἡμεῖς οὕτως ἐγερῆται, καὶ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλείονων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

16 Διὸ οὐκ ἑκκακούμεν· ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἀνθρώπος διαφθείρεται, ἀλλ' ὁ ἑσώθεν ἀνακαινοῦται· ὁ ἑσώθεν ἀνακαινοῦται.

* τὸν the E.

d Ἰησοῦν χριστὸν L.

* λάμψει shall shine LITRA.

f αὐτοῦ (read

his glory) L.

g — Ἰησοῦ LITRA.

h — κυρίου GLITRAW.

i τοῖς σώμασιν bodies T.

j — μὲν GLITRAW.

k + καὶ also T.

m [κύριον] TRA.

n σὺν with LITRAW.

o ἐγκ-

LITRAW. p ἑσὼ ἡμῶν (read our inward [man]) LITR; ἑσώθεν ἡμῶν A.

ἡμέρα·καὶ·ἡμέρα. 17 τὸ·γὰρ·παραντίκα·ἐλαφρὸν·τῆς·θλίψεως.
 day by day. For the momentary lightness of tribulation
 ἡμῶν·καθ'·ὑπερβολὴν·εἰς·ὑπερβολὴν·αἰώνιον·βάρος·δόξης
 'our 'excessively 'surpassing 'an eternal weight of glory
 κατεργάζεται·ἡμῖν, 18 μὴ·σκοπούντων·ἡμῶν·τὰ·βλεπό-
 works out for us; 'not 'considering 'we the things seen,
 μενα, ἀλλὰ·τὰ·μὴ·βλεπόμενα·τὰ·γὰρ·βλεπόμενα
 but the things not seen; for the things seen [are]
 πρόσκαιρα·τὰ·δὲ·μὴ·βλεπόμενα·αἰώνια. 5 οἶδαμεν·γὰρ
 temporary, but the things not seen eternal. For we know
 ὅτι·ἐὰν·ἡ·ἐπίγειος·ἡμῶν·οἰκία·τοῦ·σκήνους·καταλυθῇ, οἰκο-
 that 'if 'earthly 'our house of the tabernacle, be destroyed, a build-
 ῶν·ἐκ·θεοῦ·ἔχομεν, οἰκίαν·ἀχειροποίητον, αἰώνιον·ἐν·τοῖς
 ing from God we have, a house not made with hands, eternal in the
 οὐρανοῖς. 2 καὶ·γὰρ·ἐν·τούτῳ·στενάζομεν, τὸ·οἰκητήριον·ἡμῶν
 heavens. For indeed in this we groan, our dwelling
 τὸ·ἐξ·οὐρανοῦ·ἐπενδύσασθαι·ἡμιποθοῦντες· 3 εἴγε·
 which [is] from heaven 'to 'be 'clothed 'with 'longing; if indeed
 καὶ·ἐνδυσάμενοι, οὐ·γυμνοὶ·εὐρεθισόμεθα. 4 καὶ·γὰρ·οἱ
 also being clothed, not naked we shall be found. For indeed 'who
 ὄντες·ἐν·τῷ·σκήνῳ·στενάζομεν·βαρούμενοι·'ἐπειδὴ·οὐ
 'are 'in 'the 'tabernacle 'we groan being burdened; since 'not
 θέλομεν·ἐκδύσασθαι, ἀλλ'·ἐπενδύσασθαι, ἵνα·καταποθῇ
 'we 'do wish to be unclothed, but 'to be clothed upon, that may be swallowed up
 τὸ·θνητὸν·ὑπὸ·τῆς·ζωῆς. 5 ὁ·δὲ·κατεργασάμενος·ἡμᾶς·εἰς
 the mortal by life. Now he who wrought out us for
 αὐτὸ·τοῦτο·θεός, ὁ·καὶ·δούς·ἡμῖν·τὸν·ἄρραβῶνα·τοῦ
 this same thing [is] God, who also gave to us the earnest of the
 πνεύματος. 6 θαρρόντες·οὖν·πάντοτε, καὶ·εἰδότες·ὅτι
 Spirit. Being 'confident 'therefore 'always, and knowing that
 ἐνδημοῦντες·ἐν·τῷ·σώματι·ἐκδημοῦμεν·ἀπὸ·τοῦ·κυρίου·
 being at home in the body we are from home away from the Lord,
 7 διὰ·πίστεως·γὰρ·περιπατοῦμεν, οὐ·διὰ·εἶδους· 8 θαρρόμεν·δέ,
 (for by faith we walk, not by sight;) we are confident,
 καὶ·εὐδοκοῦμεν·μᾶλλον·ἐκδημῆσαι·ἐκ·τοῦ·σώματος·καὶ
 and are pleased rather to be from home out of the body and
 ἐκδημῆσαι·πρὸς·τὸν·κύριον. 9 Διὸ·καὶ·φιλοτιμούμεθα,
 to be at home with the Lord. Wherefore also we are ambitious,
 εἴτε·ἐνδημοῦντες·εἴτε·ἐκδημοῦντες, εὐάρεστοι·αὐτῷ·εἶναι.
 whether being at home or being from home, well-pleasing to him to be.
 10 τοὺς·γὰρ·πάντας·ἡμᾶς·φανερῶσθαι·δεῖ·ἐμπροσθεν·τοῦ
 For 'all we 'be 'manifested 'must before the
 βήματος·τοῦ·χριστοῦ, ἵνα·κομίσῃται·ἕκαστος·τὰ
 judgment seat of the Christ, that 'may 'receive 'each the things [done]
 διὰ·τοῦ·σώματος, πρὸς·ᾧ·ἐπραξεν, εἴτε·ἀγαθόν·εἴτε
 in the body, according to what he did, whether good or
 'κακόν.' 11 Εἰδότες·οὖν·τὸν·φόβον·τοῦ·κυρίου, ἀνθρώπους
 evil. Knowing therefore the terror of the Lord, 'men
 πειθομεν, θεῷ·δὲ·πεφανερῶμεθα·ἐλπίζω·δὲ·καὶ·ἐν·ταῖς
 'we 'persuade, but to God we have been manifested, and I hope also in
 συνειδήσεσιν·ὑμῶν·πεφανερῶσθαι. 12 οὐ·γὰρ·πάλιν·ἐαυτοὺς
 your consciences to have been manifested. For not again ourselves
 συιστάνομεν·ὑμῖν, ἀλλὰ·ἀφορμὴν·διδόντες·ὑμῖν·καυχήματος
 do we commend to you, but occasion are giving to you of boasting

our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. V. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight;) 8 we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 12 For we commend not ourselves again unto you,

ἡ εἰ περ LTr.
 ἡ ἀσάβωνα T.

ἡ ἐφ' ᾧ for that EGLT:TAW.
 ἡ φαῦλον TTr.

ἡ ἀλλὰ Tr.
 ἡ — γὰρ for LTT:AW.

ἡ — καὶ LTT:AW.

but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

VI. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in anything, that the ministry be

ὕπερ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν παρουσίᾳ καυχωμένους καὶ οὐ¹ καρδία. 13 εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι ²εἰς ὑπὲρ πάντων ἀπέθανεν, ἃρα οἱ πάντες ἀπέθανον· 15 καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζώσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγεγέρντι. 16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδεὶα οἶδαμεν κατὰ σάρκα· εἰ³ δὲ⁴ καὶ ἐγινώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν 17 ὥστε εἰ τις ἐν χριστῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ καὶ πάντα.⁵ 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ⁶ χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· 19 ὥς ὅτι θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν προεβύβαμεν, ὥς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. 21 τὸν γὰρ⁷ μὴ γνόντα ἁμαρτιαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς ἐγινώμεθα⁸ δικαιοσύνην θεοῦ ἐν αὐτῷ.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς· 2 λέγει γὰρ, Καὶρὼ δεκτῇ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καὶ ἐν πρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· 3 μηδενίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία· 4 ἀλλ' ἐν παντί⁹ συνιστῶντες¹⁰ ἑαυτοὺς ὡς θεοῦ διάκονοι,

¹ μὴ ἐν LTTT. ² — εἰ LTTTAW. ³ — δὲ but LTTT. ⁴ — τὰ πάντα LTTT. ⁵ — Ἰησοῦ LTTTAW. ⁶ — γὰρ for LTTTAW. ⁷ ἐγινώμεθα LTTTAW. ⁸ συνιστῶντες LTTTAW.

⁹ — δὲ but LTTT. ¹⁰ — τὰ πάντα LTTT. ¹¹ — Ἰησοῦ LTTTAW.

ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀναγκαῖς, ἐν στενοχωρίαις, 5 ἐν πλῆγμαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, 6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, 8 διὰ δόξης καὶ αἰμιᾶς, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοούμενοι, καὶ ἐπιγινώσκοντες, ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· 10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχθοις ὑμῶν. 13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; ἢ τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις ἰηριστῶ πρὸς Βελίαν; ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου; 16 τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἢ ὑμεῖς γὰρ ναὸς θεοῦ ἐστε· ζῶντος, καθὼς εἶπεν ὁ θεός, "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ὁμιλήσω αὐτῶν" καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται ἔθνος λαός. 17 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάarton μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει

not blamed: 4 hut in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, 7 by the word of truth, by the power of God; by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8 by honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own bowels. 13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 and will be a

ἢ τίς or what LITTA. ἰηριστοῦ of Christ LITTA. ἡ Βελίαλ Belial EL. ἰ συν- τ. ἡμεῖς we LITTA. ἔσμεν LITTA. ὁ ἐν- τ. π μου of me LITTA. ἐξέλθατε LITTA.

Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. VII. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

κύριος παντοκράτωρ. 7 Ταύτας οὖν ἔχοντες τῆς [the] Lord Almighty. ²These ²therefore ²having ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς promises, beloved, we should cleanse ourselves from every μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν defilement of flesh and spirit, perfecting holiness in φόβῳ θεοῦ. fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. 11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clear-

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, Receive us: no one did we wrong, no one did we corrupt, οὐδένα ἐπλεονεκτήσαμεν. 3 Ὅτι πρὸς κατάκρισιν¹ λέγω· no one did we overreach. Not for condemnation I speak, προεῖρηκα· γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἴστε εἰς τὸ συν- for I have before said that in our hearts ye are, for to die ἀποθανεῖν καὶ ²συζῆν.² 4 πολλὴ μοι παρρησία πρὸς together and to live together. Great [is] to me boldness towards ὑμᾶς, πολλὴ μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι you, great to me boasting in respect of you; I have been filled τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ with encouragement; I overabound with joy at all θλίψει ἡμῶν. 5 Καὶ· γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, For indeed, ²having ²come ²we into Macedonia, οὐδεμίαν ἔσχηκεν³ ἀνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντί ⁴not ⁴any ⁴had ⁴ease ⁴our flesh, but in every [way] θλιβόμενοι· ἐξωθεν μάχαι, ἐσωθεν φόβοι. 6 ἀλλ' ὁ being oppressed; without contentions, within fears. But he who παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ encourages those brought low encouraged us— God— by the παρουσίᾳ Τίτου· 7 οὐ μόνον· δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ coming of Titus; and not only by his coming, but καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, also by the encouragement with which he was encouraged as to you; ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, relating to us your longing, your mourning, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. 8 Ὅτι your zeal for me; so as for me the more to be rejoiced. For εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλωμαι, εἰ καὶ if also I grieved you in the epistle, I do not regret [it], if even μετεμελόμην· βλέπω· γὰρ⁵ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς I did regret; for I see that that epistle, if even for ὥραν ἐλύπησεν ὑμᾶς. 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' an hour, grieved you. Now I rejoice, not that ye were grieved, but ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, that ye were grieved to repentance; for ye were grieved according to God, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ that in nothing ye might suffer loss by us. For the ²according ²to θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ³κατε- ³God ³grief repentance to salvation not to be regretted works γάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. out; but the ²of ²the ²world ²grief death works out. 11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι ⁴ὑμῶς, ⁴For ⁴io, this same thing, according to God ²to ²have ²been ²grieved ²you, πόσῃ ²κατεργάσατο² ²ὑμῖν ²σπουδὴν, ἀλλὰ ἀπολογίαν, how much ²it ²worked ²out ²in ²you ²diligence, but [what] defence,

¹ πρὸς κατάκρισιν οὐ LITRA.
² ἐργάζεται WORKS LITTAW.

³ συνζῆν LITRA.
⁴ — ὑμᾶς LITTAW.

⁵ ἔσχεν LITRA.
⁶ 7 κατηργάσατο T.

⁷ — γὰρ for [L]ITRA.
⁸ + [ἐν] L.

ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ
 but indignation, but fear, but longing, but
 ζῆλον, ἀλλὰ ἐδίκησιν; ἐν παντί συνεστήσατε ἑαυτοῖς
 zeal, but vengeance! in every [way] ye proved yourselves

ἀγνοῦς εἶναι βῆν" τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,
 pure to be in the matter. Then if also I wrote to you,
 οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ
 not for the sake of him who did wrong, nor for the sake of him who
 ἀδικηθέντος· ἀλλὰ εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
 suffered wrong, but for the sake of being manifested diligence
 ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.
 your which [is] for us to you before God.

13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει
 On account of this we have been encouraged in encouragement
 ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ
 your, and the more abundantly rather we rejoiced at the joy

Τίτου, ὅτι ἀναπέπταται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων
 of Titus, because has been refreshed his spirit by all
 ὑμῶν. 14 οτι εἰ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
 of you. Because if anything to him about you I have boasted, not

κατῃσχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
 I was put to shame; but as all things in truth we spoke
 ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτῳ
 to you, so also the boasting of us which [was] to Titus

ἀλήθεια ἐγενήθη· 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως
 truth became; and his bowels more abundantly
 εἰς ὑμᾶς ἐστιν, ἀναμνησκόμενον τὴν πάντων ὑμῶν
 towards you are, remembering the of all of you

ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἰδέξασθε αὐτόν.
 obedience, how with fear and trembling ye received him.

16 χαίρω ὅτι ἐν παντί θαρρῶ ἐν ὑμῖν.

8 Γνωρίζομεν δὲ ἡμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν
 But we make known to you, brethren, the grace of God which
 δεδομένη ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· 2 ὅτι ἐν πολλῇ
 has been given in the assemblies of Macedonia; that in much

δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ
 proof of tribulation the abundance of their joy and
 βάθους πτωχείας αὐτῶν ἐπερίσσειεν εἰς τὸν πλοῦτον τῆς
 deep poverty their abounded to the riches

ἀπλότῃτος αὐτῶν· 3 ὅτι κατὰ δύναμιν, μαρτυρῶ,
 of their liberality. For according to [their] power, I bear witness,
 καὶ ὑπὲρ δύναμιν αὐθαίρετοι, 4 μετὰ πολ-
 and beyond [their] power [they were] willing of themselves, with much

λῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν
 entreaty beseeching of us, the grace and the fellowship
 τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς·
 of the service which [was] for the saints for us to receive.

5 καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλὰ αὐτοὺς ἔδωκαν πρῶ-
 And not [only] according as we hoped, but themselves they gave first
 τον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ 6 εἰς τὸ παρα-
 to the Lord, and to us by [the] will of God. So that we

ing of yourselves, yea, what indignation, yea, what fear, yea, what
 what indignation, yea, what fear, yea, what
 vehement desire, yea, what zeal, yea, what
 revenge! In all things
 ye have approved your-
 selves to be clear in
 this matter. 12 Where-
 fore, though I wrote
 unto you, I did it not
 for his cause that had
 done the wrong, nor
 for his cause that suf-
 fered wrong, but that
 our care for you in the
 sight of God might
 appear unto you.
 13 Therefore we were
 comforted in your
 comfort: yea, and ex-
 ceedingly the more
 joyed we for the joy of
 Titus, because his spi-
 rit was refreshed by
 you all. 14 For if I
 have boasted anything
 to him of you, I am
 not ashamed; but as
 we spoke all things to
 you in truth, even so
 our boasting, which I
 made before Titus, is
 found a truth. 15 And
 his inward affection is
 more abundant toward
 you, whilst he remem-
 bereth the obedience
 of you all, how with
 fear and trembling ye
 received him. 16 I re-
 joice therefore that I
 have confidence in you
 in all things.

VIII. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministry to the saints. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 6 Inasmuch that we desired Titus, that

α ἀλλὰ LITTAW. β — ἐν (read τῷ in the) [L]ITTAW. γ ἐνεκεν LITTAW. δ ἀλλὰ Tr.
 ε ἡμῶν OUR EG. ς ὑμῶν you EG. ζ + δέ and (in) commencing a sentence at ἐπὶ LITTAW.
 η ἡμῶν OUR LITTAW. θ — δέ and LITTAW. ι ὑμῶν of you LA. κ — ἡ τί τ].
 λ + οὐν & therefore E. μ τὸ πλοῦτος LITTAW. ν παρὰ LITTAW. ς — δέξασθαι ἡμᾶς
 O LITTAW. ζ ἀλλὰ Tr.

as he had begun, so he would also finish in you the same grace also. 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye be burdened: 14 but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 15 as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praises in the gospel throughout all the churches; 19 and not that only, but who was also chosen of the

καλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προεκήρυξατο, οὕτως καὶ hortet ^{we} Titus, that according as he before began, so also ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. 7 Ἀλλ' ὥσπερ he might complete with you also this grace. But even as ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ ἐν every [way] ye abound, in faith, and word, and knowledge, and πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν all diligence, and in the ^{from} you ^{to} us love, that also in ταύτῃ τῇ χάριτι περισσεύητε. 8 οὐ κατ' ἐπιταγὴν λέγω, this grace ye should abound. Not according to a command do I speak, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τοῦ τῆς ὑμετέρας ἀγάπης but through the ^{of} others diligence and the ^{of} your love γνήσιον δοκιμάζων. 9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου genuineness proving. For ye know the grace of ^{of} Lord ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν ^{our} Jesus Christ, that ^{for} the ^{sake} of you ^{he} became ^{poor} πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. ^{rich} ^{being}; that ye by his poverty might be enriched. 10 καὶ γνώμην ἐν τούτῳ δίδωμι τοῦτο γὰρ ὑμῖν συμφέρει, And a judgment in this I give, for this for you is profitable, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεκήρυ- who not only the doing, but also the being willing began ξασθε ἀπὸ πέρους. 11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελεῖτε, before a year ago. But now also ^{the} doing ^{complete}; ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ so that even as [there was] the readiness of the being willing, so also τὸ ἐπιτελεῖσαι ἐκ τοῦ ἔχειν. 12 Εἰ γὰρ ἡ προθυμία πρό- the completing out of that [ye] have. For if the readiness is pro- κείται, καθὼς ἂν ἔχῃ τις εὐπρόσδεκτος, οὐ καθὼς sent, according as ^{may} have ^{anyone} [he is] accepted, not according as οὐκ ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ ^{he} has not. For [it is] not that to others [there may be] ease, but for you θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισ- pressure, but of equality, in the present time your abun- σευμα εἰς τὸ ἐκείνων ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων περισ- dance for their deficiency, that also their abun- σευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται dance may be for your deficiency, so that there should be ἰσότης. 15 καθὼς γέγραπται, Ὅ τὸ πολὺ οὐκ equality. According as it has been written, He that [gathered] much ^{not} ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν. ^{had} over, and he that [gathered] little did not lack.

16 Χάρις δὲ τῷ θεῷ, τῷ ᾧ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ But thanks to God, who gives the same diligence for ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν παράκλησιν ἐ- you in the heart of Titus. For the ^{indeed} exhortation he δέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξήλθεν received, but more diligent being, of his own accord he went out πρὸς ὑμᾶς. 18 συνεπέμφαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν ^{to} you. But we sent with him the brother οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκ- of whom the praise [is] in the glad tidings through all the as- κλησιῶν. 19 οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν assemblies; and not only [so], but also having been chosen by the

^τ ἡμετέρας of our E.
but LIT[HA].

^σ ἂν T.
^ω δόντι gave W.

^ε — τις (read ἔχῃ he may have) LIT[AW].
— τὸν ἀδελφόν μετ' αὐτοῦ T.

^ν — δέ

ἐκκλησιῶν συνέκδημος· ἡμῶν ἴσυν¹ τῇ χάριτι ταύτῃ τῇ
 assemblies [is] our fellow-traveller with this grace, which [is]
 διακονομένη ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ² τοῦ κυρίου δόξαν
 served by us to the himself of the Lord glory
 καὶ προθυμία³ ὑμῶν⁴ 20 στελλόμενοι τοῦτο, μὴ
 and [a witness of] readiness your; avoiding this, lest
 τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ διακονοῦ
 anyone us should blame in this abundance which [is] served
 μέν ὑφ' ἡμῶν⁵ 21⁶ προνοοῦμενοι⁷ καλὰ οὐ μόνον ἐνώπιον
 by us; providing things right not only before
 κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέμφαμεν δὲ
 [the] Lord, but also before men. And we sent with
 αὐτοὺς τὸν ἀδελφὸν ἡμῶν ὃν ἔδοκιμάσαμεν ἐν πολλοῖς πολ-
 them our brother whom we proved in many things often
 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποι-
 diligent to be, and now much more diligent by the con-
 θήσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου,
 fidence great which [is] towards you. Whether as regards Titus,
 κοινωνὸς ἔμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ
 [he is] partner my and for you a fellow-worker; or brethren
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα· χριστοῦ. 24 Τὴν
 our, [they are] messengers of assemblies, glory Christ's. The

οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
 therefore proof of your love, and of our boasting about
 ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε⁸ καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
 you, to them shew ye and in face of the assemblies.

9 Περί· μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους
 For concerning the service which [is] for the saints
 περισσὸν μοι ἐστὶν τὸ γράφειν ὑμῖν. 2 Ὅτι δα γὰρ τὴν προθυ-
 superfluous for me it is writing to you. For I know readiness

μίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι
 ness your which concerning you I boast of to Macedonians; that
 Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι· καὶ ἐξ⁹ ὑμῶν ζήλος
 Achaia has been prepared a year ago, and the of you zeal

ἠρέτισεν τοὺς πλείονας. 3 Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ
 provoke the greater number. But I sent the brethren, lest
 τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ
 our boasting which [is] about you should be made void in

μέρει· τοῦτ' ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε,
 this respect, that according as I said, prepared ye may be;
 4 μήπως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς
 lest perhaps if should come with me Macedonians, and find you

ἀπαρασκευάστους, καταίσχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
 unprepared, should be put to shame we, (that we may not say
 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. 5 ἀναγκαῖον
 ye,) in this confidence of boasting. Necessary

οὖν ἡγησάμην παρακαλεῖσαι τοὺς ἀδελφούς ἵνα προέλ-
 therefore I esteemed [it] to exhort the brethren that they should
 θωσιν ἑῖς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν προκατηγ-
 go before to you, and should complete beforehand fore-
 γελμένην¹⁰ εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὡς
 announced blessing your this ready to be thus as

churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 avoiding this, that no man should blame us in this abundance which is administered by us: 21 providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

IX. For as touching the ministering to the saints, it is superfluous for me to write to you: 2 for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: 4 lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of

¹ ἐν in LIT¹AW. ² αὐτοῦ LIT¹AW. ³ ἡμῶν OUR GLIT¹AW. ⁴ προνοοῦμεν γὰρ for we provide LIT¹AW; προνοοῦμενοι γὰρ G. ⁵ ἐνδείκνυμενοι shewing LIT¹AW. ⁶ τὸ TIT¹. ⁷ — ἐξ (read ὑμῶν of you) LIT¹[A]. ⁸ — τῆς καυχήσεως GLIT¹AW. ⁹ πρὸς LIT¹AW. ¹⁰ προεπηγεγμένην before promised LIT¹AW.

bounty, and not as of
 covetousness. 6 But
 this I say, He which
 soweth sparingly shall
 reap also sparingly;
 and he which soweth
 bountifully shall reap
 also bountifully. 7 Every
 man according as
 he purposeth in his
 heart, so let him give;
 not grudgingly, or of
 necessity: for God
 loveth a cheerful
 giver. 8 And God is
 able to make all grace
 abound toward you;
 that ye, always having
 all sufficiency in all
 things, may abound to
 every good work: 9 (as
 it is written, He hath
 dispersed abroad; he
 hath given to the poor:
 his righteousness remaineth
 for ever. 10 Now he that
 ministereth seed to the
 sower both minister
 bread for your food,
 and multiply your
 seed sown, and increase
 the fruits of your
 righteousness;) 11 being
 enriched in every thing to
 all bountifulness, which
 causeth through us
 thanksgiving to God.
 12 For the administration
 of this service not
 only supplieth the
 want of the saints, but
 is abundant also by
 many thanksgivings
 unto God; 13 whiles by
 the experiment of this
 ministration they glorify
 God for your professed
 subjection unto the
 gospel of Christ, and for
 your liberal distribution
 unto them, and unto all
 men; 14 and by their
 prayer for you, which
 long after you for the
 exceeding grace of
 God in you. 15 Thanks
 be unto God for his
 unspeakable gift.

X. Now I Paul
 myself beseech you
 by the meekness and
 gentleness of Christ,
 who in presence am
 base among you, but
 being absent am bold
 toward you: 2 but I
 beseech you, that I
 may not be bold when
 I am present with that
 confidence, wherewith
 I think to be bold against
 some, which

εὐλογίαν, ^{καὶ} μὴ ὥσπερ πλεονεξίαν. 6 Τοῦτο δέ, ὁ
 a blessing, and not as [of] covetousness. But this [I say], be that
 σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων
 sows sparingly, sparingly also shall reap; and he that sows
 ἐπ' εὐλογίας, ἐπ' εὐλογίας καὶ θερίσει. 7 ἕκαστος καθὼς
 on blessings, on blessings also shall reap: each according as
^ἡπροαίρεται^ἡ τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἡλαρὸν
 he purposes in the heart; not grievously, or of necessity; ^acheerful
 γὰρ δότιν ἀγαπᾷ ὁ θεός. 8 ὁ θεὸς πᾶσαν χάριν
 for giveth loves God. For able [is] God every grace
 περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντί πάντοτε πᾶσαν
 to make abound towards you, that in every [way] always all
 αὐτάρκειαν ἔχοντες, περισσεύετε εἰς πᾶν ἔργον ἀγαθόν·
 sufficiency having, ye may abound to every work good:
 9 καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησι·
 according as it has been written, He scattered abroad, he gave to the poor,
 ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 Ὁ δὲ ἐπιχορηγῶν
 his righteousness abides for ever. Now he that supplies
 ὁ σπέρμα^{τῷ} σπείρουσι καὶ ἄρτον εἰς βρώσιν ^ἡχορηγήσει^ἡ
 seed to him that sows and bread for eating may he supply
 καὶ ^ἡπληθύνει^ἡ τὸν σπόρον ὑμῶν, καὶ ^ἡαὐξήσει^ἡ τὰ γεννή-
 and may he multiply your sowing, and may he increase the fruits
 ματα^{τῆς δικαιοσύνης ὑμῶν}. 11 ἐν παντί πλουτιζόμενοι
 of your righteousness: in every [way] being enriched
 εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχαρισ-
 to all liberality, which works out through us thanks-
 τίαν ^{τῷ}θεῷ. 12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης
 giving to God. Because the service of this ministration
 οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων,
 not only is completely filling up the deficiencies of the saints,
 ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ·
 but also abounding through many thanksgivings to God;
 13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν
 through the proof of this service [they] glorifying
 θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον
 God at the subjection, by your confession, to the glad tidings
 τοῦ χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ
 of the Christ, and liberality of the communication towards them and
 εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούν-
 towards all; and in their supplication for you, a longing
 των ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ'
 for you, on account of the surpassing grace of God upon
 ὑμῖν. 15 χάρις· δέ τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
 you. Now thanks [be] to God for ^ἡinexpressible ^ἡthis free gift.

10 Αὐτός δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς ^ἡπραό-
 Now myself I Paul exhort you by the meek-
 τητος^ἡ καὶ ἐπιεικειᾶς τοῦ χριστοῦ. ὃς κατὰ πρόσωπον μὲν
 ness and gentleness of the Christ, who as to appearance [am]
 ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· 2 δέομαι δὲ
 mean among you, but absent am bold towards you; but I beseech
 τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ἣ
 that ^ἡnot ^ἡbeing ^ἡpresent ^ἡI ^ἡshould be bold with the confidence with which

κ — καὶ τ. ὡς GLTtaw. ἡ προήρηται he has purposed LTTaw. ἡ δυνατεῖ δέ
 For is able LTTa. ὁ σπόρον LTr. ἡ χορηγήσει will supply GLTtaw. ἡ πληθύνει
 will multiply GLTaw; πληθύνει multiplies Tr. αὐξήσει will increase GLTtaw. ἡ γενή-
 ματα GLTtaw. τ [τῷ] L. ἡ δὲ now LTTa. ἡ πραότητος LTTaw.

λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς
 I reckon to be daring towards some who reckon of us as
 κατὰ σάρκα περιπατοῦντας. 3 ἐν σαρκὶ γὰρ περιπατοῦντες,
 "according" to "flesh" "walking." For in flesh walking,
 οὐ κατὰ σάρκα στρατευσόμεθα 4 τὰ γὰρ ὅπλα τῆς "στρα-
 not according to flesh do we war. For the arms of "war-
 τείας". ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρός
 fare "our [are] not fleshly, but powerful through God to [the]
 καθαίρεσιν ὀχυρωμάτων" 5 λογισμοὺς καθαιροῦντες καὶ πᾶν
 overthrow of strong-holds; "reasonings" "overthrowing" and every
 ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμα-
 high thing lifting itself up against the knowledge of God, and "leading
 λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ
 captive every thought into the obedience of the Christ; 6 and having in a
 ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πλη-
 "in" "readiness" "having" to avenge all disobedience, when may have
 ρωθῇ ὑμῶν ἡ ὑπακοή. 7 Τὰ κατὰ πρόσωπον
 been fulfilled your obedience. The things according to appearance
 βλέπετε; εἴ τις πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο
 do ye look at? If anyone is persuaded in himself of Christ to be, this
 λογιζέσθω πάλιν ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ,
 let him reckon again of himself, that according as he [is] of Christ,
 οὕτως καὶ ἡμεῖς "χριστοῦ." 8 ἔάν "τε" γὰρ "καὶ" περισ-
 so also [are] we of Christ. For and if even more a-
 σότερόν τι "καυχῶμαι" περὶ τῆς ἐξουσίας ἡμῶν, ἧς
 boundantly somewhat I should boast concerning our authority, which
 ἔδωκεν ὁ κύριος ἡμῖν" εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν
 "gave" the "Lord" to us for building up and not for overthrowing
 ὑμῶν, οὐκ αἰσχυνθήσομαι 9 ἵνα μὴ δόξω ὡς ἀνέκφοβέιν
 you, I shall not be put to shame; that I may not seem as if frightening
 ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ ἐμὲν ἐπιστολαί,
 you by means of epistles: because the epistles,
 φησὶν, "βαρεῖαι καὶ ισχυραί" ἡ δὲ παρουσία τοῦ σώματος
 says he, [are] weighty and strong, but the presence of the body
 ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος." 11 τοῦτο λογιζέσθω
 weak, and the speech naught. This let "reckon
 ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
 "such" "as" "one, that such as we are in word by epistles being absent,
 τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ τολμῶμεν
 such [we are] also being present in deed. For "not" "dare" "we
 ἐγκρίναι" ἢ "συγκρίναι" ἑαυτοὺς τισιν τῶν ἑαυτοὺς συν-
 rank among or compare "with" "ourselves" some who themselves com-
 ισανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ
 mend; but these by themselves themselves measuring, and
 "συγκρίνοντες" ἑαυτοὺς ἑαυτοῖς, οὐ "συνιούσιν." 13 ἡμεῖς
 comparing ourselves with themselves, do not understand. "We
 δὲ "οὐχὶ" εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ
 "now" not to the things beyond measure will boast, but according to
 τὸ μέτρον τοῦ κανόνος ὃν ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου
 the measure of the rule which "divided" to "us" the "God" of "measure
 ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 "οὐ γὰρ ὡς" μὴ ἐφικνούμενοι εἰς
 to reach "to" "also" you. "Not" for as not reaching to

think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh: 4 (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 and having in a readiness to revenge all disobedience, when your obedience is fulfilled. 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 9 that I may not seem as if I would terrify you by letters. 10 For *his* letters, say they, are weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible. 11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will* we be also in deed when we are present. 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond *our* measure, as though we

ἡ στρατιᾶς T. γ ἐφ' ττ. * — χριστοῦ GLTTAW. * — τε and [L] Tr[A]. b — καὶ
 LTTrA. c καυχῶμαι I shall boast T. d — ἡμῖν LTTrA. e ἐπιστολαὶ μὲν φησὶν
 (φασιν say they L) LTTr. f ἐξουθενημένος L. g ἐν. T. h συν. T. i συνιούσιν LTTrA.
 k οὐκ LTTrAW. l ὡς γὰρ (reading the sentence as a question) L.

reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: 15 not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16 to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And

ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν
you do we overstretch ourselves, (for to) also you we came
ἐν τῇ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ εἰς τὰ ἄμετρα
in the glad tidings of the Christ;) not to the things beyond measure
καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα. δὲ ἔχοντες, αὐξανο-
'boasting in others' labours, but hope having, increase-
μένης τῆς πίστεως ὑμῶν, ἐν ἡμῖν μεγαλυνθῆναι κατὰ
ing your faith, among you to be enlarged according to
τὸν κανόνα ἡμῶν εἰς περισσεῖαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν
our rule to abundance, to that beyond you
εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ
to announce the glad tidings, not in another's rule as to things
ἔτοιμα καυχῆσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ
'ready to boast. But he that boasts, in [the] Lord
καυχάσθω· 18 οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἑκείνός ἐστιν
let him boast, For not he that himself commends, this [one] is
δόκιμος, ἀλλ' ὃν ὁ κύριος συνίστησιν.
approved, but whom the Lord commends.

11 Ὅφελον ῥανείχεσθε^μ μου μικρὸν⁹ τῇ ἀφροσύνῃ^μ
I would ye were bearing with me a little in folly;
ἀλλὰ καὶ ἀνέχεσθέ μου. 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζή-
but indeed bear with me. For I am jealous as to you of God with [the]
λῳ· ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν
'jealousy, for I have espoused you to one man a virgin chaste
παραστῆσαι τῷ χριστῷ· 3 φοβιῦμαι δὲ μήπως ὥς ὁ
'to present [you] to the Christ. But I fear lest by any means as the
ὄφεις· Ἐὐὰν ἐξηπάτησεν^μ ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως^μ
serpent Eve deceived in his craftiness, so
φοβῶμαι τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος^μ τῆς
should be corrupted your thoughts from simplicity which [is]
εἰς τὸν^μ χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν
as to the Christ. For if indeed he that comes another Jesus
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
proclaims whom we did not proclaim, or a spirit different ye receive
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,
which ye did not receive, or glad tidings different which ye did not accept,
καλῶς ῥανείχεσθε.^μ 5 Λογίζομαι γὰρ^μ μηδὲν ὑστερη-
well were ye bearing with [it]. I reckon for in nothing to have been
κέναι τῶν ὑπὲρ λίαν^μ ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης
behind those in a surpassing degree apostles. But if even unpolished
τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανε-
in speech [I am], yet not in knowledge; but in every [way] made
ρωθέντες^μ ἐν πᾶσιν εἰς ὑμᾶς. 7 ἢ ἁμαρτίαν ἐποίησα, ἡμᾶν τὸν
manifest in all things to you. Or did I commit sin, myself
ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ
'humbling that ye might be exalted, because gratuitously the of God
εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 ἄλλας ἐκκλησίας ἐσύλησα,
'glad tidings I announced to you? Other assemblies I despoiled,
λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ
having received wages for towards you service. And
παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα
being present with you and having been deficient, I did lazily burden

^μ συνιστῶν LTTAW.

^ο ἀλλὰ LTR.

^μ ῥανείχεσθε E.

⁹ + τι some (little) ELTTAW.

^μ τῆς E; ἀφροσύνης ELTTAW.

^μ ἐξηπάτησεν Εὐὰν LTTAW.

^μ — οὕτως LTTA.

^μ + καὶ

τῆς ἀγνότητος and the purity LTTAW.

^μ — τὸν T.

^μ ἀνείχεσθε OTTW; ἀνέχεσθε ye

bear with LA.

^μ γὰρ but L.

^μ ὑπερλίαν GLTAW,

^μ φανερώσαντες having made [it]

manifest LTTA.

οὐδενός·¹¹ τὸ-γάρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελ-
 φοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ
 ἐν who came from Macedonia,) and in everything not burdensome
 ἑμῖν ἑμαυτὸν¹² ἐτήρησα· καὶ τηρήσω. 10 ἔστιν ἀλήθεια
 to you myself I kept and will keep. ¹¹ Is [the] truth
 χριστοῦ ἐν ἐμοὶ ὅτι ἡ-καυχῆσις· αὕτη δὲ οὐ σφραγίζεται¹³ εἰς ἐμὲ
 of Christ in me that this boasting shall not be sealed up as to me
 ἐν τοῖς κλίμασιν τῆς Ἀχαιᾶς. 11 ἐδιατί¹⁴; ὅτι οὐκ ἀγαπῶ
 in the regions of Achaia. Why? because I do not love
 ἑμαῖς; ὁ θεὸς οἶδεν· 12 ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκ-
 you? God knows. But what I do, also I will do, that I may
 κῦψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμῇ, ἵνα ἐν ᾧ καυ-
 cut off the occasion of those wishing an occasion, that wherein they
 χῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. 13 οἱ-γὰρ-τοιούτοι
 boast they may be found according as also we. For such [are]
 ψευδαποστόλοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀπο-
 false apostles, workers deceitful, transforming themselves into apo-
 στόλους χριστοῦ· 14 καὶ τοῦ θαυμαστόν¹⁵ αὐτὸς-γὰρ ὁ
 stles of Christ. And not wonderful [is it], for himself
 σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ
 Satan transforms himself into an angel of light. [It is] not
 μέγα οὖν εἰ καὶ οἱ-διάκονοι-αὐτοῦ μετασχηματίζον-
 a great thing therefore if also his servants transform themselves
 ται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ
 as servants of righteousness; of whom the end shall be according to
 τὰ-ἔργα-αὐτῶν.
 their works.

16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ
 Again I say, Not anyone me should think a fool to be; but if
 μήγε, κἂν ὡς ἄφρονα δέξασθε με, ἵνα ἐμικρόν τι κἀγὼ¹⁶
 otherwise, even as a fool receive me, that little some I also
 καυχώσωμαι. 17 ὁ λαλῶ, οὐ ἡλαλῶ κατὰ κύριον,¹⁷
 may boast. What I speak, not do I speak according to [the] Lord,
 ἀλλ' ὡς ἐν ἀφρόσυνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.
 but as in folly, in this confidence of boasting.
 18 ἔπει πολλοὶ καυχῶνται κατὰ ἑτὴν¹⁸ σάρκα, κἀγὼ καυ-
 Since many boast according to flesh, I also will
 χήσομαι. 19 ἡδέως-γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι
 boast. For gladly ye bear with fools intelligent
 ὄντες· 20 ἀνέχεσθε-γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
 being. For ye bear [it] if anyone you bring into bondage, if anyone
 κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται,
 devour [you], if anyone take [from you], if anyone exalt himself,
 εἴ τις ὑμᾶς εἰς πρόσωπον¹⁹ δέρει. 21 κατὰ ἀτιμίαν λέγω,
 if anyone you on the face beat. As to dishonour I speak,
 ὡς ὅτι ἡμεῖς ἡσθενήσαμεν²⁰ ἐν ᾧ δ' ἂν τις τολμᾷ. ἐν
 as that we were weak; but wherein anyone may be during, (in
 ἀφρόσυνη λέγω, τολμῶ κἀγὼ. 22 Ἑβραῖοι εἰσιν; κἀγὼ²¹
 folly I speak,) am daring I also. Hebrews are they? I also.
 Ἰσραηλῖται²² εἰσιν; κἀγὼ σπέρμα Ἀβραάμ εἰσιν; κἀγὼ²³
 Israelites are they? I also. Seed of Abraham are they? I also.

when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13 For such are false apostles, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21 I speak as concerning reproach, although we had been weak. Howbeit wheresoever any is bold, (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of

^b οὐδενός LITTA. ^c ἑμαυτὸν ὑμῖν LITTA. ^d οὐ φραγίζεται shall not be stopped EGLTTAW. ^e διὰ τί LITTA. ^f οὐ θαῦμα no wonder LITTAW. ^g κἀγὼ μικρόν τι GLTTAW. ^h κατὰ κύριον λαλῶ LITTAW. ⁱ — τὴν LITTA. ^k εἰς πρόσωπον ὑμᾶς LITTAW. ^l ἡσθενή-καμεν have been weak LITTA. ^m Ἰσραηλῖται T.

Abraham? so am I. 23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren; 27 in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 and through a window in a basket was I let down by the wall, and escaped his hands.

XII. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one

23 διάκονοι χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ Servants of Christ are they? (as being beside myself I speak,) above ἐγώ. ἔν κόποις περισσοτέρως, ὅν πληγαῖς ὑπερ- [measure] I [too]; in labours more abundantly, in stripes above βαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἔν θανάτοις πολ- measure, in imprisonments more abundantly, in deaths often. λάκις. 24 ὑπὸ Ἰουδαίων πεντάκις ῥεσσαράκοντα. From Jews five times forty [stripes] παρά μίαν ἔλαβον, 25 τρίς ἑρράβδισθην. ἅπαξ ἐλιθάσθην, except one I received. Thrice I was beaten with rods, once I was stoned, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. three times I was shipwrecked, a night and a day in the deep I have passed: 26 ὁδοιπορίαις πολλάκις· κινδύνους ποταμῶν, κινδύνους in journeyings often, in perils of rivers, in perils of robbers, κινδύνους ἐκ γένους, κινδύνους ἐξ ἔθνων, of robbers, in perils from [my own] race, in perils from [the] nations, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν in perils in [the] city, in perils in [the] desert, in perils on θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις. 27 ἔν κόπῃ καὶ [the] sea, in perils among false brethren; in labour and μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νη- toil, in watchings often, in hunger and thirst, in fast- στεαῖς πολλάκις, ἐν ψύχει καὶ γυμνότητι. 28 χωρὶς τῶν ings often, in cold and nakedness. Besides the things παρεκτός, ἢ ἐπισύστασις μου. ἢ καθ' ἡμέραν, ἢ μέριμνα without, the crowding on me daily, the care πᾶσιν τῶν ἐκκλησιῶν. 29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς concerning all the assemblies. Who is weak, and I am not weak? who σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 εἰ καυχᾶσθαι is offended, and not I do burn? If to boast δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι. 31 Ὁ ἵτ' ὁρᾷ, [in] the things concerning my infirmity I will boast. The θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν. Ἰησοῦ χριστοῦ ὁ οἶδεν, ὁ God and Father of our Lord Jesus Christ knows, he who ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δα- is blessed to the ages, that I do not lie. In Da- μασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν maseus the ethnarch of Aretas the king was guarding the ὁ Δαμασκηνῶν πόλιν, πιάσαι με ἠέλων. 33 καὶ διὰ ὁ of the Damascenes city, to take me wishing. And through θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ a window in a basket I was let down through the wall, and ἐξέφυγον τὰς χεῖρας αὐτοῦ. escaped his hands.

12 Καυχᾶσθαι ἤδη οὐ συμφέρει μοι· ἐλεύσομαι γάρ* εἰς To boast indeed is not profitable to me; for I will come to ὁπτασίας καὶ ἀποκαλύψεις κυρίου. 2 οἶδα ἄνθρωπον ἐν visions and revelations of [the] Lord. I know a man in χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, Christ years ago fourteen, (whether in [the] body I know not, εἴτε ἐκτός τοῦ σώματος οὐκ οἶδα. ὁ θεὸς οἶδεν) ἀρπαγέντα or out of the body I know not, God knows,) caught away

* ὑπερεγὼ L. ὁ ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως LITR; ἐν πλη. περισ. ἐν φυλ. ὑπερβ. T. ῥεσσαράκοντα LITR. ἑρράβδισθην LITR. — ἐν LITR. ἢ ἐπί- στασις μοι my anxiety LITR. — ἡμῶν (read the Lord) LITR. — χριστοῦ LITR. ὁ πόλιν Δαμασκηνῶν LITR. — ἠέλων LITR[A]W. ὁ δεῖ, οὐ συμφέρει μοι, ἐλεύσομαι δεῖ it behoves [me], not profitable [is it], but I will come LITR. * + καὶ also L. * — τοῦ L.

τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον
 'such 'a 'one to [the] third heaven. And I know such

ἄνθρωπον, εἴτε ἐν σώματι εἴτε ἔκτος^b τοῦ σώματος οὐκ
a man, (whether in [the] body or out of the body ²not

οἶδα· ὁ θεὸς οἶδεν· ὅτι ἡρπάγη εἰς τὸν παράδεισον,
 'I know, God knows:) that he was caught away to Paradise.

καὶ ἤκουσεν ἀρρήτα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
and heard unutterable sayings, which it is not permitted to man

λαλῆσαι. 5 ὑπὲρ τοῦ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ
to speak. Concerning such a one I will boast, but concerning myself

οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις.^d μου.¹¹ 6 ἐὰν γὰρ

θελήσω καυχήσασθαι, οὐκ. ἔσομαι ἄφρων· ἀλήθειαν γὰρ
 I should desire to boast, I shall not be a fool: for truth

ἐρῶ· φεῖδομαι.δέ, μή τις εἰς ἐμέ λογίσσεται ὑπὲρ ὃ
I will say; · but I forbear. lest anyone as to me should reckon above what

βλέπει με, ἢ ἀκούει τι¹¹ ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ
he sees me, or hears anything of me. And by the surpassingness

τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ

of the revelations that I might not be exalted, was given to me a thorn

τῇ σαρκί, ἄγγελος ἑσατᾶν^u ἵνα με κολαφίζῃ, ^hἵνα μὴ
for the flesh, a messenger of Satan, that me he might buffet, that "not

ὑπεραίρωμαι." 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα,
 "I might be exalted. For this thrice the Lord I besought

ἵνα ἀποστῇ ἀπ' ἐμοῦ· 9 καὶ εἶρηκέν μοι, Ἀρκεῖ σοι ἡ

that it might depart from me. And he said to me, Suffices thee

χάρις·μου· ἡ-γὰρ δύναμις ^kμου^{ll} ἐν ἀσθενείᾳ ἰτελειοῦται^{ll}
my grace : for the power of me in weakness is perfected.

ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις. μουⁿ
Most gladly therefore rather will I boast in my weaknesses

that may dwell upon me the power of the Christ. Wherefore

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-

μoίς, ¹¹ἐν στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν-γὰρ ἀσθενῶ,

cutions. in straits. for Christ: for when I may be weak.

τότε· δυνατός εἰμι.
then powerful I am.

11 Γέγονα ἄφρων ὁ καυχώμενος· ὑμεῖς μὲ ἠναγκάσατε.
I have become a fool boasting: ye me compelled:

ἐγὼ· γὰρ ὥφειλον ὑπὲρ ὑμῶν συνίστασθαι· οὐδὲν γὰρ

ὕστερήσα τῶν ῥυπέρλιαν¹¹ ἀποστόλων, εἰ καὶ οὐδέν εἰμι.
I was behind those in a surpassing degree apostles, if also nothing I am.

12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου ἡκατεργάσθη ἐν ὑμῖν
The ²indeed ²signs of the apostle were worked out among you

ἐν πάσῃ ὑπομονῇ, ἔνⁿ σημείους^s καὶⁿ τέρασιν καὶ δυνάμεσιν.
in all endurance, in signs and wonders and works of power.

13 τί·γάρ ἐστιν ὁ ἡττήθητεⁿ ὑπὲρ τὰς λοιπὰς ἐκ-
For in what is it that ye were inferior beyond the rest [of the] as-

κλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-

^b χωρὶς apart from LTTa. ^c — οὐκ οἶδα L. ^d — μου my LTr[A]

caught up to the third
heaven. 3 And I know
such a man (whether

such a man, (whether
in the body, or out of
the body, I cannot tell:
God knoweth) I have

God knoweth;) 4 how
that he was caught up
into paradise, and
heard unspeakable

heard unspeakable words, which it is not lawful for a man to utter.

utter. 5 Of such an
one will I glory: yet
of myself I will not

ry, I shall not be a fool; for I will say the truth: but *now* I for-

bear, lest any man
should think of me
above that which he

seeth me to be, or *that*
he heareth of me.
7 And lest I should be

exalted above measure through the abundance of the re-

revelations, there was given to me a thorn in the flesh, the messen-

the flesh, the messenger of Satan to buffet me, lest I should be exalted above mea-

measure. 8 For this thing
I besought the Lord
thrice, that it might

9 And he said unto me,
My grace is sufficient.

My grace is sufficient
for thee: for my
strength is made per-
fect in weakness.

Most gladly therefore
will I rather glory in
my infirmities: that

my infirmities, that
the power of Christ
may rest upon me.
10. Therefore, I take

10 Therefore I take
pleasure in infirmities,
in reproaches, in ne-

cessities, in persecutions, in distresses for Christ's sake: for whom

^aχωρίς apart from LTTra. ^c— οὐκ οἶδα L. ^d— μου my LTr[A]. ^e— τι LTTTr[A].
^f+ διὸ therefore LTTr[A]. ^gστανᾶ LTTra. ^h— ἵνα μὴ υπεραἰρωμαι [L]Tr[A]. ⁱ+ [καί]
and L. ^k— μου LTTra. ^lτελείται LTTra. ^m[μου] Tr. ⁿκαὶ and T. ^o— καυχώ-
μενος GLTTraW. ^pὑπερλίαν OLTAw. ^qκατηργασθῇ T. ^r— ἐν LTTraW. ^sτε καὶ
and also Ta. ^tἡσώθητε LTTra.

except it be that I myself was not burdensome to you? forgive me this wrong. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I sent unto you? 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21 and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

XIII. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write

σασθέ μοι τὴν ἀδικίαν ταύτην. 14 ἰδοὺ τρίτον^a ἐτοίμως ἔχω
give me this injustice. Lo, a third time ready I am
ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω^b ὑμῶν. οὐ γὰρ ζητῶ
to come to you, and I will not lazily burden you; for I do not seek
τὰ ὑμῶν, ἄλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς
the things of you, but you; for 'not ought 'the "children for the
γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 15 ἐγὼ δὲ
parents to treasure up, but the parents for the children. Now I
ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν
most gladly will spend and will be utterly spent for "souls
ὑμῶν· εἴ^c καὶ^d περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον^e ἀγαπῶ-
"your, if even more abundantly "you "loving, less I am loved.
μαι. 16 Ἐστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἄλλ' ὑπάρχων
But be it so, I did not burden you; but being
πανουργὸς δόλω^f ὑμᾶς ἔλαβον. 17 μὴ τινὰ ὧν ἀπέσταλκα
crafty with guile you I took. Any of whom I have sent
πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα
to you, by him did I overreach you? I besought
Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν^g· μὴ τι ἐπλεονέκτησεν
Titus, and sent with [him] the brother: Did "overreach
ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ
"you "Titus? Not by the same spirit walked we? Not
τοῖς αὐτοῖς ἔχνεσιν;
in the same steps?

19 Ὡς πάλιν^h δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; ^c κατενώ-
Again do ye think that to you we are making a defence? be-
πιονⁱ ἐτοῦ^j θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί,
fore God in Christ we speak; and all things, beloved,
ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 φοβοῦμαι γάρ, μή πως ἐλθὼν
for your building up. For I fear, lest perhaps having come
οὐχ οἴους θέλω εὑρῶ ὑμᾶς, καγὼ εὑρεθῶ ὑμῖν οἷον
not such as I should find you, and I be found by you such as
οὐ θέλετε· μή πως ἔρεις, ἐξήλοι, θυμοί, ἐριθείαι,
ye do not wish: lest perhaps [there be] strifes, jealousies, indignations, contentions,
καταλαλαίαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 21 μὴ
evil speakings, whisperings, puffings up, commotions; lest
πάλιν ἐλθόντά με ἱταπεινώσῃ^k ὁ θεός μου πρὸς ὑμᾶς,
again having come me "should "humble "God "my as to you,
καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ
and I should mourn over many of those who have before sinned, and
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελ-
have not repented upon the uncleanness and fornication and licen-
γείᾳ ἧ ἔπραξαν.
tiousness which they practised.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος
This third time I am coming to you. In [the] mouth
δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. 2 προεί-
of two witnesses or of three shall be established every matter. I have be-
ρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ
fore declared and I say beforehand, as being present the second time, and
ἀπὼν νῦν ἠγράφω^l τοῖς προημαρτηκόσιν, καὶ τοῖς
being absent now I write to those who have before sinned, and to "the

^a + τοῦτο this (third time) GLTT[Α]W. ^v — ὑμῶν LITTA. ^w ἀλλὰ LITTAW. ^x ἀλλὰ TTR.
^y — καὶ LITTA. ^z ἀγαπῶ I love T. ^a ἥσσαν LITTA. ^b ἀγαπῶμαι; am I loved? T. ^c Πάλαι
and —; (read Long ago ye are thinking, &c.) LITTA. ^d κατέναντι LITTAW. ^e — τοῦ
LITTAW. ^f ἐρις strife LT. ^g ζήλος jealousy LITTAW. ^h ἐλθόντός μου I having come
LITTAW. ⁱ ταπεινώσει shall humble LITTA. ^k + με "me LITTAW. ^l — γράφω GLITTAW.

λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. 3 ἐπεὶ
 *rest *all, that if I come again I will not spare. Since
 δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς
 a proof ye seek *in *me *speaking *of *Christ, (who towards
 ὑμᾶς οὐκ ἄσθενεῖ; ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ *εἰ
 you is not weak, but is powerful in you, for indeed if
 ἑσταυρώθη ἐξ ἄσθενειας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ.
 he was crucified in weakness, yet he lives by *power *God's;
 καὶ γὰρ ἡμεῖς ἄσθενούμεεν ἐν αὐτῷ, ἀλλὰ ὀζησόμεθα" σὺν
 for indeed we are weak in him, but we shall live with
 αὐτῷ ἐκ δυνάμεως θεοῦ *ρεῖς ὑμᾶς." 5 ἑαυτοὺς πειράζετε
 him by *power *God's towards you,) yourselves try ye
 εἰ ἔστέ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε
 if ye are in the faith; yourselves prove: or do ye not recognize
 ἑαυτοὺς, ὅτι ἡ Ἰησοῦς χριστὸς ἐν ὑμῖν ἔστιν;" εἰ μὴ τι ἀδό-
 yourselves, that Jesus Christ in you is, unless re-
 κίμοι ἔστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν
 jected ye are? Now I hope that ye will know that we are not
 ἀδόκιμοι. 7 εὐχόμαι" δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς
 rejected. But I pray to God [that] *may *do *ye
 κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς
 *evil *nothing; not that we are approved may appear, but that ye
 τὸ καλὸν ποιῇτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. 8 οὐ γὰρ
 what [is] right may do, and we as rejected be. For not
 δυνάμεθα τι κατὰ τῆς ἀληθείας, ἢ ὑπὲρ τῆς ἀληθείας.
 have we *power *any against the truth, but for the truth.
 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἄσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε.
 For we rejoice when we may be weak; and ye powerful may be.
 τοῦτο. ὃ δὲ καὶ ἐυχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο
 But this also we pray for, your perfecting. On this account
 ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρή-
 these things being absent I write, that being present not with severity I may
 σωμαι. κατὰ τὴν ἐξουσίαν ἣν ἔδωκεν μοι ὁ κύριος" εἰς
 treat [you], according to the authority which *gave *me *the *Lord for
 οἰκοδομὴν καὶ οὐκ εἰς καθάρσιν.
 building up and not for overthrowing.

11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,
 For the rest, brethren, rejoice; be perfected; be encouraged;
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε" καὶ ὁ θεὸς τῆς ἀγάπης καὶ
 *the *same *thing *mind; be at peace; and the God of love and
 εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
 peace shall be with you. Salute one another with a holy
 φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις
 kiss. *Salute *you *the *saints *all. The grace
 τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ
 of the Lord Jesus Christ, and the love of God, and the
 κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν." 14
 fellowship of the Holy Spirit [be] with *all *you. Amen. Amen.
 Ὡς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς
 *To [*the] *Corinthians *second written from Philippi

Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.
 of Macedonia, by Titus and Lucas.

to them which hereto-
 fore have sinned, and
 to all other, that, if I
 come again, I will not
 spare: 3 since ye seek
 a proof of Christ
 speaking in me, which
 to you-ward is not
 weak, but is mighty
 in you. 4 For though he
 was crucified through
 weakness, yet he liveth
 by the power of God.
 For we also are weak
 in him, but we shall
 live with him by the
 power of God toward
 you. 5 Examine your-
 selves, whether ye be
 in the faith; prove
 your own selves. Know
 ye not your own selves,
 how that Jesus Christ
 is in you, except ye be
 reprobates? 6 But I
 trust that ye shall
 know that ye are not
 reprobates. 7 Now I
 pray to God that ye do
 no evil; not that we
 should appear approv-
 ed, but that ye should
 do that which is hon-
 est, though we be as
 reprobates. 8 For we
 can do nothing against
 the truth, but for the
 truth. 9 For we are
 glad, when we are
 weak, and ye are
 strong: and this also
 we wish, even your
 perfection. 10 There-
 fore I write these
 things being absent,
 lest being present I
 should use sharpness,
 according to the power
 which the Lord hath
 given me to edifica-
 tion, and not to de-
 struction.

11 Finally, brethren,
 farewell. Be perfect,
 be of good comfort,
 be of one mind, live
 in peace; and the God
 of love and peace shall
 be with you. 12 Greet
 one another with an
 holy kiss. 13 All the
 saints salute you. 14
 The grace of the
 Lord Jesus Christ, and
 the love of God, and
 the communion of the
 Holy Ghost, be with
 you all. Amen.

α — εἰ [L] TTR. α + καὶ also E. ο ζήσομεν LITRAW. P [εἰς ὑμᾶς] A. 9 χριστὸς
 Ἰησοῦς TTR. * — ἔστιν (read [is]) [L] TTR[A]. * ἐυχόμεθα we pray LITRAW. * ἀλλὰ TTR.
 * — δὲ but LITRAW. * ὁ κύριος ἔδωκεν μοι LITRA. * — ἀμήν GLITRAW. 1 — the
 subscription GLTW; Πρὸς Κορινθίους β' TTR.

Ἡ ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.^α
 THE 'TO [THE] 'GALATIANS 'EPISTLE 'OF 'PAUL.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 and all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 to whom be glory for ever and ever. Amen.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν-
 Paul apostle, not from men nor through
 θρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ
 man, but through Jesus Christ, and God [the] Father, who
 ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ
 raised him from among [the] dead, and 'the 'with 'me
 πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν
 'all 'brethren, to the assemblies of Galatia. Grace to you
 καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ χρισ-
 and peace from God [the] Father and 'Lord 'our Jesus Christ,
 τοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὥπως
 who gave himself for our sins, so that
 ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος^α πονηροῦ,
 he might deliver us out of the present 'age 'evil,
 κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ
 according to the will of 'God 'and 'Father 'our; to whom [be]
 ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
 the glory to the ages of the ages. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ
 I wonder that thus quickly ye are being changed from him who
 καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ, εἰς ἕτερον εὐαγ-
 called you in 'grace 'Christ's, to a different glad
 γέλιον· 7 δ' οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασ-
 tidings, which is not another; but 'some 'there 'are who trou-
 σοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ
 ble you, and desire to pervert the glad tidings of the
 χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ^α εὐαγ-
 Christ: but even if we or an angel out of heaven should an-
 γελίζηται^β ὑμῖν^γ παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα
 nounce glad tidings to you contrary to what we announced to you, accursed
 ἔστω. 9 ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις
 let him be. As we have said before, 'also 'now again I say, If anyone
 ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα
 [to] you announces glad tidings contrary to what ye received, accursed
 ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ
 let him be. For now men do I persuade or God? or
 ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ^δ ἐτι ἀνθρώποις ἤρεσκον,
 do I seek men to please? For if yet men I were pleasing,
 χριστοῦ δοῦλος οὐκ ἂν ἤμην.
 Christ's bondman I should not be.

11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I nei-

11 Γνωρίζω ᾧ^ε ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγ-
 'I 'make 'known 'but to you, brethren, the glad tidings which was
 γελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ
 announced by me, that it is not according to man. 'Neither

^α + τοῦ ἀποστόλου the apostle E; Πρὸς Γαλατάς LITTAU.
 τοῦ ἐνεστώτος LITTAU.
 ε γὰρ for TTA.

^δ εὐαγγελίστηται T.

^ε — ὑμῖν T.

^β περί GLTTAU. ^γ αἰῶνος
 — γὰρ for LITTAU.

γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ἡ οὐτε^h ἐδιδάχθην,
 for I from man received it, nor was I taught [it],
 ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 Ἐκούσατε. γὰρ τὴν
 but by a revelation of Jesus Christ. For ye heard of

ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν
 my conduct once in Judaism, that excessively
 ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν.
 I was persecuting the assembly of God and was ravaging it;

14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας
 and was advancing in Judaism beyond many contemporaries
 ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι-
 in my [own] race, more abundantly zealous being of fathers

κῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν ὁ θεός^h ὅ
 my for [the] traditions. But when was pleased God, who
 ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς
 selected me from womb my mother's, and called [me] by

χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα
 his grace, to reveal his Son in me, that
 εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως
 I should announce him as the glad tidings among the nations, immediately

οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον^h εἰς
 I conferred not with flesh and blood, nor went I up to
 Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἰάλλ^h
 Jerusalem to those [who were] before me apostles, but

ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
 I went away into Arabia, and again returned to Damascus.

18 Ἐπειτα μετὰ τρία^h ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἵσ-
 Then after years three I went up to Jerusalem to make
 τορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας
 acquaintance with Peter, and I remained with him days

δεκαπέντε· 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ
 fifteen; but other of the apostles I saw not, except

Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν,
 James the brother of the Lord. Now what [things] I write you,
 ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς
 lo, before God, I lie not. Then I came into

τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἡμῶν δὲ ἀ-
 the regions of Syria and Cilicia; but I was un-

γνωστός τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
 known by face to the assemblies of Judaea which

ἐν χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν, "Ὅτι ὁ
 [are] in Christ, only hearing they were, That he who

διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν
 persecuted us once, now announces the glad tidings—the faith,

ἣν ποτε ἐπόρθει. 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
 which once he ravaged: and they were glorifying in me God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱε-
 Then after fourteen years again I went up to Je-

ροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν^h καὶ Τίτον·
 Jerusalem with Barnabas, taking with [me] also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ
 but I went up according to revelation, and laid before them the
 εὐαγγέλιον· ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
 glad tidings which I proclaim among the nations, but privately to those

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; 17 neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judaea which were in Christ: 23 but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.

II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who

^h οὐδὲ LTr.
 ἀλλὰ LTrA.

1 — ὁ θεός (read he was pleased) [L]TA.
 2 τρία ἔτη T. 3 Κηφᾶν Cephas LTrA W.

^h ἀπῆλθον went I away L A.
 2 συν- TA.

was with me, being a Greek, was compelled to be circumcised: 4 and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me; as the gospel of the circumcision was unto Peter; 8 (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον· 3 ἀλλ' of repute, lest somehow in vain I should be running or had run; (But οὐδὲ Τίτος ὁ σὺν ἐμοί, "Ελλην· ὢν, ἡναγκάσθη περι- not even Titus who [was] with me, ²a ²Greek ¹being, was compelled to be τμηθῆναι. 4 διὰ δὲ τοὺς παρεισάκτους· ψευδ- circumcised;) and [this] on account of the ²brought ¹in ²stealthily ¹false

ἀδελφούς, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ²brethren, who came in by stealth to spy out ²freedom ἡμῶν ἣν ἐχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώ- ¹our which we have in Christ Jesus, that us they might bring

σωνται· 5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, into bondage; to whom not even for an hour did we yield in subjection, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ that the truth of the glad tidings might continue with you.

δὲ τῶν δοκούντων εἶναι τι, ὅποιοί ποτε ἦσαν οὐδὲν ¹but those reputed to be something, whatsoever they were ²no

μοι διαφέρει· πρόσωπον θεοῦ ἀνθρώπου οὐ λαμ- ¹to ²me ¹makes ²difference: [the] person Jesus, that us they might bring βάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο, 7 ἀλλὰ accept; for to me those of repute nothing conferred; but

τοὺναντίον, ἰδόντες ὅτι· πεπίστευμαι τὸ εὐαγγέλιον ¹the contrary, having seen that I have been entrusted with the glad tidings

τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 ὁ of the uncircumcision, according as Peter [that] of the circumcision, (²he ²who

γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργη- ¹for wrought in Peter for apostleship of the circumcision, wrought

σεν· καὶ ἐμοὶ ¹also in me towards the nations,) and having known the grace which

δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, ¹was given to me, James and Cephas and John, those re-

κοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ ¹put ²pillars ¹to ²be, [the] right hands ²they ²gave ²to ²me ²and ²Barnabas

κοινωνίας, ἵνα ἡμεῖς ¹of ²fellowship, that we [should go] to the nations, and they to the

περιτομὴν· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ ¹circumcision: only the poor that we should remember, which

καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. ²also ²I ²was ²diligent ²very ²thing to do.

11 Ὅτε δὲ ἦλθεν ὁ Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον ¹But when ²came ¹Peter to Antioch, to [the] face

αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ ¹him I withstood, because to be condemned he was: for before that

ἔλθειν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ²came ¹some from James, with the nations he was eating; but when

ἦλθον, ¹they came, he was drawing back and was separating himself, being afraid of

τοὺς ἐκ περιτομῆς· 13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ ²those of [the] circumcision; and conjointly dissembled with him also the

λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν ¹rest of [the] Jews, so that even Barnabas was carried away ²their

τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον· ὅτι οὐκ ὀρθοποδοῦσιν ¹by dissimulation. But when I saw that they walk not uprightly

πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ¹according to the truth of the glad tidings, I said to Peter

ῥ καταδουλώσουσιν they shall bring into bondage LTRAW. ῥ + ὁ τ. ῥ κάμοι LTRW.

ῥ Ἰωάννης Tr. ῥ + μὲν G[L]. ῥ Κηφᾶς Cephas LTRAW.

ῥ Κηφᾶ Cephas LTRAW.

ῥ ἦλθεν he came LTR.

ἔμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς
before all, If thou, ^aa Jew being, nation-like

ζῆς καὶ οὐκ Ἰουδαϊκῶς,¹ ²τί τὰ ἔθνη ἀναγκάζεις Ἰου-
livest and not Jewishly, why the nations dost thou compel to ju-
δαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν
daize? We, ²by nature Jews, and not ²of [the] nations

ἀμαρτωλοί, 16 εἰδότες ^aὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων
sinners, knowing that ^ais not justified ^aa man by works

νόμου, ἐὰν μὴ διὰ πίστεως ^bἸησοῦ χριστοῦ, ^cκαὶ ἡμεῖς εἰς
of law, but through faith of Jesus Christ, also we on

χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως
Christ Jesus believed, that we might be justified by faith

χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου. ^dδιότι ^eοὐ δικαιοθήσεται
of Christ, and not by works of law; because shall not be justified

ἐξ ἔργων νόμου ^fπᾶσα σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι
by works of law any flesh. Now if seeking to be justified

ἐν χριστῷ εὐρίθημεν καὶ αὐτοὶ ἀμαρτωλοί, ^gἄρα ^hχριστὸς
in Christ we were found also ourselves sinners, [is] then Christ

ἀμαρτίας διάκονος; ⁱμη γένοιτο. 18 εἰ γὰρ ἂ κατέλυσα
of sin minister? May it not be! For if what I threw down

ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν ^jσυνίστημι.
these things again I build, a transgressor myself I constitute.

19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.
For I through law to law died, that to God I may live.

20 χριστῷ συνεσταύρωμαι. ζῶ δέ, οὐκέτι ἐγώ, ζῇ δέ
Christ I have been crucified with, yet I live, no longer I, but I live

ἐν ἑμοί χριστός. ^kδὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
in me Christ; but that which now I live in flesh, in faith

ζῶ τῷ ^lῷ τοῦ υἱοῦ τοῦ θεοῦ, ^mτοῦ ἀγαπήσαντός με καὶ παρα-
I live, that of the Son of God, who loved me and gave

δόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ
up himself for me. I do not set aside the grace of God;

εἰ γὰρ διὰ νόμου δικαιοσύνη, ⁿἄρα χριστὸς ^oδωρεάν
for if through law righteousness [is], then Christ ^ofor nought

ἀπέθανεν.
died.

3 Ὁ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν ^pτῇ ἀληθείᾳ
O senseless Galatians, who you bewitched, ^pthe truth

μὴ πείθεσθαι; ^qοἷς κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς προε-
not ^qto obey? ^qwhose before eyes Jesus Christ was openly

γράφῃ ^rἐν ὑμῖν ἑσταυρωμένος; 2 τοῦτο μόνον θέλω μαθεῖν
set forth among you— crucified? This only I wish to learn

ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς
from you, by works of law the Spirit receive ye, or by report

πίστεως; 3 οὕτως ἀνόητοί ἐστε; ^sἐναρξάμενοι πνεύματι, νῦν
of faith? So senseless are ye? Having begun in Spirit, now

σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; εἶγε
in flesh are ye being perfected? So many things did ye suffer in vain? if indeed

καὶ εἰκῇ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ
also in vain. He who therefore supplies to you the Spirit, and

ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς
works works of power among you, [is it] by works of law or by report

not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles,

16 knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

III. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh. 4 Have ye suffered so many things in vain? if it

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¹ καὶ οὐχ (οὐκ TrA.) Ἰουδαϊκῶς ζῆς LITTA.

² πῶς how GLTTFAW.

³ + δὲ but (knowing) GLTTFAW.

⁴ χριστοῦ Ἰησοῦ TrA.

⁵ ὅτι LITTA.

⁶ ἐξ ἔργων νόμου οὐ δικαιωθήσεται GLTTFAW.

⁷ ἄρα L.

⁸ —; (read Christ [is] then &c.) L.

⁹ συνίστανω GLTTFAW.

¹⁰ τοῦ θεοῦ καὶ χριστοῦ of God and Christ LTr.

¹¹ — τῇ ἀληθείᾳ μὴ πείθεσθαι GLTTFAW.

¹² — ἐν ὑμῖν LITTA.

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²³ — ἐν ὑμῖν LITTA.

be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hun-

πίστεως; 6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη of faith? Even as Abraham believed God, and it was reckoned αὐτῷ εἰς δικαιοσύνην. 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, to him for righteousness. Know then that they that of faith οὗτοί ἐσιν υἱοὶ Ἀβραάμ. 8 προῖδουσα δὲ ἡ γραφὴ [are], these are sons of Abraham; and foreseeing the scripture ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεός, προεγγέλι- that by faith justifies the nations God, before announced glad σατο τῷ Ἀβραάμ, ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ tidings to Abraham: Shall be blessed in thee all the ἔθνη. 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ nations. So that those of faith are being blessed with the believing Ἀβραάμ. 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν Abraham. For as many as of works of law are, under a curse εἰσὶν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμ- are. For it has been written, Cursed [is] everyone who not does μένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, continue in all things which have been written in the book of the law τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται to do them. But that in virtue of law no one is being justified παρὰ τῷ θεῷ δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται with God [is] manifest; because the just by faith shall live; 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας but the law is not of faith; but, the who did αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς these things man shall live in virtue of them. Christ us ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν ransomed from the curse of the law, having become for us κατάρα· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμά- a curse, (for it has been written, Cursed [is] everyone who hangs μένος ἐπὶ ξύλῳ. 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ on a tree,) that to the nations the blessing of Abraham γένηται ἐν Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος might come in Christ Jesus, that the promise of the Spirit τὸς λάβωμεν διὰ τῆς πίστεως. we might receive through faith. 15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου Brethren, (according to man I am speaking,) even of man κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. a confirmed covenant no one sets aside, or adds thereto. 16 τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι But to Abraham were spoken the promises, and to seed αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' his: he does not say, And to seeds, as of many; but ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὃς ἐστὶν Χριστός. 17 τοῦτο as of one, And to thy seed; which is Christ. This δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς Χρισ- now I say, [the] covenant confirmed beforehand by God to Christ, τὸν ὁ μετὰ ἑτὴ τετρακόσια καὶ τριάκοντα γεγονώς the after years four hundred and thirty which took place νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ law does not annul so as to make of no effect the promise. If

^k υἱοὶ εἰσιν LTTT.
πᾶσιν in all things) TTR.
GLTTAW.
^l ἀλλὰ Tr.

^l εὐλογηθήσονται E.
^o ἀλλὰ TTR.
^q ὅτι γέγραπται LTTAW.
— εἰς Χριστὸν LTTA.

^m + ὅτι that GLTTAW.
ⁿ — ἐν (read
P — ἄνθρωπος (read ὁ ποιήσας he who did)
^r Ἰησοῦ Χριστῷ Tr.
^s ἐρρήθησαν LTTA.
^w τετρακόσια καὶ τριάκοντα ἔτη GLTTAW.

γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·
 for by law [be] the inheritance, [it is] no longer by promise;
 τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί
 but to Abraham through promise 'granted ['it] 'God. Why
 οὖν ὁ νόμος; τῶν παραβάσεων χάριν ἵπρόσετέθη,
 then the law? 'transgressions 'for 'the 'sake 'of it was added,
 ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται,
 until should have come the seed to whom promise has been made,
 διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ
 having been ordained through angels in 'hand 'a 'mediator's. But the
 μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεός εἰς ἔστιν.
 mediator 'of 'one 'is 'not, but God 'one 'is.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν Ἰησοῦ θεοῦ;
 The law then [is it] against the promises of God?
 μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιεῖσαι,
 May it not be! For if was given a law which was able to quicken,
 ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη· 22 ἀλλὰ συνέ-
 indeed by law would have been righteousness; but 'shut
 κλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία
 'up 'the 'scripture all things under sin, that the promise
 ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.
 by faith of Jesus Christ might be given to those that believe.

23 Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα,
 But before 'came 'faith, under law we were guarded,
 'συγκεκλεισμένοι' εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι·
 having been shut up to the 'being 'about 'faith to be revealed.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα
 So that the law 'tutor has been [up] to Christ, that
 ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως,
 by faith we might be justified. But 'having 'come 'faith,

οὐκέτι ὑπὸ παιδαγωγὸν ἴμεν. 26 πάντες γὰρ υἱοὶ θεοῦ
 no longer under a tutor we are; for all sons of God
 ἐστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς
 ye are through faith in Christ Jesus. For as many as to

χριστὸν ἱεραπίσθητε, χριστὸν ἐνεδύσασθε. 28 οὐκ ἐν Ἰου-
 Christ were baptized, 'Christ 'ye 'did 'put 'on. There is not Jew
 δαῖος οὐδὲ Ἕλλην· οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερος· οὐκ ἐν

ἄρσεν καὶ θῆλυν· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν χριστῷ Ἰησοῦ·
 male and female; for all ye one are in Christ Jesus:

29 εἰ δὲ ὑμεῖς χριστοῦ, ἅρα τοῦ Ἀβραὰμ σπέρμα ἐστέ,
 but if ye [are] Christ's, then Abraham's seed ye are,
 καὶ ἐκατ' ἐπαγγελίαν κληρονόμοι.
 and according to promise heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπιὸς ἐστίν,
 Now I say, for as long 'as 'time the heir an infant is,

οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν· 2 ἀλλὰ
 nothing he differs from a bondman, [though] 'lord 'of 'all 'being; but

ὑπὸ ἐπιτρόπους ἐστίν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας
 under guardians he is and stewards until the time before appointed

τοῦ πατρὸς. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νηπιοὶ, ὑπὸ τὰ
 of the father. So also we, when we were infants, under the

στοιχεῖα τοῦ κόσμου ἦμεν· 4 ὅτε δὲ ἦλθεν τὸ
 elements of the world were held in bondage; but when came the

dred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

IV. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 but is under tutors and governors until the time appointed of the father. 3 Even so we, when

* ἐτέθη it was appointed G. † [τοῦ θεοῦ] L. * ἐκ νόμου ἂν ἦν (ἦν ἂν T) LITTA. * ὑφ' L.

† συγ(συν- T) κλειόμενοι being shut up LITTA. † πάντες TTA.

* κατὰ T. † ἦμεθα T.

we were children, were in bondage under the elements of the world: 4 but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 to redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 18 But it is good to be zealously affected always in a good thing, and not only when I am pre-

πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. 6 ὅτι· δὲ ἔστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον, Ἀββᾶ ὁ πατήρ. 7 ὥστε οὐκέτι εἰ δοῦλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος θεοῦ διὰ χριστοῦ. 8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεόν, ἐδουλεύσατε τοῖς κμὴ φύσει οὐσί· 9 νῦν δὲ, γινόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν ἰδουλεύειν θέλετε; 10 ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἑνιαυτούς. 11 φοβούμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγώ, ὅτι· καὶ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν· οὐδὲν με ἥδικήσατε. 13 οἴδατε δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, 14 καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς χριστὸν Ἰησοῦν. 15 ὅτις οὖν ᾤην ὁ μακαρισμός ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, 19 τέκνια μου, οὓς πάλιν ὠδίνω ἄχρις οὗ μορφωθῇ.

12 Be as I [am], for I also [am] as ye, brethren, I beseech you: in nothing me ye wronged. 13 But ye know that in weakness of the flesh I announced the glad tidings to you at the first; 14 and how do ye turn again to the weak and beggarly elements to which again anew to be in bondage ye desire? 10 Days observe, and months, and times, and years. 11 I am afraid of you, lest somehow in vain I have laboured as to you.

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ε ἡμῶν OUR GLTTF:W. ἡ ἀλλὰ LTTFA. ἡ διὰ θεοῦ through God LTTFA. ἡ φύσει μὴ (read are not &c.) GLTTF:W. ἡ δουλεύσαι TTF. ἡ; (read Do ye observe &c.) GLTTF:W. ἡ μῶν YOUR LTTFA; ἡ μῶν τὸν W. ἡ ποῦ where LTTFA:W. ἡ ἦν LTTFA:W. ἡ ἂν (read ye had given) LTTFA:W. ἡ ἡμᾶς US E. ἡ — τὸ LTTFA. ἡ τέκνα children LTTFA. ἡ μέχρις TTF.

χριστός ἐν ὑμῖν· 20 ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ
Christ in you: and I was wishing to be present with you now, and
ἀλλάξαί τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
to change my voice, for I am perplexed as to you.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον
Tell me, ye who under law wish to be, the law
οὐκ ἀκούετε; 22 γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱούς
do ye not hear? For it has been written, that Abraham two sons

ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας·
had; one of the maid-servant, and one of the free [woman].

23 Ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα Ἰγε-
But he of the maid-servant, according to flesh has
γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.
been born, and he of the free [woman], through the promise.

24 ἅτινα ἐστὶν ἀλληγορούμενα· αὐται γὰρ εἰσιν αἱ δύο
Which things are allegorized; for these are the two
διαθηκαί· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα,
covenants; one from mount Sina, to bondage bringing forth,
ἣτις ἐστὶν Ἀγαρ. 25 τὸ γὰρ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ
which is Agar. For Agar Sina mount is in

Ἀραβίᾳ, ὡς συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεῖ
Arabia, and corresponds to the now Jerusalem, she is in bondage
ὅδε μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευ-
and with her children; but the above Jerusalem, free
θέρα ἐστὶν, ἣτις ἐστὶν μήτηρ πάντων ἡμῶν. 27 γέγραπται

γάρ, Εὐφράνθητι στῆρα ἡ οὐ τίκτουςα· ῥῆξον καὶ βόησον
for, Rejoice, O barren that bearest not; break forth and cry,
ἡ οὐκ ὤδινουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ
that travailest not; because many the children of the desolate more than
τῆς ἐχούσης τὸν ἄνδρα. 28 Ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαάκ,
of her that has the husband. But we, brethren, like Isaac,

ἐπαγγελίας τέκνα ἡσμέν· 29 ἀλλ' ὥσπερ τότε ὁ κατὰ
of promise children are. But as then he who according to

σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ
flesh was born persecuted him [born] according to Spirit, so also
νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην
now. But what says the scripture? Cast out the maid-servant

καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς
and her son, for in no wise may inherit the son of the
παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἀρα, ἀδελ-
maid-servant with the son of the free [woman]. So then, brethren,

φοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.
we are not of a maid-servant children, but of the free [woman].

5 Τῇ ἐλευθερίᾳ ἴσυν· ἡμεῖς ὅμως ἡμεῖς ἡμεῖς ἡμεῖς
In the freedom therefore wherewith Christ us made free,
σεν, ὀστήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἰδε
stand fast, and not again in a yoke of bondage be held. Lo,

ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, χριστὸς ὑμᾶς
I Paul say to you, that if ye be circumcised, Christ you

οὐδὲν ὠφελήσει· 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ
nothing shall profit. And I testify again to every man

sent with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.

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V. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul

ἡ ἀλλὰ Tr. ἡ [μὲν] L. ἡ γεγέννηται W. ἡ δι' Tr. ἡ — αἱ GLTTFAW. ἡ δουλίαν T.
• — Ἀγαρ LT[Tr]. ἡ συνο- T. ἡ γὰρ for GLTTFAW. ἡ — πάντων G[L]TTFA. ἡ ὑμεῖς you LTTFA.
• ἐστὲ LTTFA. ἡ κληρονομήσει shall inherit LTTFA. ἡ δὲ wherfore LTTFA. ἡ — οὐν
GLTTFAW. ἡ — ἡ (read With freedom &c.) LTTFA. ἡ ἡμεῖς χριστὸς GLTTFAW. ἡ ὀστήκετε
(commencing a sentence at Stand fast) LTTFA. ἡ + οὐν therefore LTTFAW. ἡ δουλίαν T.

say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even out of which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now

περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. being circumcised, that a debtor he is whole the law to do.

4 κατηγορήθηκε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δι- Ye are deprived of all effect from the Christ, whosoever in law are
καιοῦσθε, τῆς χάριτος. ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι being justified; grace ye fell from. For we, by [the] Spirit
ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν γὰρ by faith [the] hope of righteousness await. For in
χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστίας Christ Jesus neither circumcision any is of force, nor uncircumcision;
ἀλλὰ πίστις δι' ἀγάπης ἐνεργοῦμένη. 7 Ἐτρέχετε καλῶς but faith by love working. Ye were running well:
τίς ὑμᾶς ἀνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 ἡ πεισ- who you hindered the truth not to obey? The persua-
μὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον sion [is] not of him who calls you. A little leaven whole
τὸ φύρμα ζυμοῖ. 10 ἐγὼ πέπειθα εἰς ὑμᾶς ἐν κυρίῳ, the lump leavens. I am persuaded as to you in [the] Lord,
ὅτι οὐδὲν ἄλλο φρονήσετε, ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ that ye will have no other mind, and he troubling you shall bear the
κρίμα, ὅστις αὐτὸν. judgment, whosoever he may be.

11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώ- But I, brethren, if circumcision yet I proclaim, why yet am I
κομαι; ἅρα κατηγορηταὶ τὸ σκάνδαλον τοῦ σταυροῦ. persecuted? Then has been done away the offence of the cross.

12 ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες I would even they would cut themselves off who throw into confusion
ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον you. For ye for freedom were called, brethren; only
μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς [use] not the freedom for an occasion to the flesh, but by
ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ love serve ye one another. For the whole law in one
λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς word is fulfilled, in Thou shalt love thy neighbour as
σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε thyself; but if one another ye bite and devour, take heed
μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε. not by one another ye be consumed.

16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς But I say, By [the] Spirit walk ye, and desire flesh's
οὐ μὴ τελήσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ- in no wise should ye fulfil. For the flesh desires against the Spirit,
ματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα αὐτὰ δὲ ἀντί- and the Spirit against the flesh; these things and are op-
κεῖται ἀλλήλοις, ἵνα μὴ ἀναλωθῇτε. θέλητε ταῦτα ποιῆτε. posed to one another, that not whatsoever ye may wish those things ye should do;

18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὶ ὑπὸ νόμον. 19 φανερά δέ ἐστιν τὰ ἔργα τῆς σαρκὸς, ἅτινα ἐστὶν μοιχεία, πορνεία, now are the works of the flesh, which are adultery, fornication,
ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἐχθραὶ uncleanness, licentiousness, idolatry, sorcery, enmities,

† — τοῦ LITTA. * ἐνέκοψεν GLITTAW. † — τῇ TTA. † + [δὲ] but L. * εἰς TTA.
* πληροῦται has been fulfilled LITTAW. † σεαυτόν GLITTAW. * ὑπ' LITTA. * γὰρ LITTAW.
b ἀλλήλοις ἀντίκειται GLITTAW. * εἰς [εἰ] TTA. † — μοιχεία GLITTAW.

ἔρεις, ζήλοι, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,
strifes, jealousies, indignations, contentions, divisions, sects,

21 φθόνοι, ¹φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τοῖτοις·
envyings, murders, drunkennesses, revells, and things like these;

ἃ προλέγω ὑμῖν, καθὼς ἔκαι¹ προεῖπον, ὅτι οἱ
as to which I tell ²beforehand ³you, even as also I said before, that they who
τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
such things do ²kingdom ¹God's shall not inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη,
But the fruit of the Spirit is love, joy, peace,
μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 ^hπραότης,
long-suffering, kindness, goodness, faith, meekness,

ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος. 24 οἱ δὲ
self-control: against such things there is no law. But they that [are]
τοῦ χριστοῦ ¹τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ
of the Christ ²the ³flesh ¹crucified with the passions and
ταῖς ἐπιθυμίαις. 25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ
the desires. If we live by [the] Spirit, by [the] Spirit also

στοιχῶμεν. 26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα-
we should walk. We should not become vain-glorious, one another provok-
λούμενοι, ^kἀλλήλοις^h φθονοῦντες.
ing, one another envying.

6 Ἀδελφοί, ἐὰν καὶ ¹προληφθῇ^h ἄνθρωπος ἐν τινι παρα-
Brethren, if even be taken a man in some of-

πτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν
fence, ye, the spiritual [ones], restore such a one in

πνεύματι ^mπραύτητος,^h σκοπῶν σεαυτὸν μὴ καὶ σὺ πει-
a spirit of meekness, considering thyself lest also thou be

ρασθῇς. 2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ^aἀνα-
tempted. One another's burdens bear ye, and thus ful-

πληρώσατε^h τὸν νόμον τοῦ χριστοῦ. 3 εἰ γὰρ δοκεῖ τις
fil the law of the Christ. For if ^hthinks ^hanyone

εἶναι τι, μὴδὲν ὦν, ^oἑαυτὸν φρεναπατᾷ· 4 τὸ δὲ ἔργον
to be something, ^hnothing ^hbeing, himself he deceives: but the work
ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
of himself let ^hprove ^heach, and then as to himself alone the

καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· 5 ἕκαστος γὰρ τὸ
boasting he will have, and not as to another. For each

ἴδιον φορτίον βαστάσει.
his own load shall bear.

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ
Let ^hshare ^hhim ^hbeing ^htaught ^hin ^hthe ^hword with him that

κατηχῶντι ἐν πᾶσιν ἀγαθοῖς. 7 μὴ πλανᾷσθε, θεὸς οὐ μυκ-
teaches in all good things. Be not misled; God ^hnot ^his

τηρίζεται· δ. γὰρ ^hἐὰν^h σπεῖρῃ ἄνθρωπος, τοῦτο καὶ θερί-
will be reaped; for whatsoever ^hmay ^ha ^hman, that also he shall

σει· 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς
reap. For he that sows to his own flesh, from the flesh

θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ
shall reap corruption; but he that sows to the Spirit, from the

πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ καλὸν ποιῶντες
Spirit shall reap life eternal; but [in] well doing

the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revel-

lings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

VI. Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and thou shalt have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us

• εἰς, ζῆλος strife, jealousy LTTAW. ¹ — φόνοι [L]T[TA]. ^ε — καὶ [L]TT. ^h πραύτης LTTAW. ⁱ + Ἰησοῦ Jesus [L]TTAW. ² ἀλλήλους L

^m πραύτητος TTAW. ^a ἀναπληρώσατε ye shall fulfil LT. ¹ προληφθῇ LTTA. ^o φρεναπατᾷ ἑαυτὸν

LTTA. ^h ἂν LTT.

Ἰησοῦ. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
 Jesus. Grace to you and peace from God our Father and
 κυρίου Ἰησοῦ χριστοῦ.
 [the] Lord Jesus Christ.

faithful in Christ Je-
 sus : 2 Grace be to you,
 and peace, from God
 our Father, and from
 the Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
 Blessed [be] the God and Father of our Lord Jesus
 χριστοῦ, ὁ εὐλογῆσας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν
 Christ, who blessed us with every blessing spiritual in
 τοῖς ἐπουρανίοις ὁ χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ
 the heav'nlies with Christ; according as he chose us in him
 πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-
 before [the] foundation of [the] world, for us to be holy and blame-
 μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς
 less before him in love; having predestinated us for
 υἰοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδό-
 adoption through Jesus Christ to himself, according to the good
 κίαν τοῦ θελήματος αὐτοῦ, ὅς ἐστιν ἐπαινον δόξης τῆς χάρι-
 pleasure of his will, to [the] praise of [the] glory of grace
 τος αὐτοῦ, ἐν ᾧ ἡ χαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ
 his, wherein he made us subjects of grace us in the Beloved :

3 Blessed be the God
 and Father of our
 Lord Jesus Christ, who
 hath blessed us with
 all spiritual blessings
 in heavenly places in
 Christ : 4 according as
 he hath chosen us in
 him before the founda-
 tion of the world, that
 we should be holy and
 without blame before
 him in love : 5 having
 predestinated us unto
 the adoption of child-
 ren by Jesus Christ
 to himself, according
 to the good pleasure of
 his will, to the praise
 of the glory of his
 grace, wherein he hath
 made us accepted in
 the beloved. 7 In whom
 we have redemption
 through his blood, the
 forgiveness of sins, ac-
 cording to the riches
 of his grace ; 8 where-
 in he hath abounded
 toward us in all wis-
 dom and prudence ;
 9 having made known
 unto us the mystery
 of his will, according
 to his good pleasure
 which he hath purposed
 in himself : 10 that
 in the dispensation of
 the fulness of times
 he might gather to-
 gether in one all things
 in Christ, both which
 are in heaven, and
 which are on earth ;
 even in him : 11 in
 whom also we have
 obtained an inherit-
 ance, being predesti-
 nated according to the
 purpose of him who
 worketh all things
 after the counsel of
 his own will : 12 that
 we should be to the
 praise of his glory, who
 first trusted in Christ.
 13 In whom ye also
 trusted, after that ye
 heard the word of
 truth, the gospel of
 your salvation : in
 whom also after that
 ye believed, ye were
 sealed with that holy
 Spirit of promise,
 14 which is the earnest
 of our inheritance un-
 til the redemption of
 the purchased posses-
 sion, unto the praise
 of his glory.

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,
 in whom we have redemption through his blood,
 τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς
 the remission of offences, according to the riches
 χάριτος αὐτοῦ. 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ
 of his grace ; which he caused to abound toward us in all
 σοφία καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
 wisdom and intelligence, having made known to us the mystery
 θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο
 of his will, according to his good pleasure, which he purposed
 ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
 in himself for [the] administration of the fulness of times ;
 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ ἅτε ἐν
 to head up all things in the Christ, both the things in
 τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. 11 ἐν αὐτῷ, ἐν ᾧ
 the heavens and the things upon the earth ; even in him, in whom
 καὶ ἐκκληρώθημεν, προορισθέντες κατὰ πρό-
 also we obtained an inheritance, being predestinated according to [the] pur-
 θεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν
 pose of him who all things works according to the counsel
 τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον
 of his will, for to be us to [the] praise
 τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ χριστῷ. 13 ἐν
 of his glory ; who have fore-trusted in the Christ :
 ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-
 whom also ye, having heard the word of the truth, the glad
 γέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-
 tidings of your salvation— in whom also, having believed, ye were
 γίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ᾧ ἔστιν
 sealed with the Spirit of promise the Holy, who is
 ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς
 [the] earnest of our inheritance, to [the] redemption of the
 περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.
 acquired possession, to praise of his glory.

^d + ἐν (in Christ) EGLTTAW.

^e, ἐν ἀγάπῃ (read in love having predestinated us) GLT.

ἧς which (read ἔχα. he freely bestowed on) LTTA. ^f τὸ πλοῦτος LTTAW. ^h — τε βέτη

MLTTAW. ⁱ ἐπὶ upon LTTA. ^k ἐκλήθημεν we were called L. ^l — τις LTTAW. ^m ὃ which LA.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 cease not to give thanks for you, making mention of you in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and hath put all things under his feet, and gave him to be the head over all things to the church, 23 which is his body, the fulness of him that filleth all in all. II. And you hath he quickened, who were dead in trespasses and sins; 2 wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of

15 Διὰ τοῦτο καὶ ἐγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς ὀφθαλμοῦς ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλησέως αὐτοῦ, καὶ τίς ὁ πλοῦτος τοῦ τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 20 ἣν ἐνήργησεν ἐν τῷ χριστῷ ἰεραρχῶν αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς οὐρανοῖς, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τοῦ τῶν αἰώνων, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσιν πληρουμένου 2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις, 2 ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,

^a — τὴν ἀγάπην L[A]. ^o — ὑμῶν LITRA. ^p καρδίας heart GLTTRAW. ^q — καὶ LITRA.
^r ἐνήργησεν he has wrought LTA. ^s + τῶν the w. ^t καθίσας having set LITRA.
^v + αὐτὸν him T. ^w οὐρανοῖς heavens L. ^x + τὰ W. ^y + τὰ GLTTRAW. ^z + ὑμῶν
(read your offences and sins) LIT[A].

καὶ ἡμεῖς¹ τέκνα φύσει² ὀργῆς, ὡς καὶ οἱ λοιποὶ· 4 ὁ δὲ θεός,
and we children, by nature, of wrath, as even the rest: but God,

πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ³
rich being in mercy, because of great love his

ἣν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
wherewith he loved us, also being we dead

παραπτώμασιν, συνεζωοποίησεν^c τῷ χριστῷ· χάριτί ἐστε
in offence, quickened [us] with the Christ, (by grace ye are

σεσωσμένοι· 6 καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς
saved,) and raised [us] up together, and seated [us] together in the

ἐπουρανίοις ἐν χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξηται ἐν τοῖς
heavenlies in Christ Jesus, that he might shew in the

αἰῶσιν τοῖς ἐπέρχομένοις^d τὸν ὑπερβάλλοντα πλοῦτον^e
ages that [are] coming the surpassing riches

τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ·
of his grace in kindness toward us in Christ Jesus.

8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ^e τῆς πίστεως· καὶ
For by grace ye are saved through faith; and

τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα
this not of yourselves; [it is] God's gift: not of works, that

μή τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέν-
not anyone might boast. For his we are workmanship, created

τες ἐν χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ
in Christ Jesus for works good, which before prepared

θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν.

¹God that in them we should walk.

11 Διὸ μνημονεύετε ὅτι ἑμεῖς ποτε² τὰ ἔθνη ἐν
Wherefore remember that ye once the nations in [the]

σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο-
flesh, who are called uncircumcision by that called circum-

μῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν³ τῷ καιρῷ ἐκείνῳ
cision in [the] flesh made by hand—that ye were at that time

χωρὶς χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ,
apart from Christ, alienated from the commonwealth of Israel,

καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχον-
and strangers from the covenants of promise, hope not hav-

τες, καὶ ἄθεοι ἐν τῷ κόσμῳ· 13 νυνὶ δὲ ἐν χριστῷ Ἰησοῦ,
ing, and without God in the world: but now in Christ Jesus,

ἡμεῖς οἱ ποτε ὄντες μακρὰν^b ἐγγὺς ἐγενήθητε^e ἐν τῷ αἵματι
ye who once were afar off near are become by the blood

τοῦ χριστοῦ. 14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας
of the Christ. For he is our peace, who made

τὰ ἀμφοτέρωθεν ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας·
both one, and the middle wall of the fence broke down,

15 τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν
the enmity in his flesh, the law of commandments

ἐν δόγμασιν καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυ-
in decrees having annulled, that the two he might create in him-

τῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· 16 καὶ ἀπο-
self into one new man, making peace; and might

καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ
reconcile both in one body to God through the

σταυροῦ, ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ· 17 καὶ ἐλθὼν
cross, having slain the enmity by it; and having come

wrath, even as other-
4 But God, who is rich

in mercy, for his great
love wherewith he

loved us, even when
we were dead in sins,

hath quickened us to-
gether with Christ, (by
grace ye are saved.)

6 and hath raised us
up together, and made
us sit together in hea-

venly places in Christ
Jesus: 7 that in the
ages to come he might

shew the exceeding
riches of his grace in
his kindness toward
us through Christ Je-

sus. 8 For by grace
are ye saved through
faith; and that not
of yourselves: it is the

gift of God: 9 not of
works, lest any man
should boast. 10 For

we are his workman-
ship, created in Christ
Jesus unto good works,

which God hath be-
fore ordained that we
should walk in them.

11 Wherefore re-
member, that ye being
in time past Gentiles

in the flesh, who are
called Uncircumcision
by that which is called

the Circumcision in
the flesh made by
hands; 12 that at that

time ye were without
Christ, being aliens
from the common-

wealth of Israel, and
strangers from the co-
venants of promise,

having no hope, and
without God in the
world: 13 but how in

Christ Jesus ye who
sometimes were far
off are made nigh by

the blood of Christ.
14 For he is our peace,
who hath made both

one, and hath broken
down the middle wall
of partition between

us; 15 having abolish-
ed in his flesh the en-
mity, even the law of

commandments con-
tained in ordinances;
for to make in him-
self of twain one new

man, so making peace;
16 and that he might
reconcile both unto

God in one body by
the cross, having slain
the enmity thereby:

17 and came and
preached

^a ἡμεῖς LTTA.

^b φύσει τέκνα L.

^c + [ἐν] L.

^d τὸ ὑπερβάλλον πλοῦτος LTTAW.

^e — τῆς LTT[A].

^f ποτε ἡμεῖς LTTA.

^g — ἐν (read τῷ κ. ἐκ. at that time) LTTAW.

^h ἐγενήθητε ἐγγὺς LTTA.

ⁱ αὐτῷ LTTA.

peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 in whom all the building fitly framed together groweth unto an holy temple in the Lord; 22 in whom ye also are built together for an habitation of God through the Spirit.

εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν· καὶ^k
he announced the glad tidings— peace to you who [were] afar off and
τοῖς ἐγγύς, 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγγήν οἱ
to those near. For through him we have access
ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν
both by one Spirit to the Father. So then
οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ¹ἀλλὰ^m ὁ συνπολιτὴςⁿ τῶν
no longer are ye strangers and sojourners, but fellow-citizens of the
ἀγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ
saints and of the household of God, being built up on the
θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἄκρο-
foundation of the apostles and prophets, being [the] corner-
γωνίου αὐτοῦ ὁ Ἰησοῦ χριστοῦ, 21 ἐν ᾧ πάσα ὁ οἰκοδομη-
stone himself Jesus Christ, in whom all the building
συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν
fitted together increases to a temple holy in [the] Lord; in
ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ
whom also ye are being-built together for a habitation of God
ἐν πνεύματι.
in [the] Spirit.

III. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 if ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 how that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of

3 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ ὁ Ἰη-
For this cause I Paul prisoner of the Christ Je-
σοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· 2 εἴγε ἠκούσατε τὴν οἰκονομίαν
sus for you nations, if indeed ye heard of the administration
τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι
of the grace of God which was given to me towards you, that
κατὰ ἀποκάλυψιν ἔγνωρίσενⁿ μοι τὸ μυστήριον, καθὼς
by revelation he made known to me the mystery, (according as
προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες
I wrote before briefly, by which ye are able, reading [it],
νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ· 5 ὃ
to perceive my understanding in the mystery of the Christ,) which
ἐν ἑτέrais γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ-
in other generations was not made known to the sons of men,
πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ
as now it was revealed to holy apostles his and
προφῆταις ἐν πνεύματι· 6 εἶναι τὰ ἔθνη ὁ συκληρονόμοςⁿ
prophets in [the] Spirit, to be the nations joint-heirs
καὶ ὁ σῶσμα καὶ ὁ συμμετόχοςⁿ τῆς ἐπαγγελίας αὐτοῦ ἐν
and a joint-body and joint-partakers of his promise in
τῷ χριστῷ, διὰ τοῦ εὐαγγελίου, 7 οὗ ἡ γενέσθηνⁿ διάκονος
the Christ through the glad tidings; of which I became servant
κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τὴν δοθείσάνⁿ
according to the gift of the grace of God given
μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ· 8 ἐμοὶ
to me, according to the working of his power. To me,
τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη,
the less than the least of all the saints, was given this grace,
ἵναⁿ τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξίτηλον
among the nations to announce the glad tidings— the unsearchable

^k + εἰρήνην peace LITRAW. ¹ ἀλλ' L. ^m + ἐστὲ ye are LITRA. ⁿ συν- TA. ^o χριστοῦ Ἰησοῦ LITRA. ^p — ἡ (read [the]) LITRAW. ^q — Ἰησοῦ [TA]. ^r [ἐν] L. ^s ἐγνωρίσθη was made known GLITRAW. ^t — ἐν (read ἑτέrais to other) GLITRAW. ^v συν- T. ^w σὺν- LITRA. ^x — αὐτοῦ (read of the promise) LITRA. ^y — τῷ LITRA. ^z + Ἰησοῦ Jesus LITRA. ^a ἐγενήθην LITRAW. ^b τῆς δοθείσης GLITRA. ^c — τῶν GLITRAW. ^d — ἐν (read τοῖς to the) LITRA. ^e τὸ LITRAW.

ἡ ^{riches} πλοῦτον¹ τοῦ ^{of the} χριστοῦ, 9 καὶ ^{and to enlighten} φωτίσαι ^{all} πάντας² τίς ^{[as to] what [is]} ἡ ^{the fellowship of the} κοινωνία³ τοῦ ^{mystery which} μυστηρίου τοῦ ^{has been hidden} ἀποκεκρυμμένου ^{from the} ἀπὸ τῶν ^{ages in} αἰώνων ἐν τῷ ^{God, who} θεῷ, τῷ ^{all things} τὰ πάντα κτίσαντι⁴ διὰ⁵ Ἰησοῦ ^{Jesus} χριστοῦ,⁶ 10 ἵνα ^{that might be known now to the} γνωρισθῇ ^{principalities and the} νῦν ταῖς ^{authorities in} ἀρχαῖς καὶ ταῖς ^{heavenly} ἐξουσίαις ἐν ^{places might} τοῖς ^{be known by the} ἐπουρανίοις διὰ ^{church the manifold} τῆς ^{wisdom of God, 11} ἐκκλησίας ἡ ^{according to the eternal} πολυποίκιλος ^{purpose which he} σοφία ^{purposed in Christ} τοῦ ^{Jesus} θεοῦ, 11 κατὰ ^{our Lord; 12} πρόθεσιν τῶν ^{in whom we have} αἰώνων, ἣν ^{bold-} ἐποίησεν ^{ness and} ἐν⁷ ^{access} χριστῷ Ἰησοῦ ^{in confidence} τῷ ^{by the faith} κυρίῳ ἡμῶν, 12 ἐν ^{of him. 13} ᾧ ^{Wherefore I beseech [you]} ἔχομεν ^{not to faint} τὴν ^{at} παρ- ^{tribulations} ῥήσιαν καὶ ^{for you, which} τὴν⁸ ^{is} προσαγωγὴν ^{your glory. 14} ἐν ^{For this cause} πεποιθήσει ^{I bow} διὰ ^{my knees} τῆς ^{to the} πίστεως ^{Father} αὐτοῦ. 13 διὸ ^{of our Lord} αἰτούμαι ^{Jesus} μὴ ^{Christ, of whom} ἡ ^{every} ἐκκακεῖν⁹ ἐν ^{family in [the]} ταῖς ^{heavens and} θλίψεσιν ^{on earth} μου ὑπὲρ ^{is named,} ὑμῶν, ^{that he may give you} ἥτις ^{according to the} ἐστὶν ^{riches} δόξα ὑμῶν. 14 ^{of his glory,} τοῦτου ^{with power to be} χάριν ^{strengthened by} κάμπτω ^{his Spirit} τὰ ^{in the inner} γόνατά μου ^{man; [for]} πρὸς ^{to dwell} τὸν ^{the} πατέρα ^{Christ, through} τοῦ ^{faith, in} κυρίου ἡμῶν ^{your hearts,} Ἰησοῦ ^{in love} χριστοῦ, 15 ἐξ ^{what is the} οὗ ^{breadth,} πάντα ^{and length, and} πατριὰ ^{depth,} ἐν ^{and to know the} οὐρανοῖς καὶ ^{love of Christ, which} ἐπὶ ^{passeth} γῆς ^{knowledge, that} ὀνομάζεται, 16 ἵνα ^{that ye} ὁ ^{might be filled with} δῶ¹⁰ ὑμῖν ^{all the fulness of God.} κατὰ ²⁰ πρὸν ^{Now unto him} πλοῦτον¹¹ τῆς ^{that is able to} δόξης ^{exceeding} αὐτοῦ, ^{abundantly above} δυνάμει ^{all that we ask or} κραταιωθῆναι ^{think,} διὰ ^{according to the} τοῦ ^{power that} πνεύματος ^{worketh in us,} αὐτοῦ ²¹ εἰς ^{unto him} τὸν ^{be glory} ἑσω ^{of the Lord,} ἄνθρωπον, 17 ^{beseech you} κατοικῆσαι ^{that ye walk} τὸν ^{worthy of the} χριστὸν ^{vocation} διὰ ^{wherewith ye are} τῆς ^{call-} πίστεως ⁻ ἐν ⁻ ταῖς ⁻ καρδίαις ⁻ ὑμῶν 18 ἐν ⁻ ἀγάπῃ ⁻ ἑρριζωμένοι καὶ ⁻ τεθεμελιωμένοι ἵνα ⁻ ἐξισχύσητε ⁻ κατα- ⁻ λαβέσθαι ⁻ σὺν ⁻ πᾶσιν ⁻ τοῖς ⁻ ἀγίοις ⁻ τί ⁻ τὸ ⁻ πλάτος ⁻ καὶ ⁻ μήκος ⁻ καὶ ⁻ ὕψος, 19 ⁻ γινώναί τε ⁻ τὴν ⁻ ὑπερβάλλουσαν ⁻ τῆς ⁻ γνώσεως ⁻ ἀγάπην ⁻ τοῦ ⁻ χριστοῦ, ἵνα ⁻ πληρωθῇτε ⁻ εἰς ⁻ πᾶν ⁻ τὸ ⁻ πλήρωμα ⁻ τοῦ ⁻ θεοῦ. 20 ⁻ τῷ ⁻ δὲ ⁻ δυναμένῳ ⁻ ὑπὲρ ⁻ πάντα ⁻ τοῖς ⁻ ποιῆσαι ⁻ ὑπὲρ ⁻ ἐκ ⁻ περισσοῦ¹² ὧν ⁻ αἰτούμεθα ⁻ ἢ ⁻ νοοῦμεν, ⁻ κατὰ ⁻ τὴν ⁻ δύναμιν ⁻ τὴν ⁻ ἐνεργουμένην ⁻ ἐν ⁻ ἡμῖν, 21 ⁻ αὐτῷ ⁻ ᾧ ⁻ δόξα ⁻ ἐν ⁻ τῇ ⁻ ἐκκλησίᾳ¹³ ἐν ⁻ χριστῷ Ἰησοῦ, ⁻ εἰς ⁻ πάσας ⁻ τὰς ⁻ γενεὰς ⁻ τοῦ ⁻ αἰῶνος ⁻ τῶν ⁻ αἰώνων. ⁻ ἀμήν. 4 ⁻ Παρακαλῶ ⁻ οὖν ⁻ ὑμᾶς ⁻ ἐγὼ ⁻ ὁ ⁻ δέσμιος ⁻ ἐν ⁻ κυρίῳ, ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ¹⁴ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ¹⁵ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ¹⁶ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ¹⁷ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ¹⁸ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ¹⁹ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ²⁰ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ²¹ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ²² τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ²³ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ²⁴ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ²⁵ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ 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τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁰ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴¹ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴² τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴³ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁴ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁵ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁶ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁷ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁸ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁴⁹ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁵⁰ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁵¹ τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ ἀξίως ⁻ περιπατῆσαι ⁻ τῆς ⁻ κλήσεως ⁻ τοῦ ⁻ ἰσχυροῦ⁵² τοῦ ⁻ κυρίου, ⁻ ὡς ⁻ 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ed, 2 with all lowliness and meekness, with longsuffering, forbearing one another in love; 3 endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, pastors and teachers; 12 for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

ἥς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ ὑποταξίας,¹ μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ ὄντι, ὡς ἐπικαλεῖσθε ἐν ἑνὶ ἐλπίδι, ὡς ἐπικαλεῖσθε ἐν ἑνὶ κυρίῳ, ἐν ἑνὶ λόγῳ, ἐν ἑνὶ βάπτισματι, 6 εἰς θεὸν καὶ πατέρα πάντων, ὁ ὢν ὑπὲρ πάντων, καὶ διὰ πάντων, καὶ ἐν πάντιν.² 7 ὅθεν λέγει, ὅτε ἀνέβη, ἡγήσθη τὴν ἑσθλότητα αἰχμαλωσίαν, καὶ ἔδωκεν δώματα τοῖς ἀνθρώποις. 9 Τὸ δὲ ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον³ εἰς τὰ κατώτερα μέρη⁴ τῆς γῆς; 10 ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. 11 καὶ αὐτὸς ἔδωκεν τοῖς μὲν ἀποστόλους, τοῖς δὲ προφήτας, τοῖς δὲ εὐαγγελιστάς, τοῖς δὲ ποιμένας καὶ διδασκάλους, 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ. 13 μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς τὸ μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ. 14 ἵνα μηκέτι ὡμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ⁵ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν⁶ τῆς πλάνης. 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξησώμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ χριστός, 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον⁷ διὰ πάσης ἀφ᾽ ἧς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ⁸ joint of supply according to [the] working in [its] measure

¹ πραύτητος TTrA.

² ὡμῖν LTrA; ἡμῖν US GW.

³ — ἡ LTrA.]

⁴ — καὶ LTW.

⁵ — πρῶτον GLTTAW.

⁶ — μέρη (read [parts]) W.

⁷ κυβία T.

⁸ μεθοδεῖαν T.

⁹ — ὁ LTTAW.

¹⁰ συν- T.

ἐνδὸς ἐκάστου μέρους, τὴν αὕξησιν τοῦ σώματος ποιεῖται εἰς
of each one part, the increase of the body makes for itself to
οἰκοδομῆν ἑαυτοῦ ἐν ἀγάπῃ.
[the] building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι
This therefore I say, and testify in [the] Lord, 'no 'longer
ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη λοιπὰ ἔθνη περιπατεῖ ἐν
'that 'ye walk even as also the rest, [the] nations, are walking in
ματαιότητι τοῦ νοῦς αὐτῶν, 18 ἔσκοτισμένοι τῇ δια-
[the] vanity of their mind, being darkened in the under-
νοία, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ
standing, being alienated from the life of God, on account of
τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν
the ignorance which is in them, on account of the hardness
τῆς καρδίας αὐτῶν 19 οὗτινες ἀπηλλοτριωμένοι ἑαυτοῦς
of their heart, who having cast off all feeling, themselves
παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης
gave up to licentiousness, for [the] working of 'uncleanness 'all
ἐν πλεονεξίᾳ 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,
with craving. But ye 'not 'thus 'learned the Christ,

21 εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς
if indeed him ye heard and in him were taught, according as
ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ 22 ἀποθέσθαι ὑμᾶς κατὰ
is [the] truth in Jesus; for you to have put off according to
τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν
the former conduct the old man, which
φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης 23 ἀνα-
is corrupt according to the desires of deceit; 'to 'be 're-
νεοῦσθαι ἡ δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν 24 καὶ ἐνδύσασθαι
newed 'and in the spirit of your mind; and to have put on
τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δι-
the new man, which according to God was created in right-
καισύνῃ καὶ ὁσιότητι τῆς ἀληθείας. 25 Διδὼ ἀποθέμενοι τὸ
eousness and holiness of truth. Wherefore having put off
ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ
falsehood, speak truth each with his neighbour,
ὅτι ἐσμέν ἀλλήλων μέλη. 26 Ὅργιζεσθε καὶ μὴ ἁμαρ-
because we are of one another members. Be angry, and 'not 'sin;
τάνετε ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν,
'the 'sun 'let 'not set upon your provocation,

27 κλέπτει μὴ δὲ δίδετε τόπον τῷ διαβόλῳ. 28 ὁ κλέπτων μηκέτι
neither give place to the devil. He that steals 'no 'more
κλεπτέτω, μᾶλλον δὲ κοπιᾷ τῷ ἐργαζόμενος τὸ ἀγαθόν
'let 'him 'steal, but rather 'let him labour, working what [is] good
ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι τῷ χреῖαν ἔχοντι.
with [his] hands, that he may have to impart to him that 'need 'has.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ-
'Any 'word 'corrupt 'out 'of 'your 'mouth 'not 'let
(E. every)
πορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,
'go 'forth, but if any good for building up in respect of need,
ἵνα ἐφ' χάριν τοῖς ἀκούουσιν. 30 καὶ μὴ λυπεῖτε τὸ
that it may give grace to them that hear. And grieve not the
πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν
Spirit the Holy of God, by which ye were sealed for [the] day

maketh increase of the
body unto the edifying
of itself in love.

17 This I say there-
fore, and testify in the
Lord, that ye hence-
forth walk not as other
Gentiles walk, in the
vanity of their mind,
18 having the under-
standing darkened,
being alienated from
the life of God through
the ignorance that is
in them, because of
the blindness of their
heart: 19 who being
past feeling have given
themselves over unto
lasciviousness, to work
all uncleanness with
greediness. 20 But ye
have not so learned
Christ; 21 if so be that
ye have heard him, and
have been taught by
him, as the truth is in
Jesus: 22 that ye put
off concerning the
former conversation
the old man, which is
corrupt according to
the deceitful lusts;
23 and be renewed in
the spirit of your
mind; 24 and that ye
put on the new man,
which after God is
created in righteous-
ness and true holiness.
25 Wherefore putting
away lying, speak
every man truth with
his neighbour: for we
are members one of
another. 26 Be ye an-
gry, and sin not: let
not the sun go down
upon your wrath:
27 neither give place
to the devil. 28 Let
him that stole steal no
more: but rather let
him labour, working
with his hands the
thing which is good,
that he may have to
give to him that need-
eth. 29 Let no corrupt
communication pro-
ceed out of your
mouth, but that which
is good to the use of
edifying, that it may
minister grace unto
the hearers. 30 And
grieve not the holy
Spirit of God, where-
by ye are sealed unto
the day of redemption.

* αὐτοῦ T. † — λοιπὰ LTTA. ‡ ἐσκοτισμένοι LTTA. § [δὲ] L. ‖ — τῷ LTT[A]. ¶ μὴ δὲ
LTTAW. † ταῖς ἰδίαις with his own (— ἰδίαις A) χερσίν τὸ ἀγαθόν LTTAW. ‡ ἀλλὰ LTT.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. V. Be ye therefore followers of God, as dear children; 2 and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (for the fruit of the Spirit is in all goodness and righteousness and truth;) 10 proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them: 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprobated are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall

ἀπολυτρώσεως. 31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· 32 γίνεσθε·^{δὲ} εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἔχαρι-
gave you. 5 ^{δὲ} γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά· 2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἐγάπησεν ῥῆμάς,^δ καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσ-
fering and a sacrifice to God for an odour of a sweet smell.

3 Πορνεία· δὲ καὶ πᾶσα ἀκαθαρσία· ἡ πλεονεξία μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· 4 καὶ αἰσχρότης· καὶ μωρολογία ἢ εὐτραπεία, τὰ οὐκ ἀνήκοντα, ἀλλὰ τῆς καὶ μωρολογίας ἢ εὐτραπείας, ἡ δὲ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον ἔχαρις· 5 τοῦτο γὰρ ἔστε γινώσκοντες· ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλόλα-
fornicator, or unclean person, or covetous, who is an idolater, τῆς, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ. 6 μὴ δὲ ὑμᾶς ἀπατάτω κενοὶ λόγοι· διὰ
of God. 6 ^{δὲ} μὴ δὲ ὑμᾶς ἀπατάτω κενοὶ λόγοι· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. 8 ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· 9 ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ
walk, (for the fruit of the Spirit [is] in all ἀγαθωσύνη καὶ δικαιοσύνη καὶ ἀληθείᾳ· 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ. 11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρπείοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· 12 τὰ γὰρ ἡ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν. 13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦ-
to say. But all of them being reprobated by the light are made mani-
ται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν· 14 διὸ λέγει, c'· Ἐγείραι· ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν
he says, Arouse, [thou] that sleepest, and rise up from among the

α — δὲ and L. ο ἡμῖν US L. Ρ ὑμᾶς YOU LTTA. ρ ὑμῶν YOU L. ἡ ἀκαθαρσία
πᾶσα LTTA. ἡ ὅ or L. ἡ ὅ or LT. ἡ ὅ οὐκ ἀνήκεν LTTA. ἡ ἔστε γινώσκοντες
ye are aware of, knowing GLTTAW. ὅ that LTTA. ἡ συν- TA. ἡ φῶς light
GLTTAW. ἡ συν- T. ἡ κρυφῇ L. c' Ἐγείρει GLTTAW.

νεκρῶν, καὶ ἐπιφαύσει σοι ὁ χριστός. 15 Βλέπετε οὖν
dead, and shall shine upon thee the Christ. Take heed therefore

^d πῶς ἀκριβῶς^h περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,
how accurately ye walk, not as unwise, but as wise,

16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι ποινηραὶ εἰσιν.
ran-oming the time, because the days ^eevil ^fare.

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ ἐσυνιέντες^g τί τὸ
On this account be not foolish, but understanding what the

θέλημα τοῦ κυρίου. 18 καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ
will of the Lord [is]. And be not drunk with wine, in which

ἐστὶν ἄσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, 19 λα-
is dissoluteness; but be filled with [the] Spirit, speak-

λουντες ἑαυτοῖςⁱ ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς^j ἐπνευματι-
ing to each other in psalms and hymns and ^ksongs ^lspiritual,

καὶς, ^mᾄδοντες καὶ ψάλλοντεςⁿ ἑν^o τῇ καρδίᾳ^p ὑμῶν τῷ κυρίῳ,
singing and praising with ^qheart ^ryour to the Lord;

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ
giving thanks at all times for all things in [the] name

κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί· 21 ὑπο-
of our Lord Jesus Christ to him who [is] God and Father, submit-

τασθόμενοι ἀλλήλοις ἐν φόβῳ^s θεοῦ.
ting yourselves to one another in [the] fear of God.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε,^t ὡς τῷ
Wives, to your own husbands submit yourselves, as to the

κυρίῳ· 23 ὅτι^u ὁ ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος, ὡς καὶ
Lord, for the husband is head of the wife, as also

ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας; ^vκαὶ^w αὐτός^x ὁ σῶτήρ
the Christ [is] head of the assembly, and he is Saviour

τοῦ σώματος· 24 ὡς^y περ^z ἡ ἐκκλησία ὑποτάσσεται τῷ
of the body. But even as the assembly is subjected to the

χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις^{aa} ἀνδράσιν ἐν παντί.
Christ, so also wives to their own husbands in everything.

25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας^{ab} ἑαυτῶν, ^{ac}καθὼς καὶ ὁ
Husbands, love your own wives, even as also the

χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ
Christ loved the assembly, and himself gave up for

αὐτῆς· 26 ἵνα αὐτὴν ἁγιάσῃ, καθάρισας τῷ λουτρῷ
it, that it he might sanctify, having cleansed [it] by the washing

τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν^{ad} ἑαυτῷ
of water by [the] word, that he might present it to himself

ἐνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι
^{ae}glorious ^{af}the ^{ag}assembly, not having spot, or wrinkle, or any

τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. 28 οὕτως
of such things; but that it might be holy and blameless. So

ὅφειλουν οἱ ἄνδρες^{ah} ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς^{ai}
ought husbands to love their own wives as

τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν
their own bodies: he that loves his own wife ^{aj}himself

ἀγαπᾷ· 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
^{ak}loves. For no one at any time his own flesh hated,

give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 speaking to yourselves in psalms and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but

^d ἀκριβῶς πῶς T. ^e συνίετε understand LTTA. ^f + [ἐν] LA. ^g [πνευματικαῖς] LA.

^h — ἐν (read with your heart) T[TA]. ⁱ ταῖς καρδίαις hearts L. ^j χριστοῦ of Christ GLTTAW.

^k — ὑποτάσσεσθε TA; ὑποτασσέσθωσαν (read to their own husbands let them submit themselves) LTR. ^l — ὁ (read a husband) GLTTAW.

^m — ἐστὶν LTTAW. ⁿ ἀλλὰ LTTA. ^o ὡς as LTTA. ^p — ἰδίοις (read to the husbands) LTTA.

^q — ἐαυτῶν (read the wives) LTTA. ^r αὐτός (read he might himself present) GLTTAW.

^s καὶ (also) οἱ ἄνδρες ὀφείλουσιν LW. ^t + καὶ also TA.

nouri-eth and cher-
isheth it, even as the
Lord the church: 30 for
we are members of
his body, of his flesh,
and of his bones.
31 For this cause shall
a man leave his father
and mother, and shall
be joined unto his
wife, and they two
shall be one flesh.
32 This is a great mys-
tery: but I speak con-
cerning Christ and the
church. 33 Neverthe-
less let every one of
you in particular so
love his wife even as
himself; and the wife
see that she reverence
her husband.

ἄλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ κύριος τὴν
ἐκκλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς
σάρκος αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἀντὶ τούτου
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται
οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν·
ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν. 33 πλὴν
καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγα-
πάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

VI. Children, obey
your parents in the
Lord: for this is
right. 2 Honour thy
father and mother;
which is the first
commandment with
promise; 3 that it
may be well with thee,
and thou mayest live
long on the earth.
4 And, ye fathers, pro-
voke not your child-
ren to wrath: but
bring them up in the
nurture and admoni-
tion of the Lord,

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ.
τοῦτο γὰρ ἐστὶν δίκαιον. 2 Τίμα τὸν πατέρα σου καὶ τὴν
μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. 3 ἵνα
εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.
4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκ-
τρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.

5 Servants, be obedi-
ent to them that are
your masters accord-
ing to the flesh, with
fear and trembling,
in singleness of your
heart, as unto Christ;
6 not with eyeservice,
as menpleasers; but
as the servants of
Christ, doing the will
of God from the
heart; 7 with good
will doing service, as
to the Lord, and not
to men: 8 knowing
that whatsoever good
thing any man doeth,
the same shall he re-
ceive of the Lord, whether
he be bond or free. 9 And, ye mas-
ters, do the same
things unto them, for-
bearing threatening:
knowing that your
Master also is in hea-
ven; neither is there
respect of persons with
him.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς ἡκυρίοις κατὰ σάρκα.
μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς
τῷ κυρίῳ. 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρώποις, ἀλλ'
ὡς κυρίῳ. 7 μετ' εὐνοίας δουλεύοντες τῷ κυρίῳ καὶ
οὐκ ἀνθρώποις. 8 εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ
ἀγαθόν, τοῦτο ὁκομιῆται παρὰ κυρίου, εἴτε δοῦλος
εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν
ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἐστίν
παρ' αὐτῷ.

ἄλλὰ LITRAW. ὁ χριστὸς Christ GLITRAW. ἡ — ἐκ τῆς to end of verse LITRA. ἡ — τὸν
LITRA. ἡ — αὐτοῦ LITRA. ἡ — τὴν LITRA. ἡ τῇ γυναίκει to the wife LITRA. ἡ — αὐτοῦ T.
[eis] LA. ἡ — ἐν κυρίῳ LITRA. ἡ κατὰ σάρκα κυρίοις LITRA. ἡ — τῆς T. ἡ ὀφθαλμο-
δουλίαν T. ἡ — τοῦ the LITRAW. ἡ + ὡς as GLITRAW. ἡ ἕκαστος ὁ (— ὁ (read if any-
thing) TA) εἰάν (ἀν Tr) τι (— τι LITRA) LITRAW. ἡ κομιῆται LITRA. ἡ — τοῦ (read [the])
GLITRAW. ἡ αὐτῶν καὶ ὑμῶν ὁ of them and of you the LITRAW. ἡ προσωποληψία LITRA.

and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts.

ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ· 22 ὃν ἐπεμψα brother and faithful servant in [the] Lord; whom I sent πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. to you for this very thing, that ye might know the things concerning us and he might encourage your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Peace to the brethren, and love with faith from θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 Ἡ χάρις μετὰ God [the] Father and Lord Jesus Christ. Grace with πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν all those that love our Lord Jesus Christ ἐν ἀφθαρσίᾳ. Ἀμήν. in incorruption. Amen.

Ἡ Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ. To [the] Ephesians written from Rome, by Tychicus.

ΚΗ ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE 2ND TO 3RD THE 4TH PHILIPPIANS 1ST EPISTLE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ χριστοῦ, πᾶσιν τοῖς Paul and Timotheus, bondmen of Jesus Christ, to all the ἀγίοις ἐν χριστῷ Ἰησοῦ τοῖς αἰσιν ἐν Φιλίπποις, σὺν saints in Christ Jesus who are in Philippi, with [the] ἐπισκόποις καὶ διακόνουσιν· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ overseers and those who serve. Grace to you and peace from God πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. our Father and [the] Lord Jesus Christ.

3 I thank my God upon every remembrance of you, 4 always in every prayer of mine for you all making request with joy, 5 for your fellowship in the gospel from the first day until now; 6 being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν, I thank my God on the whole remembrance of you, 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ always in every supplication my for all you with χαρὰς τὴν δέξιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς joy supplication making, for your fellowship in τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· 6 πε- the glad tidings, from [the] first day until now; being ποιῶν αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον persuaded of this very thing, that he who began in you a work ἀγαθὸν ἐπιτελέσει ὁ ἄχρις ἡμέρας Ἰησοῦ χριστοῦ. good will complete [it] until [the] day of Jesus Christ: 7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, as it is righteous for me this to think as to all you, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου because have me in the heart ye, both in my bonds καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγ- and in the defence and confirmation of the glad tidings, fellow- κοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γάρ partakers of my grace all ye are. For witness

h — ἀμήν GLTTR.

i — the subscription GLTW; Πρὸς Ἐφεσίους TTR.

k + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου σ; — τοὺς TTR. Πρὸς Φιλιππησίους LTTTRW. l χριστοῦ Ἰησοῦ LTTTRW. m χριστοῦ Ἰησοῦ W. n + τῆς the LTTTR.

o ἄχρι LTA.

p + ἐν in (read τῇ the) [L]TTTRW.

q συν- T.

μου ἔστιν¹ ὁ θεός, ὥς ἐπιποθῶ πάντας ὑμᾶς ἐν² σπλάγ-
 χνοις³ Ἰησοῦ χριστοῦ.⁴ 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη
 ὑμῶν ἐτι μᾶλλον καὶ μᾶλλον⁵ περισσεύῃ⁶ ἐν ἐπignώσει καὶ
 πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-
 φέροντα, ἵνα ᾗτε εὐλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν
 χριστοῦ, 11 πεπληρωμένοι καρπῶν⁷ δικαιοσύνης τῶν⁸
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.

cord, how greatly I long after you all in [the] bowels of Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.
 13 ὥστε τοὺς δεσμοὺς μου φανεροὺς ἐν χριστῷ γενέσθαι
 ἐν ὅλῃ τῇ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν. 14 καὶ τοὺς
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς
 μου περισσοτέρως τολμᾷ ἀφόβως τὸν λόγον λαλεῖν. 15 Τινὲς
 μὲν καὶ διὰ φθόνου καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν
 χριστὸν κηρύσσουσιν. 16 οἱ μὲν ἐξ ἐριθείας τὸν χριστὸν
 καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν
 τοῖς δεσμοῖς μου. 17 οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-
 λογίαν τοῦ εὐαγγελίου κείμεν. 18 τί γάρ; πλὴν παντὶ
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γὰρ ὅτι
 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως,
 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ
 τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθή-
 σμαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὥς πάντοτε, καὶ νῦν μεγα-
 λυνθῆσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ
 θανάτου. 21 Ἐμοὶ γὰρ τὸ ζῆν χριστός, καὶ τὸ ἀποθανεῖν

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest to all; 14 and the more of the brethren by the Lord, waxing confident by my bonds, as much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17 but the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. 21 For to me to live is Christ, and to die is

* — ἐστίν (read [is]) [L]ITTA. * χριστοῦ Ἰησοῦ GLTTAAW.
 πόν (with) fruit GLTTAAW. * τὸν (read which [is]) G[L]ITTAW.
 7 verses 16 and 17 transposed, except οἱ μὲν and οἱ δὲ GLTTAAW.
 to arouse LTTAAW. * + ὅτι that (read πλὴν except) LTTAA.

* περισσεύσῃ L. * καρ-
 * + τοῦ θεοῦ of God LTTAA.
 * [τὸν] LTTAA. * ἐγείρειν

gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 having the same conflict which ye saw in me, and now hear to be in me.

II. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but

κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· gain; but if to live in flesh, this for me [is] fruit of labour; καὶ τί αἰρήσομαι οὐ γινώρισκω· 23 συνέχομαι ἄρα ἔκ τῶν and what I shall choose I know not. 24 ἡ ἐπιθυμία ἐστιν ἡ ἀναλῦσαι, καὶ σὺν χριστῷ δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ εἶναι, πολλῶν μᾶλλον κρεῖσσον· 25 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαϊότερον δι' ὑμᾶς· 26 καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συνεπαρμένῳ πάντιν being persuaded of, I know that I shall abide and continue with ὑμῖν εἰς τὴν ἡμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 27 ἵνα ὑμεῖς τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ your boasting may abound in Christ Jesus in me through τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. 28 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἔλθων καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν ἑακούσω τὰ περὶ ὑμῶν, having seen you, or being absent I might hear the things concerning you, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες that ye stand fast in one spirit, with one soul striving together τῇ πίστει τοῦ εὐαγγελίου, 29 καὶ μὴ πτυρόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in no- δυνὶ ὑπὸ τῶν ἀντικειμένων ἵτις αὐτοῖς μὲν ἐστὶν ἐν- thing by those who oppose; which to them is a demon- δειξις ἀπωλείας, ἡμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ· stration of destruction, to you but of salvation, and this from God; 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ because to you it was granted concerning Christ, not only εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· on him to believe, but also concerning him to suffer, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί. hear of in me.

2 Εἰ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παρα- If any then encouragement [there be] in Christ, if any conso- μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ- lation of love, if any fellowship of [the] Spirit, if any bowels χνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν, ἵνα and compassions, fulfil my joy, that τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυτοι, ye may be of the same mind, the same love having, joined in soul, τὸ ἐν φρονεῖντες· 3 μηδὲν κατὰ ἐριθείαν ἢ κενό- the one thing minding— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγοῦμενοι ὑπερ- glory, but in humility one another esteeming a- ἔχοντας ἑαυτῶν. 4 μὴ τὰ ἑαυτῶν ἕκαστος· have themselves, not the things of themselves each

c δὲ but GLTTRAW. d + γὰρ for EGLTTRAW. e — ἐν (read τῇ in the) T. f παρα- μὲν continue (read πάντιν with all) LITTA. g ἀκούω LITTA. h ἐστὶν αὐτοῖς GLTTRAW. i ὑμῶν (read but of your salvation) LITTA. k εἶδετε LITTA. l τις GLTTRAW. m συν- T. n κατ' TTRAW. o μηδὲ κατὰ not according to LITTA. p ἕκαστοι LITTA.

σκοπεῖτε,¹ ἀλλὰ καὶ τὰ ἑτέρων ἑκάστος.² 5 Τοῦτο
¹consider, but ²also ³the ⁴things ⁵of ⁶others ⁷each. ⁸This
⁹γὰρ φρονεῖσθω¹⁰ ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, 6 ὃς
¹¹for ¹²let mind be in you which also in Christ Jesus [was]; who,
¹³ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι
¹⁴[the] form of God subsisting, ¹⁵not ¹⁶rapine ¹⁷esteemed ¹⁸it to be
¹⁹ἴσα²⁰ θεῷ, 7 ἅλλ²¹ ἐαυτὸν ἐκένωσεν, μορφὴν δοῦλου
²²equal with God; but ²³himself ²⁴emptied, ²⁵form ²⁶a ²⁷bondman's
²⁸λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος²⁹ 8 καὶ σχή-
³⁰having ³¹taken, in [the] likeness of men having become; and in
³²ματι εὐρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν, γενό-
³³figure having been found as a man, he humbled b'mself, having
³⁴μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ
³⁵become obedient unto death, even death of [the] cross. Wherefore
³⁶καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ ὄνομα
³⁷also God him highly exalted and granted to him a name
³⁸τὸ ὑπὲρ πᾶν ὄνομα³⁹ 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν
⁴⁰which [is] above every name, that at the name of Jesus every
⁴¹γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων⁴²
⁴³knee should bow of [beings] in heaven and on earth and under the earth,
⁴⁴11 καὶ πᾶσα γλῶσσα ἑξομολογήσεται⁴⁵ ὅτι κύριος Ἰησοῦς
⁴⁶and every tongue should confess that [is] Lord Jesus
⁴⁷χριστὸς εἰς δόξαν θεοῦ πατρὸς.
⁴⁸Christ to [the] glory of God [the] Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ
¹So that, my beloved, even as always ye obeyed, not
²ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν
³as in my presence only, but now much rather in
⁴τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν
⁵my absence, with fear and trembling your own salvation
⁶κατεργάζεσθε⁷ 13 Ὅ⁸ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ
⁹work out, for God it is who works in you both
¹⁰θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. 14 πάντα
¹¹to will and to work according to [his] good pleasure. ¹²All ¹³things
¹⁴ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ἡγένησθε¹⁶
¹⁷do apart from murmurings and reasonings, ¹⁸that ye may be,
¹⁹ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἁμώμητα²⁰ ἐν μέσῳ²¹
²²faultless and simple, children of God unblamable in [the] midst
²³γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς
²⁴of a generation crooked and perverted; among whom ye appear as
²⁵φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα
²⁶luminaries in [the] world, [the] word of life holding forth, for a boast
²⁷ἡμοί εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς
²⁸to me in ²⁹day ³⁰Christ's, that not in vain I ran, nor in
³¹κενὸν ἐκοπίασα. 17 Ἄλλ³² εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ
³³vain laboured. But if also I am poured out on the sacrifice and
³⁴λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω³⁵ πᾶσιν
³⁶ministration of your faith, I rejoice, and rejoice with all
³⁷ὑμῖν³⁸ 18 τὸ ὁ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ³⁹ μοι.
⁴⁰you. And in the same also ye rejoice and rejoice with me. 19 But
⁴¹19 Ἐλπίζω δὲ ἐν κυρίῳ⁴² Ἰησοῦ Τιμόθεον ταχέως πέμψαι
⁴³But I hope in [the] Lord Jesus ⁴⁴Timotheus ⁴⁵soon ⁴⁶to send

every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto

¹ σκοποῦντες considering GLTTAW.

² ἑκάστος GLTTAW.

³ φρονεῖτε (omit for) LTTA.

⁴ ἴσα LTAW.

⁵ ἀλλὰ LTTAW.

⁶ + τὸ the (name) LTT[A]W.

⁷ ἑξομολογήσεται

⁸ shall confess TAW.

⁹ — ὁ LTTAW.

¹⁰ ἦτε L.

¹¹ ἄμωμα LTTA.

¹² ἐν μέσῳ [in the]

¹³ midas LTTAW.

¹⁴ ἀλλὰ LTTAW.

¹⁵ συν- T.

¹⁶ δὲ TTR.

¹⁷ χριστῷ Christ L.

you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly. 25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation: 30 because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

III. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in

ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνοὺς τὰ περὶ τοῦ ἡμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ ἰησοῦ. 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν ἐν τῷ εὐαγγελίῳ. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἀντὶ τὰ κατὰ τὰ περὶ ἐμέ, ἐξ αὐτῆς. 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσεται. 25 ἀναγκαῖον δὲ ἡγήσά μιν Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἡσθένησεν. 27 καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ. ἄλλ' ὁ θεὸς ἰκέλησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. 28 σπουδαίοντες οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε, καὶ γὰρ ἡ ἐμὴ λύπη ὀλιγότερη ᾖ. 29 προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε. 30 ὅτι διὰ τὸ ἔργον τοῦ ἰησοῦ μέχρι θανάτου ἡγγίσεν, παραβουλεύσας τὴν ψυχὴν, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

3 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ τὰ αὐτὰ ὡς ἡμεῖς. 2 ὁ γὰρ ἡμεῖς οὐκ ὀκνηροί, ὑμῖν δὲ ἀσφαλές. 3 ὁ γὰρ ἡμεῖς οὐκ ὀκνηροί, ὑμῖν δὲ ἀσφαλές. 2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. 3 ἡμεῖς γὰρ ὅσοι ἐσμὲν ἢ περιτομή, οἱ πνεύματι θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν ἰησοῦ, καὶ οὐκ ἐν σαρκί.

h — τοῦ GLTTAW.

m + [ιδεῖν] to see L.

q — τοῦ the LTTA.

* θεοῦ (read serve in [the] Spirit of God) LTTAW.

i ἰησοῦ χριστοῦ GLTTAW.

n ἀλλὰ LTTAW.

r — χριστοῦ A.

* παραβουλεύσας having hazarded GLTTAW.

k ἀφίδω LTTA.

o ἡλέησεν αὐτόν LTTAW.

p λύπην GLTTAW.

* συν- LTTA.

ἐν σαρκὶ πεποιθότες, * 4 καὶ περ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν
in flesh trust. Though I have trust even in
σαρκί. * εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον
flesh; if any ²thinks ¹other to trust in flesh, I rather:

5 * περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς
[as to] circumcision, on [the] eighth day; of [the] race of Israel, of [the] tribe
* Βενιαμίν, ² Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,
of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;
6 κατὰ ζήλον ² διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύ-
according to zeal, persecuting the assembly; according to righteous-
νην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. 7 * ἀλλ' ² τίνα
ness which [is] in [the] law, having become blameless; but what things
² ἦν μοι ¹ κέρδη, ταῦτα ἤγημαι διὰ τὸν χριστὸν
were to me gain, these I have esteemed, on account of Christ,
ζημίαν. 8 ἀλλὰ ² μενοῦνγε ¹ καὶ ἡγοῦμαι πάντα ζημίαν
loss. But yea rather, also I am esteeming all things loss

εἶναι διὰ τὸ ὑπέρεχον τῆς γνώσεως ² χριστοῦ Ἰησοῦ
to be on account of the excellency of the knowledge of Christ Jesus
τοῦ κυρίου μου, δι' ² ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦ-
my Lord, on account of whom all things I suffered loss of, and esteem
μαι σκύβαλα ² εἶναι, ¹ ἵνα χριστὸν κερδήσω, 9 καὶ εὐρεθῶ
[them] refuse to be, that Christ I may gain; and be found

ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ
in him, not having my righteousness which [is] of law, but
τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ
that which by faith of Christ [is], the ² of ² God ¹ righteousness on

τῇ πίστει, 10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-
faith, to know him and the power of ² resur-
στάσεως αὐτοῦ, καὶ ² τὴν ¹ κοινωνίαν ¹ τῶν ² παθημάτων αὐτοῦ,
rection ² his, and the fellowship of his sufferings,

² συμμορφούμενος ¹ τῷ θανάτῳ αὐτοῦ, 11 εἴ πως καταστήσω
being conformed to his death, if by any means I may arrive
εἰς τὴν ἐξανάστασιν ² τῶν ¹ νεκρῶν. 12 οὐχ ὅτι ἤδη ἔλαβον,
at the resurrection of the dead. Not that ² already ¹ I received,

ἢ ἤδη τετελείωμαι ² διώκω δὲ εἰ ¹ καὶ ² καταλάβω
or already have been perfected; but I am pursuing, if also I may lay hold,
ἐφ' ² ᾧ καὶ ¹ κατελήφθην ² ὑπὸ ¹ τοῦ ² χριστοῦ ² Ἰησοῦ. 13 ἀδελ-
for that also I was laid hold of by the Christ Jesus, Bre-

φοί, ἐγὼ ἐμαυτὸν ² οὐ ¹ λογιζομαι κατεिल्φέναι ² ἐν δέ,
thren, I myself ² not ¹ do reckon to have laid hold; but one thing—
τὰ μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ ἐμπροσθεν
the things behind forgetting, and to the things before

ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω ² ἐπὶ τὸ βραβεῖον
stretching out, towards [the] goal I pursue for the prize
ἧς ἄνω κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. 15 Ὅσοι
of the ² on ² high ¹ calling of God in Christ Jesus. As many as

οὖν ² ἐλειτουργοῦντες ¹ φρονῶμεν καὶ εἴ ² τι ¹ ἐτέρως
therefore [are] perfect should be of this mind; and if [in] anything differently
φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ
ye are minded, ² also ¹ this God to you will reveal. But whereto

the flesh. If any other
man thinketh that he
hath whereof he might
trust in the flesh, I
more: 5 circumcised
the eighth day, of the
stock of Israel, of the
tribe of Benjamin, an
Hebrew of the He-
brews; as touching
the law, a Phari-see;
6 concerning zeal, per-
secuting the church;
touching the right-
eousness which is in the
law, blameless, 7 But
what things were gain
to me, those I counted
loss for Christ, 8 Yea
doubtless, and I count
all things ² but loss for
the excellency of the
knowledge of Christ
Jesus my Lord: for
whom I have suffered
the loss of all things,
and do count them
² but dung, that I may
win Christ, 9 and be
found in him, not hav-
ing mine own right-
eousness, which is of
the law, but that which
is through the faith of
Christ, the righteous-
ness which is of God
by faith: 10 that I
may know him, and
the power of his resur-
rection, and the fellow-
ship of his suf-
ferings, being made
conformable unto his
death; 11 if by any
means I might attain
unto the resurrection
of the dead, 12 Not
as though I had al-
ready attained, either
were I already per-
fect: but I follow
after, if that I may
apprehend that for
which also I am ap-
prehended of Christ
Jesus, 13 Brethren, I
count not myself to
have apprehended: but
this one thing I do,
forgetting those things
which are behind, and
reaching forth unto
those things which are
before, 14 I press to-
ward the mark for the
prize of the high call-
ing of God in Christ
Jesus, 15 Let us there-
fore, as many as be
perfect, be thus mind-
ed: and if in any
thing ye be otherwise

* To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἴ τις. * περιτομῇ GLT¹AW. * Βενιαμίν LTT¹. † ζήλος LTT¹AW. ‡ ἀλλὰ [L]T¹[A]; — ἀλλ' T. § μοι ἦν L. ¶ μὲν οὖν then indeed GLT¹AW. † + τοῦ (read of the Christ) L. d — εἶναι LTT¹. e — τὴν LTT¹[A]. f — τῶν TTT. § συμμορφούμενος (συν- T) LTT¹AW. h τὴν ἐκ from among [the] LTT¹AW. i — καὶ T. j κατελήφθην LTT¹. k — τοῦ GLT¹AW. m — Ἰησοῦ GLT¹AW. n οὕτω not yet T. o εἰς LTT¹A.

minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

IV. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. 2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things

ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν ῥα νόμι, τὸ αὐτὸ φρονεῖν.¹
we attained, by the same ²to walk ¹rule, to be of the same mind.
17 Ὁμιληταί¹ μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς
²Imitators ²together ²of me ¹be, brethren, and consider those
οὕτως περιπατοῦντας καθὼς ἔχετε τύπον ἡμῶν. 18 πολ-
thus walking as ye have ²a ²pattern ¹us; ¹many
λοι γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ
²for are walking [of] whom often I told you, and now
καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ
even weeping I tell [you, they are] the enemies of the cross
χριστοῦ. 19 ὃν τὸ τέλος ἀπώλεια, ὃν ὁ θεὸς ἡ κοιλία,
of Christ: whose end [is] destruction, whose God [is] the belly,
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγια φρονοῦντες.
and the glory in their shame, who earthly things mind:
20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ ὃ
for of us the commonwealth in [the] heavens exists, from which
καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν χριστόν, 21 ὃς
also [as] Saviour we are awaiting [the] Lord Jesus Christ, who
μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γε-
will transform ²body ²of ²humiliation ¹our, for ²to
νεσθαι αὐτὸ ὡς μορφὴν τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ
²become ¹it conformed to ²body ²of ²his ²glory, according to
τὴν ἐνέργειαν τοῦ δυνάσθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ¹
the working of his power even to subdue to himself
τὰ πάντα.
all things.

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ
So that, my brethren beloved and longed for, ²joy ²and
στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. 2 Ἐὐ-
²crown ¹my, thus stand fast in [the] Lord, beloved. Eno-
διαν¹ παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν
dia I exhort, and Syntyche I exhort, to be of the same mind
ἐν κυρίῳ. 3 Καὶ ἐρωτῶ καὶ σε, ὡς ὅτι γνήσιος, ²συλ-
in [the] Lord. And I ask also thee, ²yoke-fellow ¹true, as-
λαμβάνου¹ αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήλθουσιν
sist these [women], who in the glad tidings strove together
μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου,
with me; with also Clement, and the rest of my fellow-workers,
ὃν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
whose names [are] in [the] book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
Rejoice in [the] Lord always: again I will say, rejoice.
5 τὸ ἐπιεικὲς ὑμῶν γνωσθῇ τοῖς πάνσι ἀνθρώποις. ὁ κύριος
²Your ²gentleness ¹let be known to all men. The Lord [is]
ἐγγύς. 6 Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῷ προσευχεῖσθαι
near. Nothing be careful about, but in everything by prayer
καὶ τῇ δέήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρι-
and by supplication with thanksgiving ²your ²requests ¹let be made
ζῆσθαι πρὸς τὸν θεόν. 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα
known to God; and the peace of God which surpasses
πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
every understanding shall guard your hearts and ²thoughts
ὑμῶν ἐν χριστῷ Ἰησοῦ. 8 Τὸ λοιπὸν, ἀδελφοί, ὅσα
¹your in Christ Jesus. For the rest, brethren, whatsoever [things]

P — κανόνι, τὸ αὐτὸ φρονεῖν GLTTA.

* αὐτῷ LTTA.

2 συν- TTA.

* Eudian EGLTTAW.

9 συν- T.

* καὶ γεα GLTTAW.

† — εἰς τὸ γενέσθαι αὐτὸ GLTTAW.

* γνήσιος σύνζυγε LTTA.

ἐστὶν ἰληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,
are true, whatsoever venerable, whatsoever just, whatsoever pure,
ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις
whatsoever lovely, whatsoever of good report; if any virtue and if any
ἔπαινος, ταῦτα λογιζέσθε· 9 ἂ καὶ ἐμάθετε καὶ παρελάβετε
praise, these things consider. What also ye learned and received
καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς
and heard and saw in me, these things do; and the God
τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ
of peace shall be with you. But I rejoiced in [the] Lord
μεγάλως, ὅτι ἡδυνάμην ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·
greatly, that now at length ye revived [your] "of 'me' 'thinking;
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαίρεισθε δέ. 11 οὐχ ὅτι
although also ye were thinking, but ye were lacking opportunity. Not that
καθ' ὑστερήσιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι,
as to destitution I speak; for I learned in what [circumstances] I am,
αὐτάρκης εἶναι. 12 οἶδα ὅτι ταπεινοῦσθαι, οἶδα καὶ
content to be. And I know [how] to be brought low, and I know [how]
περισσεύειν ἐν παντί καὶ ἐν πᾶσιν μεμύημαι καὶ χορτά-
to abound. In everything and in all things I am initiated both to be
ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα
full and to hunger, both to abound and to be deficient. "All things
ἰσχύω ἐν τῷ ἐνδυναμοῦντί με "χριστῷ. 14 πλὴν
"I 'am 'strong 'for in the 'who 'empowers me "Christ. But
καλῶς ἐποιήσατε, "συγκοινωνήσαντές μου τῇ θλίψει. 15 οἶδατε
well ye did, having fellowship in my tribulation. "Know
δὲ καὶ ὑμεῖς, Φιλιππησίου, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,
'and also ye, O Philippians, that in [the] beginning of the glad tidings,
ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἔκοι-
when I came out from Macedonia, not any 'with 'me 'assembly 'had
νώγησεν εἰς λόγον δόσεως καὶ βλήψεως, εἰ μὴ ὑμεῖς
'fellowship with regard to an account of giving and receiving, except ye
μόνοι. 16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπασι καὶ δις "εἰς" τὴν
alone; because also in Thessalonica both once and twice for
χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δῶμα, ἀλλ'
my need ye sent. Not that I seek after gift, but
ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν·
I seek after fruit that abounds to your account.
18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι, δεξάμενος
But I have all things and abound; I am full, having received
παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,
from Epaphroditus the things from you, an odour of a sweet smell,
θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει
a sacrifice acceptable, well-pleasing to God. But my God will fill up
πᾶσαν χρείαν ὑμῶν κατὰ "τὸν πλοῦτον" αὐτοῦ ἐν δόξῃ ἐν
all your need according to his riches in glory in
χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς
Christ Jesus. But to the God and Father of us [be] glory to
τοῦς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages. Amen.

21 Ἀσπάσασθε πάντα ἄγιον ἐν χριστῷ Ἰησοῦ. ἀσπάζον-
Salute every saint in Christ Jesus. "Sa-
ται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάν-
lute 'you 'the 'with 'me 'brethren. "Salute 'you 'all

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9-Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. 19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint

7 καὶ GLTTAW. 8 — χριστῷ (read τῷ him) GLTTAW. 9 συν- T. 10 ἀλλὰ LTTAW. 11 τὸ πλοῦτος LTTAW.

in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

τες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ ὑμῶν. Ἀμήν.
 the saints, and especially those of the of Caesar's household. The grace of our Lord Jesus Christ [be] with all you. Amen.

Ἡρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπαφροδίτου.
 To [the] Philippians written from Rome, by Epaphroditus.

Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
 THE TO [THE] COLOSSIANS EPISTLE OF PAUL.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother, 2 to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ. διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
 Paul apostle of Jesus Christ by will God's, and Timotheus the brother, to the in Colosse saints and faithful brethren in Christ. Grace to you and peace from God our Father and [the] Lord Jesus Christ.

3 Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε ὑπὲρ ὑμῶν προσευχόμενοι
 We give thanks to the God and Father of our Lord Jesus Christ, continually for you praying, having

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: 7 as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your love in the Spirit.

σάντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφοροῦμεν, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ. 7 καθὼς καὶ ἔμαθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ὑμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ, 8 ὁ καὶ δηλώσας ὑμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.
 heard of your faith in Christ Jesus, and the love which [ye have] towards all the saints, on account of the hope which [is] laid up for you in the heavens; which ye heard of before in the word of the truth of the glad tidings, which are come to you, even as also in all the world, and are bringing forth fruit, even as also among you, from the day in which ye heard and knew the grace of God in truth: even as also ye learned from Epaphras beloved fellow-bondman our, who is faithful for you a servant of Christ, who also signified to us your love in [the] Spirit.

† — ἡμῶν (read of the Lord) LTTAW. ε τοῦ πνεύματος ὑμῶν your spirit LTTAW.
 ἡ — ἀμην [L]TT[A]. 1 — the subscription GLTW; Πρὸς Φιλιππησίους TTA.
 * — τοῦ Ἀποστόλου of the Apostle E; Πρὸς Κολοσσαεῖς ET; Παύλου ἐπιστολὴ πρὸς Κολοσσαεῖς G; Πρὸς Κολοσσαεῖς LTTAW. 1 χριστοῦ Ἰησοῦ LTTAW. 2 Κολοσσαῖς ECLAW. 3 + Ἰησοῦ Jesus L. 4 — καὶ κυρίου Ἰησοῦ χριστοῦ G[L]TTAW. 5 — καὶ (read to God [the] Father) LA. 6 ὑπὲρ LTT. 7 ἣν ἔχετε which ye have LTTAW. 8 — καὶ LTTAW. 9 + καὶ αὐξανόμενον and growing GLTTAW. 10 — καὶ LTTAW. 11 ἡμῶν US LTA.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν,
On account of this also we from the day in which we heard [of it],
οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα
do not cease ²for ²you ¹praying and asking that

πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ
ye may be filled with the knowledge of his will in all
σοφίᾳ καὶ συνείσει πνευματικῇ, 10 περιπατῆσαι ὡς ἡμεῖς¹
wisdom and ²understanding ¹spiritual, ²to ²walk [²for] ²you
ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν¹ ἐν παντὶ ἔργῳ ἀγαθῷ
worthily of the Lord to all pleasing in every ²work ¹good
καρποφοροῦντες καὶ αὐξανόμενοι ἵεῖς τὴν ἐπίγνωσιν¹ τοῦ
bringing forth fruit and growing into the knowledge
θεοῦ· 11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος
of God; with all power being strengthened according to the might
τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
of his glory to all endurance and longsuffering with
χαρᾶς· 12 εὐχαριστοῦντες τῷ πατρὶ, τῷ ἱκανώσαντι ἡμᾶς¹
joy; giving thanks to the Father, who made ²competent ²us

εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς
for the share of the inheritance of the saints in the light, who
ἐρρύσατο¹ ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστη-
delivered us from the authority of darkness, and trans-
σεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν
lated [us] into the kingdom of the Son of his love:

ᾧ ἔχομεν τὴν ἀπολύτρωσιν ἡ διὰ τοῦ αἵματος αὐτοῦ, τὴν
whom we have redemption through his blood, the
ἄφεσιν τῶν ἁμαρτιῶν· 15 ὃς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ
remission of sins; who is [the] image of God the
ἀοράτου, πρωτότοκος πάσης κτίσεως· 16 ὅτι ἐν αὐτῷ ἐ-
invisible, firstborn of all creation; because by him were
κτίσθη τὰ πάντα, ἃ τὰ ἐν τοῖς οὐρανοῖς καὶ ἃ τὰ ἐπὶ τῆς
created all things, the things in the heavens and the things upon the
γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες
earth, the visible and the invisible, whether thrones, or lordships,
εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
or principalities, or authorities: all things by him and for him

ἔκτισται· 17 καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα
have been created. And he is before all, and all things
ἐν αὐτῷ συνέστηκεν· 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμα-
in him subsist. And he is the head of the body,
τος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ
the assembly; who is [the] beginning, firstborn from among

τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·
the dead, that might be in all things he holding the first place;
19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι,
because in him was pleased all the fulness to dwell,

20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρη-
and by him to reconcile all things to itself, having
νοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, ὅδι' αὐτοῦ,
made peace by the blood of his cross, by him,
εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. 21 καὶ
whether the things on the earth, or the things in the heavens. And

ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ
you once being alienated and enemies in mind

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saluts in light; 13 who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 in whom we have redemption through his blood, even the forgiveness of sins: 15 who is the image of the invisible God, the firstborn of every creature: 16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 and he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. 19 For it pleased the Father that in him should all fulness dwell; 20 and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works,

¹ — ὑμᾶς GLTTA. ² ἀρέσκῃαν T. ³ τῇ ἐπιγνώσει by the knowledge GLTTAW.
⁴ + καλέσαντι καὶ called and L. ⁵ ὑμᾶς you T. ⁶ ἐρύσατο Ttr. ⁷ — διὰ τοῦ αἵματος
αὐτοῦ GLTTAW. ⁸ — τὰ LTT. ⁹ — τὰ [L]T[Tr]. ¹⁰ — δι' αὐτοῦ LTr.

yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

ἐν τοῖς ἔργοις τοῖς πονηροῖς. νυνὶ δὲ ^ἔἀποκατήλλαξεν· 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου^h, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου ὃ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ ^ἰτῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, ὃ ἐγενόμην ἐγὼ Παῦλος διάκονος.

servant.

24 who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 whereunto I also labour, striving according to his working, which worketh in me mightily.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν^h μου^h ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος· κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, ^ἰνυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι^m τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ^ἰὅς ἐστιν χριστὸς ἐν ὑμῖν ἃ ἐλπὶς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ ^ἰᾧ Ἰησοῦ. 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

^hhis which works in me in power.

II. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts might be comforted, being knit

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ^pπερὶ ὑμῶν καὶ τῶν ἐν ^ἰΛαοδικείᾳ, καὶ ὅσοι οὐχ ^ἰεώρακαν^ἰ τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἰ. καρδία αὐτῶν, ^ἰἵνα ἐν τῇ

^h ἀποκατηλλάγητε were ye reconciled L. ^h + [αὐτοῦ] (read his death) L. ⁱ — τῇ LITTAU. ^k — μου (read the sufferings) GLTTAAU. ^l νῦν LITTAU. ^m τί τὸ LITTAU. ⁿ ὁ LITTAU. ^o — Ἰησοῦ GLTTAAU. ^p ὑπὲρ LITTAU. ^q Λαοδικείᾳ T. ^r εώρακαν LITTAU; εώρακαν T.

συνμειβασθέντων¹ ἐν ἀγάπῃ, καὶ εἰς ἅπαντα πλοῦτον² τῆς
being knit together in love, and to all riches of the
πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου
full assurance of understanding; to [the] knowledge of the mystery
τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ³ "χριστοῦ," ὅ ἐν ᾧ εἰσιν
of God and of [the] Father and of the Christ; in which are
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς⁴ γνώσεως ἀπόκρυ-
all the treasures of wisdom and of knowledge hid.
φοι. 4 τοῦτο⁵ ἰδὲ⁶ λέγω, ἵνα ἡμῶς⁷ παραλογίζηται ἐν
And this I say, that not anyone you may beguile by
πιθανολογία⁸. 5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
per-usable speech. For if indeed in the flesh I am absent, yet
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,
in spirit with you I am, rejoicing and seeing your order,
καὶ τὸ στερέωμα τῆς εἰς χριστὸν πίστεως ὑμῶν. 6 ὥς οὖν
and the firmness ⁱⁿ Christ ^{of} your faith. As therefore
παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπα-
ye received the Christ, Jesus the Lord, in him walk,
τεῖτε, 7 ῥιζιζωμένοι καὶ ἐποικοδομοῦμενοι ἐν αὐτῷ, καὶ
having been rooted and being built up in him, and
βεβαιούμενοι⁹ ἐν¹⁰ τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες
being confirmed in the faith, even as ye were taught, abounding
ἐν αὐτῇ¹¹ ἐν εὐχαριστίᾳ.
in it with thanksgiving.

8 Βλέπετε μὴ τις ὑμᾶς ἔσται¹² ὁ συλαγωγῶν
Take heed lest anyone ^{of} you ^{there} shall ^{be} who ^{makes} ^a prey ^{of} of
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παρά-
through philosophy and empty deceit, according to the tra-
δοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ
dition of men, according to the elements of the world, and
οὐ κατὰ χριστόν. 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα
not according to Christ. For in him dwells all the fullness
τῆς θεότητος σωματικῶς, 10 καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι¹³
of the Godhead bodily; and ye are ⁱⁿ him ^{complete},
ὅς¹⁴ ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας. 11 ἐν ᾧ
who is the head of all principality and authority, in whom
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπ-
also ye were circumcised with circumcision not made by hand, in the put-
εκδύσει τοῦ σώματος τῶν ἁμαρτιῶν¹⁵ τῆς σαρκός, ἐν τῇ περι-
ting off of the body of the sins of the flesh, in the circum-
τομῇ τοῦ χριστοῦ, 12 συναταφέντες αὐτῷ ἐν τῷ βαπτίσματι¹⁶
cision of the Christ; having been buried with him in baptism,
ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνερ-
in which also ye were raised with [him] through the faith of the work-
γείας τοῦ θεοῦ τοῦ ἐγειράντος αὐτὸν ἐκ ἔκτων¹⁷ νεκρῶν.
ing of God who raised him from among the dead.
13 καὶ ὑμᾶς νεκροὺς ὄντας¹⁸ ἐν¹⁹ τοῖς παραπτώμασιν καὶ τῷ
And you, ^{dead} ^{being} in offences and in the
ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, ἠσυνεζωποίτησεν²⁰ ὁ σὺν αὐτῷ,
uncircumcision of your flesh, he quickened together with him,
with him, having for-

together in love, and into all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 in whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fullness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having for-

* συνμειβασθέντες GLTTAW. ¹ πᾶν (+ τὸ the 1[Tr]W) πλοῦτος LTTAW. ² — καὶ πατὸς καὶ τοῦ (read [even] Christ) GLTTAW. ³ — χριστοῦ GA. ⁴ — τῆς LTTA. ⁵ — δὲ and 1[Tr]A]. ⁶ — μηδεὶς LTTAW. ⁷ — ἐν (read τῇ in the) LTT[A]. ⁸ — ἐν αὐτῇ TT[A]. ⁹ — ἐσται ὑμᾶς L. ¹⁰ — τῶν ἁμαρτιῶν GLTTAW. ¹¹ — βαπτισμῷ TrA. ¹² — τῶν (read [the]) UT[A]W. ¹³ — ἐν (read παραπ. in offences) TTr. ¹⁴ — συνεζωοποίησεν GLTTAW, ¹⁵ + ὑμᾶς you LTTAW.

given you all trespasses; 14 blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

χαρισάμενος ἡμῖν¹ πάντα τὰ παραπτώματα² 14 ἐξαλείψας³ ἔχοντες⁴ ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον⁵ ἡμῖν, καὶ αὐτὸ ἤρκεν⁶ ἐκ τοῦ μέσου, προσηλώσας⁷ αὐτὸ τῷ σταυρῷ, 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν⁸ ἐν παρῳήσῃ, θριαμβεύσας⁹ αὐτοὺς ἐν αὐτῷ.¹⁰

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: 17 which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει¹¹ ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας¹² ἢ σαββάτων. 17 ὅ¹³ ἐστιν σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ¹⁴ χριστοῦ. 18 μὴ δεῖς ὑμᾶς καταβραβεύετω¹⁵ θέλων ἐν ταπεινοφροσύνῃ καὶ ἰστοῦσκει¹⁶ τῶν ἀγγέλων, ἃ μὴ¹⁷ ἑώρακεν¹⁸ ἐμβατεύων, εἰκὴ φυσιοῦμένος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ὀφῶν holding fast the head, from whom all the body, by the joints καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζόμενον, αὖξαι¹⁹ τὴν αὖξησιν τοῦ θεοῦ.²⁰

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 which all are to perish with the using;) after the commandments and doctrines of men? 23 which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

20 Εἰ οὖν ἀπεθάνετε σὺν²¹ τῷ²² χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; 21 Μὴ ἅψῃ, μὴ δὲ γεύσῃ, μὴ δὲ ἰθίγῃ, 22 ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρῆσει²³ κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, 23 ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ὑπελοθησκείᾳ²⁴ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ²⁵ σώματος, οὐκ ἐν τιμῇ²⁶ τινι πρὸς πλησμονὴν τῆς σαρκός.²⁷

III. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and

3 Εἰ οὖν συνηγέρθητε τῷ²⁸ χριστῷ, τὰ ἄνω ζητεῖτε, ὃ²⁹ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος³⁰ 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπεθάνετε³¹

¹ ὑμῖν you B. ² καὶ and A. ³ γεομηνίας LTr. ⁴ ὁ LA. ⁵ — τοῦ (read of Christ) GW. ⁶ ἰστοῦσκει T. ⁷ — μὴ (read ἐμβ.) 'standing 'on) [L]TTrA. ⁸ ἑώρακεν TA. ⁹ συν. TA. ¹⁰ — οὖν GLTTrAW. ¹¹ — τῷ GLTTrAW. ¹² Continue question to end of verse 21 GW; to end of verse 22 LTr; to end of verse 23 A. ¹³ ὑπελοθησκεία T. ¹⁴ [καὶ] L. ¹⁵ ἀφειδεία L.

γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.
for, and your life has been hid with the Christ in God.

4 ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν,^β τότε καὶ
When the Christ may be manifested our life, then also

ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
ye with him shall be manifested in glory.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν^α τὰ ἐπὶ τῆς γῆς,
Put to death therefore members your which [are] on the earth,
πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν
fornication, uncleanness, passion, desire evil, and
πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, ὅ δι'^α
covetousness, which is idolatry. On account of which things

ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.^β
comes the wrath of God upon the sons of disobedience.

7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζήτε ἐν
Among whom also ye walked once when ye were living in
ἐαυτοῖς.^β 8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
these things. But now, put off also ye, all [these] things, wrath,

θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία^αν ἐκ τοῦ στόμα-
indignation, malice, blasphemy, foul language out of
τος ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν
your. Do not lie to one another, having put off the

παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσά-
old man with his deeds, and having
μενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ'
put on the new that [is] being renewed into knowledge according to

εἰκόνα τοῦ κτίσαντος αὐτόν· 11 ὅπου οὐκ ἔνι
[the] image of him who created him; where there is not

Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
Greek and Jew, circumcision and uncircumcision, barbarian,
Σκυθὴς, δούλος, ἢ ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν
Scythian, bondman, free; but all things and in all

Χριστός.
[Christ] Christ.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ
Put on therefore, as elect of God, holy and
ἡγαπημένοι, σπλάγχνα ὀικτιρῶν,^α χρηστότητα, ταπεινο-
beloved, bowels of compassions, kindness, humi-

φροσύνην, μακροθυμίαν· 13 ἀνεχόμενοι ἀλ-
lity, meekness, long-suffering; bearing with one

λήλων, καὶ χαρίζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχῃ
another, and forgiving each other, if any against any should have

μομφήν· καθὼς καὶ ὁ Χριστὸς ἔχαρισατο ὑμῖν, οὕτως καὶ
a complaint; even as also the Christ forgave you, so also [do]

ὑμεῖς· 14 ἐπὶ πᾶσιν δὲ τοῦτοις τὴν ἀγάπην, ὥς ἐστιν
ye. And to all these [add] love, which is [the]

σύνδεσμος τῆς τελειότητος· 15 καὶ ἡ εἰρήνη τοῦ θεοῦ
bond of perfectness. And the peace of God let

βενέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώ-
preside in your hearts, to which also ye were called in one

ματι· καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω
body, and thankful be. The word of the Christ let dwell

your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 for which things sake the wrath of God cometh on the children of disobedience: 7 in the which ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 8 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 and have put on the new man, which is renewed in knowledge after the image of him that created him. 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all

^α ὑμῶν (read your life) TTR. ^β ἐν τῷ θεῷ (read the members) TTR. ^γ ὅ δι' which A.
^δ [ἡ] L. ^ε — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς In which things) [L]TTR. ^ς τοῦ-
 τοῖς LTTAW. ^η + καὶ and L. ^ι — τὰ T. ^κ — τοῦ L. ^λ οἰκτιρῶν of compassion
 GLTTAW. ^μ πρᾶξις LTTAW. ^ν κύριος Lord LTTAW. ^ξ ὁ LTTAW. ^π τοῦ Χριστοῦ
 of the Christ GLTTAW.

wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθε-
in you richly, in all wisdom; teaching and admon-
τοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματι-
ishing each other in psalms and hymns and songs spiritual
καὶς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ
with grace singing in heart your to the Lord.
17 καὶ πᾶν ὅ,τι ἂν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα
And everything, whatsoever ye may do in word or in work, [do] all
ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ
in [the] name of [the] Lord Jesus, giving thanks to God and
πατρὶ δι' αὐτοῦ.
[the] Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things: for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23 and whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. IV. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς
Wives, subject yourselves to your own husbands, as
ἀνῆκεν ἐν κυρίῳ. 19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
is becoming in [the] Lord. Husbands, love the wives,
καὶ μὴ πικραίνεσθε πρὸς αὐτάς. 20 Τὰ τέκνα, ὑπακούετε
and be not bitter against them. Children, obey
τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γὰρ ἔστιν εὐάρεστον τῷ
the parents in all things; for this is well-pleasing to the
κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ
Lord. Fathers, do not provoke your children, that not
ἀθυμῶσιν. 22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς
they be disheartened. Bondmen, obey in all things the
κατὰ σάρκα κυρίους, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἄν-
according to flesh masters, not with eye-services, as
θρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν
men-pleasers, but in simplicity of heart, fearing
θεόν. 23 καὶ πᾶν ὅ,τι ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς
God. And whatsoever ye may do, heartily work, as
τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. 24 εἰδότες ὅτι ἀπὸ κυρίου
to the Lord and not to men; knowing that from [the] Lord
ἡ ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ
ye shall receive the recompense of the inheritance, for the
κυρίῳ χριστῷ δουλεύετε. 25 ὁ δὲ ἀδικῶν κομίζεται.
Lord Christ ye serve. But he that doeth wrong shall receive [for]
ὃ ἥδικησεν, καὶ οὐκ ἔστιν προσωποληψία. 4 Οἱ κύριοι,
what he did wrong, and there is no respect of persons. Masters,
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις
that which [is] just and that which [is] equal to bondmen
παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς.
give, knowing that also ye have a Master in [the] heavens.

2 Continue in prayer, and watch in the same with thanksgiving; 3 withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 that I may make it manifest,

2 Τῇ προσευχῇ προσκατερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν
In prayer steadfastly continue, watching in it with
εὐχαριστίᾳ. 3 προσευχόμενοι ἡμᾶ καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς
thanksgiving; praying withal also for us, that God
ανοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ
may open to us a door of the word to speak the mystery of the
χριστοῦ, δι' ᾧ καὶ δέδεμαι, 4 ἵνα φανε-
Christ, on account of which also I have been bound, that I may make

9 — καὶ LITRAW. 10 — καὶ LITRAW. 11 + τῇ LITRAW. 12 ταῖς καρδίαις hearts GLITRAW. 13 τῷ θεῷ to God GLITRAW. 14 ἐὰν LITRAW. 15 Ἰησοῦ χριστοῦ of Jesus Christ LW. 16 — καὶ LITRAW. 17 — ἰδίοις (read to the husbands) GLITRAW. 18 + ὑμῶν (read your wives) L. 19 εὐάρεστον ἔστιν LITRAW. 20 ἐν in [the] GLITRAW. 21 παροργίζετε L. 22 ὀφθαλμοδουλείᾳ eye-service LW; ὀφθαλμοδουλείαις T. 23 ἀλλὰ Tr. 24 τὸν κύριον the Lord GLITRAW. 25 ὁ (read whatever) LITRAW. 26 ἀπολήψεσθε LITRAW. 27 — γὰρ for LITRAW. 28 γὰρ (read for he that) LITRAW. 29 κομίζεται L. 30 προσωποληψία LITRAW. 31 οὐρανῷ heaven LITRAW. 32 ὅν whom L.

ρώσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε
manifest it as it behoves me to speak. In wisdom walk

πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. 6 ὁ λόγος
towards those without, the time ransoming. [Let] word
ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένους, εἰδέναι πῶς
your [be] always with grace, with salt seasoned, to know how

δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
it behoves you each one to answer.

7 Τὰ κατ' ἐμὲ πάντα γινώσκει ὑμῖν Τυχικὸς
The things concerning me all will make known to you Tychicus
ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
the beloved brother and faithful servant and fellow-bondman
ἐν κυρίῳ, 8 ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα
in [the] Lord; whom I sent to you for this very thing, that
ἡ γινῶ^α τὰ περὶ ὑμῶν^α καὶ παρακαλέσῃ τὰς
he might know the things concerning you, and might encourage the
καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ
your hearts; with Onesimus, the faithful and beloved
ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γγνωρισῶν^α
brother, who is of you. All things to you they will make known
τὰ ὧδε.
here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ
Salutes you Aristarchus my fellow-prisoner, and

Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς.
Mark, the cousin of Barnabas, concerning whom ye received orders,
ἐάν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν. 11 καὶ Ἰησοῦς ὁ λεγόμενος
(if he come to you, receive him.) and Jesus called
Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς. οὗτοι μόνοι
Justus, who are of [the] circumcision. These [are the] only

συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
fellow-workers for the kingdom of God, who were
μοι παρηγορία. 12 ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν
to me a consolation. Salutes you Ephraim who [is] of you,

δοῦλος χριστοῦ^α, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς
a bondman of Christ, always striving for you in
προσευχαῖς, ἵνα στήτε^α τέλειοι καὶ ^απεπληρωμένοι^α ἐν
prayers, that ye may stand perfect and complete in

παντὶ θελήματι τοῦ θεοῦ. 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει
every will of God. For I bear witness to him that he has

ζῆλον πολὺν^α ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ^α καὶ τῶν
zeal much for you and them in Laodicea and them
ἐν Ἱεραπόλει. 14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα-
in Hierapolis. Salutes you Luke the physician brother-

πητός, καὶ Δημᾶς. 15 ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ^α ἀδελ-
loved, and Demas. Salute the in Laodicea brethren
φοὺς, καὶ Νυμφᾶν^α καὶ τὴν κατ' οἶκον αὐτοῦ^α ἐκκλησίαν.
ren, and Nymphas, and the in his house assembly.

16 καὶ ὅταν ἀναγνῶσθῃ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε
And when may be read among you the epistle, cause
ἵνα καὶ ἐν τῇ Λαοδικείῳ ἐκκλησίᾳ ἀναγνῶσθῃ, καὶ
that also in the of [the] Laodiceans assembly it may be read, and

as I ought to speak.
5 Walk in wisdom to-
ward them that are
without, redeeming
the time. 6 Let your
speech be always with
grace, seasoned with
salt, that ye may know
how ye ought to an-
swer every man.

7 All my state shall
Tychicus declare unto
you, who is a beloved
brother, and a faith-
ful minister and fel-
lowservant in the
Lord: 8 whom I have
sent unto you for the
same purpose, that he
might know your es-
tate, and comfort
your hearts; 9 with
Onesimus, a faithful
and beloved brother,
who is one of you.
They shall make
known unto you all
things which are done
here.

10 Aristarchus my
fellowprisoner salu-
teth you, and Marcus,
sister's son to Barna-
bas, (touching whom
ye received command-
ments: if he come un-
to you, receive him;) 11 and Jesus, which is
called Justus, who are
of the circumcision.
These only are my
fellowworkers unto
the kingdom of God,
which have been a
comfort unto me. 12 E-
phraim, who is one
of you, a servant of
Christ, saluteth you,
always labouring fer-
vently for you in
prayers, that ye may
stand perfect and com-
plete in all the will of
God. 13 For I bear
him record, that he
hath a great zeal for
you, and them that are
in Laodicea, and them
in Hierapolis. 14 Luke,
the beloved physician,
and Demas, greet you.
15 Salute the brethren
which are in Laodicea,
and Nymphas, and the
church which is in his
house. 16 And when
this epistle is read a-
mong you, cause that
it be read also in the
church of the Laodi-
ceans; and that ye

^α γινῶτε ye might know LTR. ^α ὑμῶν us LTR. ^α γνωρίσουσιν L. ^α Punctuate so as to read These only who are of the circumcision [are the] &c. LTA. ^α + Ἰησοῦ Jesus LTRA. ^α σταθῆτε TTR. ^α πεπληροφορημένοι fully assured LTR+AW. ^α πολὺν πόνον much labour GLTR+Α; πόνον πολὺν W. ^α Λαοδικείᾳ T. ^α Νύμφαν Nympha L. ^α αὐτῆς (read her house) L. αὐτῶν (read their house) TTR+Α.

likewise read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you, Amen.

τὴν ἐκ ^bΛαοδικείας" ἵνα καὶ ὑμεῖς ἀναγνῶτε· 17 καὶ εἶπατε that from Laodicea that also ye may read. And say Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν to Archippus, Take heed to the service which thou didst receive in [the] κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμὸς τῇ-ἐμῇ-χειρὶ Lord, that it thou fulfil. The salutation ³by ⁴my [⁵own] ⁶hand Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ¹of ²Paul. Remember my bonds. Grace [be] with ὑμῶν. ἀμήν.^{||} you. Amen.

^dΠρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ καὶ To [the] Colossians written from Rome, by Tychicus and Ὀνησίμου.^{||} Onesimus.

·Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ
THE 'TO ['THE] 'THESSALONIANS 'EPISTLE 'OF 'PAUL

ΠΡΩΤΗ.^{||}

'FIRST.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ- Paul and Silvanus and Timotheus, to the assembly of Θεσ- σαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ· salonians in God [the] Father and [the] Lord Jesus Christ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Grace to you and peace from God our Father and [the] Lord Ἰησοῦ χριστοῦ.^{||} Jesus Christ.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, We give thanks to God always concerning all you,

μνησθῆναι ὑμῶν^{||} ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδια- mention ²of ⁴you ¹making at our prayers, un-

λείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ ceasingly remembering your work of faith and

κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου labour of love and endurance of hope of ⁴Lord

ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν· ¹our Jesus Christ, before ²God ³and ⁴Father ⁵our;

4 εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ ^hθεοῦ, τὴν ἐκλογὴν ὑμῶν· knowing, brethren beloved by God, your election.

5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη ¹εἰς^{||} ὑμᾶς ἐν λόγῳ Because our glad tidings came not to you in word

μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ, καὶ ^hἐν^{||} only, but also in power and in [the] ²Spirit ¹Holy, and in

πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν ¹ἐν^{||} ²full ³assurance ¹much, even as ye know what we were among

ὑμῶν δι' ὑμᾶς. 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε you for the sake of you: and ye imitators of us became

^b Λαοδικίας T. ^c — ἀμήν GLTFAW. GLTW; Πρὸς Κολασσαεῖς T.A.

^d Πρὸς Κολοσσαεῖς &c. E; — the subscription

^e + τοῦ Ἀποστόλου the apostle E; Πρὸς Θεσσαλονικεῖς α' LTTFAW. ^f — ἀπὸ θεοῦ to end of verse [L] TTA. ^g — ὑμῶν LTT[A]. ^h + τοῦ T. ⁱ πρὸς L. ^k — ἐν T[Tr].

^l [ἐν] Tr.

καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ
and of the Lord, having accepted the word in tribulation much
μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπους^m
with joy of [the] Spirit Holy, so that became ye patterns
πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.
to all those believing in Macedonia and Achaia:
8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν
for from you has sounded out the word of the Lord not only in
τῇ Μακεδονίᾳ καὶ ὁ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἢ
Macedonia and Achaia, but also in every place
πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ
your faith which [is] towards God has gone abroad, so as no
χρεῖαν ἡμᾶς ἔχεινⁿ λαλεῖν τι. 9 αὐτοὶ γὰρ περὶ
need for us to have to say anything; for themselves concerning
ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἰσόδον ἔχομεν^o πρὸς ὑμᾶς,
us relate what entrance in we have to you,
καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δου-
and how ye turned to God from idols, to
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν
serve a God living and true, and to await Son
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰη-
his from the heavens, whom he raised from among [the] dead— Je-
σοῦν τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.
sus, who delivers us from the wrath coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσόδον ἡμῶν τὴν
For yourselves ye know, brethren, our entrance in which [we had]
πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. 2 ἀλλὰ καὶ προπαθόν-
to you, that not void it has been; but also having before suf-
τες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρ-
fered and having been insulted, even as ye know, at Philippi, we
ρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλεῖν πρὸς ὑμᾶς τὸ εὐαγγέλιον
were bold in our God to speak to you the glad tidings
τοῦ θεοῦ ἐν πολλῇ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ
of God in much conflict. For exhortation our [was] not
ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐτε ἐν δόλῳ, 4 ἀλλὰ καθὼς
of error, nor of uncleanness, nor in guile; but even as
δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευσθῆναι τὸ εὐαγγέλιον,
we have been approved by God to be entrusted with the glad tidings,
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ ὥστε
so we speak; not as men pleasing, but
θεῷ, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὐτε γὰρ ποτε
God, who proves the hearts of us. For neither at any time
ἐν λόγῳ κατακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε
with word of flattery were we [with you], even as ye know, nor
ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε ζητοῦντες
with a pretext of covetousness, God [is] witness; nor seeking
ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,
from men glory, neither from you nor from others, [though]
δυνάμενοι ἐν βάρει εἶναι ὡς χριστοῦ ἀπόστολοι; 7 ἀλλ'
having power burdensome to be as Christ's apostles; but
ἐγενήθημεν ἥπιοιⁿ ἐν μέσῳ ὑμῶν, ὡς ἄν^c τροφὸς θάλπῃ
we were gentle in your midst, as a nurse cherisheth her chil-

and of the Lord, hav-
ing received the word
in much affliction,
with joy of the Holy
Ghost: 7 so that ye
were ensamples to all
that believe in Mace-
donia and Achaia.
8 For from you sound-
ed out the word of the
Lord not only in Mace-
donia and Achaia,
but also in every place
your faith to God-
ward is spread abroad;
so that we need not
to speak any thing.
9 For they themselves
shew of us what man-
ner of entering in we
had unto you, and how
ye turned to God from
idols to serve the liv-
ing and true God;
10 and to wait for his
Son from heaven,
whom he raised from
the dead, even Jesus,
which delivered us
from the wrath to
come.

II. For yourselves,
brethren, know our
entrance in unto you,
that it was not in
vain: 2 but even after
that we had suffered
before, and were
shamefully entreated,
as ye know, at Phi-
lippi, we were bold in
our God to speak unto
you the gospel of God
with much contention.
3 For our exhortation
was not of deceit, nor
of uncleanness, nor in
guile: 4 but as we
were allowed of God
to be put in trust with
the gospel, even so we
speak; not as pleasing
men, but God, which
trieth our hearts. 5 For
neither at any time
used we flattering
words, as ye know,
nor a cloak of covet-
ousness; God is wit-
ness: 6 nor of men
sought we glory, nei-
ther of you, nor yet of
others, when we might
have been burden-
some, as the apostles
of Christ. 7 But we
were gentle among
you, even as a nurse
cherisheth her chil-

^m τύπον a pattern LITRAW.ⁿ + ἐν in LITRAW.^o + ἐν (in) τη LT.^p ἀλλ' LA.^q — καὶ LITRAW.^r ἔχειν ἡμᾶς LITRAW.^s ἔσχομεν we had GLITRAW.^t + τῶν theGLITRAW. ^u ἐκ out of TIT.^v — καὶ GLITRAW.^w οὐδὲ LITRAW.^y — τῷ [L]ITRAW.^z ὑμῶν of you W.^a κατακείας T.^b ἀλλὰ TIT.^c νήπιοι simple L.^d ἐὰν LITRAW.

dren : 8 so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe : 11 as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 that ye would walk worthy of God, who hath called you unto his kingdom and glory. 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 14 For ye, brethren, became followers of God of the churches of God which in Judaea are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they have of the Jews : 15 who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please n^o God, and are contrary to all men : 16 forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway : for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in

τά.ἑαυτῆς τέκνα. 8 οὕτως ἐμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν γεγέννησθε. 9 μνημονεύετε. γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς. ἔγὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινὰ ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 ὅτι ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι 12 καὶ μαρτυροῦμενοι, εἰς τὸ ὑπεριπατήσai ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. 13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὅτι ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ, ὅτι ταῦτά ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς ἰδίους προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσι ἀνθρώποις ἐναντίων, 16 κωλύόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ὁ ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

upon them the wrath to the uttermost.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς

^c ἐμειρόμενοι GLTTAW.

^b μαρτυροῦμενοι TTAw.

αὐτὰ GLTTAW.

^e ἐφθασεν has come L.

^f ἐγενήθητε ye became LTTAW.

ⁱ περιπατεῖν to walk LTTAW.

^m — ἰδίων (read the prophets) GLTTAW

^g — γὰρ for GLTTAW.

^h + καὶ and LTTA.

ⁱ τὰ

ⁿ ὑμᾶς us EGLTTAW.

καιρὸν ὥρας προσώψω οὐ καρδία, περισσοτέρως ἔσπου-
time of an hour in face, not in heart, more abundantly were
δάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ 18 ἠδιῶ
diligent your face to see with much desire; wherefore
ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ
we wished to come to you, I indeed Paul, both once
καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γὰρ ἡμῶν
and twice, and hindered us Satan; for what [is] our
ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς
hope or joy or crown of boasting? or [are] not even ye
ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν τῇ αὐτοῦ
before our Lord Jesus Christ at his coming? 20 for
παρουσία; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.
coming? for ye are our glory and joy.

3 Διὸ μηκέτι στέγοντες, εὐδοκῆσαμεν καταλειφθῆναι
Wherefore no longer enduring, we thought good to be left
ἐν Ἀθήναις μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν
in Athens alone, and sent Timotheus brother
ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῇ
our and servant of God and fellow-worker our in the
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στήριξαι ὑμᾶς καὶ παρακαλεῖσαι
glad tidings of the Christ, for to establish you and to encourage
ὑμᾶς περὶ τῆς πίστεως ὑμῶν 3 ἵτις μὴδένα σαίνεσθαι
you concerning your faith that no one be moved
ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἶδате ὅτι εἰς τοῦτο
by these tribulations. (For yourselves know that for this
κείμεθα 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελεγόμεν ὑμῖν
we are set; for also, when with you we were, we told beforehand you
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶ-
we are about to suffer tribulation, even as also it came to pass and ye
δατε· 5 διὰ τοῦτο καὶ γὰρ μηκέτι στέγων, ἐπεμψα εἰς τὸ
know.) Because of this I also no longer enduring, sent for
γνώμην τὴν πίστιν ὑμῶν, μήπως ἐπείρασει ὑμᾶς ὁ
to know your faith, lest perhaps did tempt you he who
πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. 6 ἄρτι δὲ
tempts, and void should become our labour. But now
ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισα-
having come Timotheus to us from you, and having announced
μένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι
glad tidings to us [of] faith and love your, and that
ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς
ye have remembrance of us good always, longing us
ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλή-
to see, even as also we you: because of this we were encou-
θημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ
raged, brethren, as to you, in all tribulation and necessity
ἡμῶν, διὰ τῆς ὑμῶν πίστεως 8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
our, through your faith, because now we live if ye
στήκητε ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα
should stand fast in [the] Lord. For what thanksgiving are we able
τῷ θεῷ ἀναπαροδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ
to God to render concerning you, for all the joy

presence, not in heart, endeavoured the more abundantly to see your face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 for ye are our glory and joy.

III. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you. 7 therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy where-

9 διότι because LTTAW. — χριστοῦ LTTAW.

fellow-worker (read τοῦ θεοῦ under God) GLAW.

— ὑμᾶς LTTAW. ὑπὲρ GLTTAW. ἵ τοῦ LTTAW.

θαί L. ἀνάγκη καὶ θλίψει LTTAW. στήκητε stand fast TTA.

ἡ εὐδοκῆσαμεν TTA.

συνεργὸν

— καὶ συνεργὸν ἡμῶν GLTTAW.

μὴδὲν (nothing [ye]) ἀσάινε-

with we joy for your
sakes before our God ;
10 night and day pray-
ing exceedingly that
we might see your
face, and might per-
fect that which is
lacking in your faith ?
11 Now God himself
and our Father, and
our Lord Jesus Christ,
direct our way unto
you. 12 And the Lord
make you to increase
and abound in love
one toward another,
and toward all men,
even as we do toward
you : 13 to the end he
may establish your
hearts unblameable in
holiness before God,
even our Father, at the
coming of our Lord
Jesus Christ with all
his saints.

ᾧ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,^c
wherewith we rejoice on account of you before our God,
10 νυκτὸς καὶ ἡμέρας ὑπερέκπερισσού^d ἐδόκουμεν εἰς τὸ ἰδεῖν
night and day exceedingly beseeching for to see
ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως
your face, and to perfect the things lacking in faith
ὑμῶν ; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν
your ? But himself God and our Father and our Lord
Ἰησοῦς ὁ χριστός^e κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.
Jesus Christ may direct our way to you.
12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ
But you the Lord may make to exceed and to abound
ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς
in love toward one another and toward all, even as also we
εἰς ὑμᾶς, 13 εἰς τὸ στηριξάαι ὑμῶν τὰς καρδίας ἀμέμπτους
toward you, for to establish your hearts blameless
ἐν ἀγιοσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ
in holiness before God and Father our, at the
παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ^f μετὰ πάντων τῶν
coming of our Lord Jesus Christ with all
ἀγίων αὐτοῦ.^g
his saints.

IV. Furthermore then
we beseech you, bre-
thren, and exhort you
by the Lord Jesus, that
as ye have received of
us how ye ought to
walk and to please
God, so ye would ab-
ound more and more.
2 For ye know what
commandments we
gave you by the Lord
Jesus. 3 For this is
the will of God, even
your sanctification,
that ye should abstain
from fornication :
4 that every one of you
should know how to
possess his vessel in
sanctification and ho-
nour ; 5 not in the lust
of concupiscence, even
as the Gentiles which
know not God : 6 that
no man go beyond and
defraud his brother in
any matter : because
that the Lord is the
avenger of all such, as
we also have fore-
warned you and testi-
fied. 7 For God hath
not called us unto un-
cleanness, but unto
holiness. 8 He there-
fore that despiseth, de-
spiseth not man, but
God, who hath also
given unto us his holy
Spirit.

4 ἡ τοῦ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα-
For the rest then, brethren, we beseech you and we
καλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν
exhort in [the] Lord Jesus, even as ye received from us
τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισ-
how it behoves you to walk and please God, that ye should
σεύητε μᾶλλον. 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν.
abound more. For ye know what injunctions we gave
ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γὰρ ἐστὶν ἡ θέλημα τοῦ
you through the Lord Jesus. For this is the will
θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
God's, your sanctification, to abstain [for] you from fornication,
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν
to know each of you [how] his own vessel to possess in
ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ
sanctification and honour, (not in passion of lust even as also
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν.) 6 τὸ μὴ ὑπερβαίνειν καὶ
the nations who know not God,) not to go beyond and
πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφόν αὐτοῦ, διότι ἐκ-
to overreach in the matter his brother ; because [the] a-
δικὸς ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ
venger [is] the Lord concerning all these things, even as also
προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we told before you and fully testified. For not called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασμῷ. 8 τοιγαροῦν
us God to uncleanness, but in sanctification. So then
ὁ ἀθετῶν, οὐκ ἀνθρώπον ἀθετεῖ, ἀλλὰ τὸν θεόν, τὸν
he that sets aside, not man sets aside, but God, who
καὶ δόντα^h τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.ⁱ
also gave his Spirit Holy to us.

^c ; (ending the question at ἡμῶν) GA. ^d ὑπερεκπερισσού GLTTAW. ^e — χριστὸς LTTA.
^f — χριστοῦ LTTAW. ^g + ἀμήν Amen [L]T. ^h — τὸ GLTTAW. ⁱ + ἵνα that LTTA.
^k + καθὼς καὶ περιπατεῖτε even as also ye are walking LTTAW. ^l + [τὸ] (read the will
of God) L. ^m — ὁ (read [the]) LTTA. ⁿ προείπομεν G. ^o ἀλλὰ TT. ^p — καὶ LTTA.
^q ἀδίδοντα gives LTT. ^r αὐτοῦ τὸ πνεῦμα L. ^s ὑμᾶς you LTTAW.

9 **Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε** γρά-
Now concerning brotherly love ^{no} need ^{ye} have [for me] to
φείν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν
write to you, for yourselves ^{ye} taught ^{of} God ^{are} for to love
ἀλλήλους. 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-
one another. For also ye do this towards all the bre-
φούς ^{τούς} ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς,
threen who [are] in the whole of Macedonia; but we exhort you,
ἀδελφοί, περισσεύειν μᾶλλον, 11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν
brethren, to abound more, and endeavour earnestly to be quiet
καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις ^{χερσίν}
and to do your own things, and to work with ^{own} hands
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 ἵνα περιπατῆτε ἐν-
your, even as on you we enjoined, that ye may walk be-
σχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχετε.
comingly towards those without, and of no one need ^{may} have.

13 Οὐ ^{θέλω} δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ
^{Not} ^I ^{do} ^{wish} ^{but} you to be ignorant, brethren, concerning
τῶν ἱκεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ
those who have fallen asleep, that ye be not grieved, even as also the rest
οἱ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέ-
who have no hope. For if we believe that Jesus died
θανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας
and rose again, so also God those who are fallen asleep
διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 τοῦτο γὰρ ὑμῖν λέ-
through Jesus will bring with him. For this to you we
γομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-
say in [the] word of [the] Lord, that we the living who re-
λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν
main to the coming of the Lord, in no wise may anticipate
τοὺς κοιμηθέντας. 16 ὅτι αὐτὸς ὁ κύριος ἐν. κελεύσ-
those who are fallen asleep; because ^{himself} the ^{Lord} with a shout of com-
ματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ κατα-
mand, with ^{voice} archangel's and with trumpet of God shall
βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται.
descend from heaven, and the dead in Christ shall rise
πρῶτον. 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα
first; then we the living who remain, together
σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν
with them shall be caught away in [the] clouds for [the] meeting
τοῦ κυρίου εἰς αέρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσό-
of the Lord in [the] air; and thus always with [the] Lord we shall
μεθα. 18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
be. So encourage one another with these words.

5 **Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν**
But concerning the times and the seasons, brethren, ^{no} need
ἔχετε ὑμῖν γράφεσθαι. 2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι
^{ye} have for you to be written [to], for ^{yourself} ^{accurately} ^{ye} know that
^ἡ ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
the day of [the] Lord as a thief by night so comes.
3 ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-
For when they may say, Peace and security, then sud-
διος αὐτοῖς ἐπίστανται ὁλεθρὸς, ὥσπερ ἡ ὥδιν τῇ
den ^{upon} ^{them} ^{comes} ^{destruction}, as travail to her

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 and endeavour earnestly to be quiet and to do your own business, and to work with your own hands, as we commanded you; 12 that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so God those also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

V. But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

^{ἔχομεν} we have L. [—] τοὺς LT[Tr]. [—] ἰδίαις OWN LITTAW. ^{ἔθέλομεν} ^{we} ^{do} ^{wish} GLITTAW. ^ὑ ^{κοιμωμένων} are falling asleep LITRA. [—] ἡ (read [the]) LITTAW. [—] γὰρ for GTTA; [δὲ] but L. ^{ἐπίστανται} TTr.

with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that

ἐν γαστρίᾳ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. 4 ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ. 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας! should overtake: all ye sons of light are and sons of day; οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ καθεύδωμεν we are not of night nor of darkness. So then we should not sleep ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. as also the rest, but we should watch and we should be sober; 7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθύσκοι μὲν νυκτὸς μεθύνουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἑλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ, καὶ νοουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινι. ἀποδοῦ ἅλλα πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς τὸν ἕνα, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδιαλείπτως προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε τοῦτο γὰρ θελήμα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα [is the] will of God in Christ Jesus towards you; the Spirit μὴ σβέννυτε. 20 προφητείας μὴ ἐξουθενεῖτε. 21 πάντα

^c ὑμᾶς ἡ ἡμέρα LW.

^d κλέπτῃς thieves L.

^e + γὰρ for (all) GLTTAΛW.

^f — καὶ

LTT[A].

^g ἀλλὰ TTA.

^h περὶ TTr.

ⁱ ὑπερεκπερισσῶς LTTA; ὑπερεκπερισσοῦ GW.

^k αὐτοῖς (read with them) TTr.

^l ἀποδοῦ T.

^m — καὶ LTT.

ⁿ + ἐστὶν is L.

^o ζβέν-

νυτε T. ^p + δὲ but (all things) GLTTAΛW.

δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ παντὸς εἵδους πονη-
 prove, the right hold fast; from every form of wicked-
 ροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασαι
 ness abstain. Now ¹himself ²the ³God ⁴of ⁵peace ⁶may sanctify
 ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
 you wholly; and ²entire ³your ⁴spirit ⁵and ⁶soul
 καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν
⁷and ⁸body ⁹blameless ¹²at ¹³the ¹⁴coming ¹⁵of ¹⁶our ¹⁷Lord
 Ἰησοῦ χριστοῦ τηρηθείη. 24 πιστὸς ὁ καλῶν ὑμᾶς,
¹⁸Jesus ¹⁹Christ ²⁰may ²¹be ²²preserved. [He is] faithful who calls you,
 ὃς καὶ ποιήσει. 25 Ἀδελφοί, προσεύχεσθε ἅπερ ἡμῶν.
 who also will perform [it]. Brethren, pray for us.
 26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.
 Salute ²the ³brethren ⁴all with a ⁵kiss ⁶holy.
 27 ὁρκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστο-
 I adjure you [by] the Lord [that] be read the epistle
 λην πᾶσιν τοῖς ἁγίοις ἀδελφοῖς. 28 ἡ χάρις τοῦ κυρίου ἡμῶν
 to all the holy brethren. The grace of our Lord
 Ἰησοῦ χριστοῦ μεθ' ὑμῶν. Ἀμήν.
 Jesus Christ [be] with you. Amen.

Ἔπρος Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.
²To ³[the] ⁴Thessalonians ⁵first written from Athens.

which is good. 22 Ab-
 stain from all appear-
 ance of evil. 23 And the
 very God of peace
 sanctify you wholly;
 and I pray God your
 whole spirit and soul
 and body be preserved
 blameless unto the
 coming of our Lord
 Jesus Christ. 24 Faith-
 ful is he that calleth
 you, who also will do
 it. 25 Brethren, pray
 for us. 26 Greet all the
 brethren with an holy
 kiss. 27 I charge you
 by the Lord that this
 epistle be read unto all
 the holy brethren.
 28 The grace of our
 Lord Jesus Christ be
 with you. Amen.

Ἡ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.
 THE ²TO [THE] ³THESSALONIANS ⁵EPISTLE ⁶SECOND.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-
 Paul and Silvanus and Timotheus, to the assembly of Thes-
 σαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ.
 salonians in God ²Father ³our and Lord ⁴Jesus Christ.
 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
 Grace to you and peace from God ²Father ³our and Lord
 Ἰησοῦ χριστοῦ.
 Jesus Christ.

PAUL, and Silvanus,
 and Timotheus, unto
 the church of the
 Thessalonians in God
 our Father and the
 Lord Jesus Christ;
 2 Grace unto you, and
 peace, from God our
 Father and the Lord
 Jesus Christ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,
²To ³thank ⁴we ⁵ought ⁶God always concerning you,
 ἀδελφοί, καθὼς ἀξιὸν ἐστίν, ὅτι ὑπεραυξάνει ἡ πίστις
 brethren, even as meet it is, because increases exceedingly ²faith
 ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν
¹your, and ²abounds the love of ³one ⁴each of ⁵all ⁶you
 εἰς ἀλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ⁵καυχᾶσθαι ἐν
 to one another; so as for us ourselves ²in ³you ⁴to ⁵boast in
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως
 the assemblies of God for your endurance and faith
 ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέ-
 in all your persecutions and the tribulations which ye are
 χσθε, 5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
 bearing; a manifest token of the righteous judgment of God, for

3 We are bound to
 thank God always for
 you, brethren, as it is
 meet, because that
 your faith groweth
 exceedingly, and the
 charity of every one
 of you all toward each
 other aboundeth; 4 so
 that we ourselves glory
 in you in the churches
 of God for your pa-
 tience and faith in all
 your persecutions and
 tribulations that ye
 endure: 5 which is a
 manifest token of the
 righteous judgment of
 God, that ye may be

ἡ + [καὶ] also L. ἡ ἐνορκίζω LITTAW. ἡ — ἁγίοις LITTA. ἡ — ἀμήν OLTTAW.
 ἡ — the subscription GLTW; ἡ Πρὸς Θεσσαλονικεῖς α' ΤΡΑ.
 ἡ + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Θεσσαλονικεῖς β'
 LITTAW. ἡ — ἡμῶν (read [the]) [LIT]A ἡ αὐτοὺς ἡμᾶς TITTA. ἡ ἐγκαυχᾶσθαι
 (ἐν- Τ) LITTA.

counted worthy of the kingdom of God, for which ye also suffer: 6 seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς
 "to be" accounted "worthy" you of the kingdom of God, for which
 καὶ πάσχετε· 6 εἶπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι
 also ye suffer; if at least righteous [it is] with God to recompense
 τοῖς θλίβουσιν ὑμᾶς θλίψιν, 7 καὶ ὑμῖν τοῖς θλιβο-
 to those who oppress you tribulation, and to you that are op-
 μένοις ἀνεῖν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ
 pressed repose with us, at the revelation of the Lord Jesus
 ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, 8 ἐν πυρὶ φλογός, ἢ
 from heaven with [the] angels of his power, in a fire of flame,
 διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ
 awarding vengeance on those that not know God, and those that not
 ὑπακούουσιν τῇ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ ἁριστοῦ.¹
 obey the glad tidings of our Lord Jesus Christ,
 9 οἵτινες δίκην τίσουσιν, εὐλεθρον² αἰώνιον, ἀπὸ
 who [the] penalty shall suffer, destruction eternal, from [the]
 προσώπου τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
 presence of the Lord, and from the glory of his strength,
 10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ
 when he shall have come to be glorified in his saints and
 θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν,³ ὅτι ἐπιστεῦθη
 to be wondered at in all them that believe, (because "was" believed
 τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 εἰς δ
 our testimony "to" you,) in that day. For which
 καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιῶσθ
 also we pray always for you, that you may count "worthy
 τῆς κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρῶσθ πάσαν εὐδοκίαν
 of the calling our God, and may fulfil every good pleasure
 ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει. 12 ὅπως ἐν-
 of goodness and work of faith with power, so that may
 δοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἁριστοῦ ἐν ὑμῖν,
 be glorified the name of our Lord Jesus Christ in you,
 καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ
 and ye in him, according to the grace of our God and
 κυρίου Ἰησοῦ χριστοῦ.
 of [the] Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
 Now we beseech you, brethren, by the coming

II. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 who opposeth and exalteth himself above all that is called

κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
 of our Lord Jesus Christ and our gathering together to
 αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός,
 him, for not quickly "to be" shaken you in mind,
 μήτε⁴ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε
 nor to be troubled, neither by spirit, nor by word, nor
 δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ
 by epistle, as if by us, as that is present the day of the
 ἁριστοῦ.⁵ 3 Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον⁶
 Christ. Not anyone you should deceive in any way,
 (lit. no)

ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον
 because [it will not be] unless shall have come the apostasy first,
 καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας,⁷ ὁ υἱὸς
 and shall have been revealed the man of sin, the son
 τῆς ἀπωλείας, 4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα
 of perdition, he who opposes and exalts himself above all

¹ φλογὶ πυρὸς a flame of fire LITW.

² — χριστοῦ [L]ITW.

³ εὐλεθρον, (read fatal,

eternal) L.

⁴ πιστεύουσιν believed GLTTRAW.

⁵ — χριστοῦ [L]ITW.

⁶ μηδὲ LITRAW.

⁷ κυρίον Lord GLTTRAW.

⁸ ἁνομίας of lawlessness TTR.

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν
 called God or object of veneration: so as for him in the temple
 τοῦ θεοῦ ὡς θεὸν¹ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν
 of God as God to sit down, setting forth himself that he is
 θεός. 5 οὐ μνημονεύετε ὅτι ἐτι ὦν πρὸς ὑμᾶς, ταῦτα
 God. Do ye not remember that, yet being with you, these things
 ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀπο-
 I said to you? And now that which restrains ye know, for² to³ be
 καλυφθῆναι αὐτὸν ἐν τῷ⁴ ἑαυτοῦ⁵ καιρῷ. 7 τὸ γὰρ μυστήριον
 'revealed' him in his own time. For the mystery
 ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων
 'already' is 'working' 'of lawlessness; only [there is] he who restrains
 ἄρτι ἕως ἐκ μέσου γένηται⁶ 8 καὶ τότε ἀποκαλυ-
 at present until out of [the] midst he be [gone], and then will be re-
 φθῆσεται ὁ ἀνομίος, ὃν ὁ κύριος⁷ ἀναλώσει⁸ τῷ
 vealed the lawless [one], whom the Lord will consume with the
 πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσῃ τῇ ἐπιφανείᾳ
 breath of his mouth, and annul by the appearing
 τῆς παρουσίας αὐτοῦ. 9 οὐ ἐστὶν ἡ παρουσία κατ'
 of his coming; whose 'is' 'coming according to [the]
 ἐνεργεῖαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν
 working of Satan in every power and signs and wonders
 ψεύδους, 10 καὶ ἐν πάσῃ ἀπάτῃ τῆς⁹ ἀδικίας ἐν¹⁰ τοῖς
 of falsehood, and in every deceit of unrighteousness in them that
 ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
 perish, because the love of the truth they received not
 εἰς τὸ σωθῆναι αὐτούς. 11 καὶ διὰ τοῦτο πέμψει¹¹
 for² to³ be 'saved' them. And on account of this 'will' send
 αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς
 'to' them 'God a working of error, for² to³ believe' them
 τῷ ψεύδει. 12 ἵνα κριθῶσιν πάντες¹² οἱ μὴ πιστεύσαντες
 what [is] false, that may be judged all who believed not
 τῇ ἀληθείᾳ, ἅλλ' ἐνδοκῆσαντες ἐν¹³ τῇ ἀδικίᾳ.
 the truth, but delighted in unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ
 But we ought to give thanks to God always concerning
 ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ κυρίου, ὅτι ἔειλετο¹⁴ ὑμᾶς
 you, brethren beloved by [the] Lord, that 'chose' you
 ὁ θεὸς ἀπ' ἀρχῆς¹⁵ εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος
 'God from [the] beginning to salvation in sanctification of [the] Spirit
 καὶ πίστει ἀληθείας, 14 εἰς ὃ ἀ ἐκάλεσεν ὑμᾶς¹⁶ διὰ τοῦ
 and belief of [the] truth; whereto he called you by
 εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου
 our glad tidings, to [the] obtaining of [the] glory of 'Lord
 ἡμῶν Ἰησοῦ χριστοῦ. 15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ
 'our Jesus Christ. So then, brethren, stand firm, and
 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου
 hold fast the traditions which ye were taught, whether by word
 εἴτε δι' ἐπιστολῆς ἡμῶν. 16 αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
 or by our epistle. But 'himself' 'Lord our' Jesus
 ὁ χριστός, καὶ ὁ¹⁷ θεὸς καὶ¹⁸ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς
 'Christ, and 'God 'and 'Father our, who loved us,

God, or that is wor-
 shipped; so that he
 as God sitteth in the
 temple of God, shew-
 ing himself that he is
 God. 5 Remember ye
 not, that, when I was
 yet with you, I told
 you these things?
 6 and now ye know
 what withholdeth that
 he might be revealed
 in his time. 7 For the
 mystery of iniquity
 doth already work:
 only he who now let-
 teth will let, until he
 be taken out of the
 way. 8 And then shall
 that Wicked be reveal-
 ed, whom the Lord
 shall consume with the
 spirit of his mouth, and
 shall destroy with the
 brightness of his
 coming: 9 even him,
 whose coming is after
 the working of Satan
 with all power and
 signs and lying won-
 ders, 10 and with all
 deceivableness of un-
 righteousness in them
 that perish; because
 they received not the
 love of the truth, that
 they might be saved.
 11 And for this cause
 God shall send them
 strong delusion, that
 they should believe a
 lie: 12 that they all
 might be damned who
 believed not the truth,
 but had pleasure in
 unrighteousness.

13 But we are bound
 to give thanks alway
 to God for you, bre-
 thren beloved of the
 Lord, because God
 hath from the begin-
 ning chosen you to sal-
 vation through sanc-
 tification of the Spirit
 and belief of the
 truth: 14 wherunto
 he called you by our
 gospel, to the obtain-
 ing of the glory of our
 Lord Jesus Christ.
 15 Therefore, brethren,
 stand fast, and hold
 the traditions which
 ye have been taught,
 whether by word, or
 our epistle. 16 Now
 our Lord Jesus Christ
 himself, and God, even
 our Father, which hath
 loved us, and hath

¹ — ὡς θεὸν GLITrAw.

² ἀνελεῖ will slay LTrA.

³ πέμψει sends LTrAw.
 righteousness [L] Tr[A].
 is us L. c + ὁ the L

⁴ αὐτοῦ (read his time) Tr.

⁵ — τῆς LTrAw.

⁶ ἀπαντες TrA.
 J είλατο GLITrAw.

d — ὁ [L] Tr.

e ὁ LTrA.

f + Ἰησοῦς Jesus GLITrAw.

g — ἐν (read τοῖς to them that) LTrAw.

h ἀλλὰ Tr.

i — ἐν (read ἀδικία in

aparχήn L.

k + καὶ also T.

given us everlasting consolation and good hope through grace, I comfort your hearts, and establish you in every good word and work.

καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, and gave [us] ²encouragement ¹eternal and ²hope ¹good by ²grace, 17 παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς may he encourage your hearts, and may he establish you ἐν παντί ²λόγῳ καὶ ἔργῳ ¹ἀγαθῷ. in every ²word ³and ²work ¹good.

III. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall establish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3 Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ For the rest, pray, brethren, for us, that the λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς word of the Lord may run and may be glorified, even as also with ὑμᾶς, 2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν you; and that we may be delivered from perverse and wicked ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς men, for not ²of all [is] ¹faith [the "portion"]. ²Faithful δὲ ἐστὶν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ²but is the Lord, who will establish you and will keep [you] ἀπὸ τοῦ πονηροῦ. 4 πεποιθήμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, from evil. But we trust in [the] Lord as to you, ὅτι αὐτὰ παραγγέλλομεν ὑμῖν, ²καὶ ¹ποιεῖτε καὶ that the things which we charge you, both ye are doing and ποιήσετε. 5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς will do. But ²the ¹Lord ²may direct your hearts into τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς ²ὑπομονὴν τοῦ χριστοῦ. the love of God, and into [the] endurance of the Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 not because we have not power, but to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Je-

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Now we charge you, brethren, in [the] name κυρίου. ἡμῶν ¹Ἰησοῦ χριστοῦ, ²στέλλεσθαι ὑμᾶς ἀπὸ παν- of our Lord Jesus Christ, [that] ²withdraw ¹ye from every τὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν brother ²disorderly ¹walking, and not according to the παράδοσιν ἣν ²παρέλαβεν ¹παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἶδατε tradition which he received from us. For ²yourselves ¹ye know πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν how it behoves [you] to imitate us, because we behaved not disorderly ἐν ὑμῖν, 8 οὐδὲ ὄρεαν ἄρτον ἐφάγομεν παρὰ τινος, ὅλλ' among you; nor for nought bread did we eat from anyone; but ἐν κόπῳ καὶ μόχθῳ, ²νύκτα καὶ ἡμέραν ¹ἐργαζόμενοι, πρὸς τὸ in labour and toil, night and day working, for μὴ ἐπιβαρῆσαι τινα ὑμῶν. 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, not to be burdensome to anyone of you. Not that we have not authority, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. but that ourselves a pattern we might give to you for to imitate us. 10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν, For also when we were with you this we charged you, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μὴ δὲ ἐσθιέτω. 11 ἀκούομεν that if anyone does not wish to work, neither let him eat. ²We ¹hear γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μὴδὲν ἐργαζο- for some are walking among you disorderly, not at all work- μένους, ἀλλὰ περιεργαζομένους. 12 τοῖς δὲ τοιοῦτοις παραγ- ing, but being busybodies. Now such we γέλλομεν καὶ παρακαλοῦμεν ²διὰ τοῦ κυρίου ἡμῶν ¹Ἰησοῦ charge and exhort by our Lord Jesus

† — ὑμᾶς (read [you]) LITTAU. § ἔργῳ καὶ λόγῳ LITTAU. ἡ ὁ θεός God L. 1 — ὑμῖν [LITTAU]. † + [καὶ ἐποιήσατε] ye did L. 1 — καὶ [LITTAU]. ‡ + τὴν τὴν GLITTAU. — ἡμῶν (read the Lord) [L]A. § παρελάβοσαν they received. εατῶν; παρελάβετε ye received LTR. ¶ ἀλλὰ Tr. 7 νυκτὸς καὶ ἡμέρας LITTAU. 8 ἐν κυρίῳ Ἰησοῦ χριστῷ in [the] Lord Jesus Christ LITTAU.

χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον
Christ, that with quietness working, their own bread
ἐσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιούν-
they may eat. But ye, brethren, do not lose heart [in] well-doing.

ΤΕΣ. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπι-
But if anyone obey not our word by the epis-
στολῆς, τοῦτον σημειοῦσθε καὶ μὴ συναναμίγνυσθε αὐτῷ,
tle, that [man] mark and associate not with him,
ἵνα ἐντραπή. 15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ
that he may be ashamed; and not as an enemy esteem [him], but
νοουθετεῖτε ὡς ἀδελφόν. 16 αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
admonish [him] as a brother. But himself the Lord of peace
δῶν ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντί τρόπῳ. ὁ
may give you peace continually in every way. The
κύριος μετὰ πάντων ὑμῶν.
Lord [be] with all you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον
The salutation by my hand of Paul, which is [the] sign
ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 18 ἡ χάρις τοῦ κυρίου ἡμῶν
in every epistle; so I write. The grace of our Lord
Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.
Jesus Christ [be] with all you. Amen.

Ἰπρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.
To [the] Thessalonians second written from Athens.

sus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. 16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

ἌΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.
THE TO TIMOTHY EPISTLE FIRST.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν
Paul, apostle of Jesus Christ according to [the] command
θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς
of God our Saviour, and of [the] Lord Jesus Christ
ἐλπίδος ἡμῶν, 2 Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει χάρις,
our hope, to Timotheus, [my] true child in faith; grace,
ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ χριστοῦ Ἰησοῦ
mercy, peace, from God our Father and Christ Jesus
τοῦ κυρίου ἡμῶν.
our Lord.

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ,
Even as I besought thee to remain in Ephesus, [when I was]
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ
going to Macedonia, that thou mightest charge some not
ἐτεροδιδασκαλεῖν, 4 μὴ δὲ προσέχειν μύθοις καὶ γενεαλογίαις
to teach other doctrines, nor to give heed to fables and genealogies
ἀπεράντοις, αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονο-
interminable, which questionings bring rather than adminis-
μίαν. Θεοῦ τὴν ἐν πίστει. 5 τὸ δὲ τέλος τῆς παραγγελίας
tration God's which [is] in faith. But the end of the charge

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is cha-

* ἐγ- LTTAW, † — καὶ LTTA. ‡ μὴ συναναμίγνυσθαι not to associate yourselves with LTTA. * τόπῳ place L. * — ἀμήν TTA. † — the subscription GLTW; Ἰπρὸς Θεσσαλονικεῖς β' TTA.

* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Ἰπρὸς Τιμόθεον α' LTTAW. b χριστοῦ Ἰησοῦ TTA. c — κυρίου GLTTAW. d χριστοῦ Ἰησοῦ GLTTAW. * — ἡμῶν (read [the]) LTTAW. † ἐκζητήσεις TTA. ‡ οἰκοδομίαν building up E.

rity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 from which some having swerved have turned aside unto vain jangling; 7 desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 8 But we know that the law is good, if a man use it lawfully; 9 knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 according to the glorious gospel of the blessed God, which was committed to my trust. 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which [is] in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. 17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 18 This charge I com-

ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς is love out of pure a heart and a conscience good
 καὶ πίστεως ἀνυποκρίτου· 6 ὃν τινες ἀστοχίσαντες, and faith unfeigned; from which some, having missed the mark,
 ἐξετράπησαν εἰς ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσ- turned aside to vain talking, wishing to be law-teachers,
 καλοὶ, μὴ νοοῦντες μήτε ἃ λέγουσιν, μήτε περὶ τίνων understanding neither what they say, nor concerning what
 διαβεβαιοῦνται. 8 οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις Now we know that good [is] the law, if anyone
 αὐτῷ νομίμως ἡχρηται, 9 εἰδὼς τοῦτο, ὅτι δικαίω use, knowing this, that for a righteous [one]
 νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν law is not enacted, but for lawless and insubordinate [ones], for [the] ungodly
 καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατράλφαις and sinful, for [the] unholy and profane, for smiters of fathers
 καὶ μητραλφάις, ἀνδροφόνοις, 10 πόρνοις, ἀρσενο- and smiters of mothers; for slayers of man, fornicators, abusers of them-
 κοῖταις, ἀνδραποδισταῖς, ψεύσταις, ἐπίορκτοις, καὶ εἰ selves with men, men-stealers, liars, perjurers, and if
 τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, 11 κατὰ any thing other to sound teaching is opposed, according to
 τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεῖ- the glad tidings of the glory of the blessed God, which was entrusted
 ῖθην ἐγώ. 12 καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ with I. And I thank him who strengthened me, Christ
 Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς Jesus our Lord, that faithful me he esteemed, appointing [me] to
 διακονίαν, 13 πρῶτον πρότερον ὄντα βλάσφημον καὶ διώκτην service, previously being a blasphemer and persecutor
 καὶ ὑβριστήν· ὁ ἀλλ' ἡλεήθη, ὅτι ἀγνοῶν ἐποίησα and insolent; but I was shewn mercy, because being ignorant I did
 ἐν ἀπιστίᾳ. 14 ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν [it] in unbelief. But superabounded the grace of our Lord
 μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ. 15 πιστὸς with faith and love which [is] in Christ Jesus. Faithful
 ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς [is] the word, and of all acceptation worthy, that Christ Jesus
 ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὃν πρῶτος came into the world sinners to save, of whom [the] first
 εἰμι ἐγώ. 16 ἀλλὰ διὰ τοῦτο ἡλεήθη, ἵνα ἐν ἐμοὶ I am I. But for this reason I was shewn mercy, that in me, [the]
 πρῶτῳ ἐνδείξῃται Ἰησοῦς χριστὸς τὴν ἁπασαν μακρο- first, might shew forth Jesus Christ the whole long-
 θυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦν ἐπ' suffering, for a delineation of those being about to believe on
 αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεῖ τῶν αἰώνων, him to life eternal. Now to the King of the ages, [the]
 ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς incorruptible, invisible, only wise God, honour and glory to the
 αἰῶνας τῶν αἰώνων. ἀμήν. 18 ταύτην τὴν παραγγελίαν ages of the ages. Amen. This charge
 παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προ- I commit to thee, [my] child Timotheus, according to the going

b χρησται L. i παρολφάις LTTA. k μητρολφάις LTTA. l — καὶ LTTA. m τὸ LTTA. n + με me (being) L. o ἀλλὰ LTTA.W. p χριστὸς Ἰησοῦς LTTA. q ἁπασαν LTTA.W. r — σοφῷ GLTTA.W.

αγοῦσας ἐπὶ σε προφητείας, ἵνα ²στρατεύῃ¹ ἐν αὐταῖς τὴν
¹before ²as ³to ⁴thee ⁵'prophecies, that thou mightest war by them the
καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
good warfare, holding faith and ²good ³a conscience;
ἣν ⁴τινες ἀποσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν⁵
which [conscience] some, having cast away, as to faith made shipwreck;
20 ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ
of whom are Hymenæus and Alexander, whom I delivered up
σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.
to Satan, that they may be disciplined not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον πάντων· ποιεῖσθαι δεήσεις,
I exhort therefore, first of all, to be made supplications,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώ-
prayers, intercessions, thanksgivings, for all men;
πων, 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,
for kings and all that in dignity are,
ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
that a tranquil and quiet life we may lead in all piety and
σεμνότητι· 3 τοῦτο· γὰρ¹ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ
gravity; for this [is] good and acceptable before
σωτῆρος· ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι
our Saviour God, who ²all ³'men ⁴wishes to be saved
καὶ εἰς ἐπιγνώσιν ἀληθείας ἔλθειν. 5 εἷς· γὰρ θεός, εἷς· καὶ
and ⁶to ⁷'knowledge of [⁸the] ⁹'truth ¹⁰to ¹¹'come. For ¹²one ¹³'God [¹⁴is], and one
μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰη-
[the] mediator of God and men, [the] man Christ Je-
σοῦς, 6 ὁ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, ἵνα μαρ-
sus, who gave himself a ransom for all, that
τύριον¹ καιροῖς ἰδίους, 7 εἰς ὃ ἐτέθην ἐγὼ
timony [to be rendered] in ²times ³'its ⁴'own, to which ⁵was ⁶'appointed ⁷I
κήρυξ καὶ ἀπόστολος· ἀληθειαν λέγω ⁸ἐν χριστῷ,⁹ οὐ
a herald and apostle, ([the] truth I speak in Christ, ¹⁰not
ψεύδομαι· διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ.
¹¹I ¹²do lie,) a teacher of [the] nations, in faith and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ,
I will therefore ¹to ²'pray ³the ⁴'men in every place,
ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·
lifting up holy hands apart from wrath and reasoning.
9 ὡσαύτως ¹καὶ² ἵτάς³ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ
In like manner also the women in ⁴'guise ⁵'seemly with
αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,
modesty and discreteness to adorn themselves, not with plaitings,
ἢ χρυσῷ,¹ ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 ²ἀλλ'³
or gold, or pearls, or ⁴'clothing ⁵'costly, but
ὃ πρέπει γυναῖξιν ἐπαγγελιομένης θεοσεβείαν, δι'
what is becoming to women professing [the] fear of God, by
ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ
²works ³good. ⁴A ⁵'woman ⁶'in ⁷'quietness ⁸'let ⁹'learn in all
ὑποταγῇ· 12 ¹γυναικὶ δὲ διδάσκειν² οὐκ ἐπιτρέπω, οὐδὲ ἀν-
subjection; but a woman to teach I do not allow, nor to exercise
θεντεῖν ἀνδρός, ³ἀλλ'⁴ εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ· γὰρ
authority over man, but to be in quietness; for Adam
πρῶτος ἐπλάσθη, εἷτα Εὐα. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ
first was formed, then Eve: and Adam was not deceived; but the

mit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blas-
pheme.

II. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour: 4 who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 who gave himself a ransom for all, to be testified in due time. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 but (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but

¹ στρατεύσῃ TTr. ² — γὰρ for LTr. ³ — τὸ μαρτύριον L. ⁴ — ἐν χριστῷ GLTTrAW.
⁵ — καὶ L[Tr]. ⁶ — τὰς LTrAW. ⁷ καὶ and LTrA. ⁸ χρυσῷ L. ⁹ ἀλλὰ W.
¹⁰ διδάσκειν δὲ γυναῖκι LTrA. ¹¹ ἀλλὰ LTr.

γουνισιν, περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ
learn, going about to the houses; and not only idle, but
καὶ φλύαροι καὶ περιεργοί, λαλοῦσαι τὰ μηδέοντα. 14 βού-
also tattlers and busy-bodies, speaking things [they] ought not.

λομαι οὖν. νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,
will therefore younger [ones] to marry, to bear children, to rule the house,
μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.
no occasion to give to the adversary of reproach on account.

15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ. 16 Εἴ τις
For already some are turned aside after Satan. If any

πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐ-
believing [man] or believing [woman] have widows, let him impart relief to
ταῖς. καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις
them, and not let be burdened the assembly, that to the indeed widows
ἐπαρκεῖται.
it may impart relief.

17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς
The well who take the lead elders of double honour

ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασ-
let be counted worthy, specially those labouring in word and teach-
καλίῳ. 18 λέγει γὰρ ἡ γραφή, Ἰβὺν ἀλοῶντα οὐ φι-
ing; for says the scripture, An ox treading out corn not thou

μῶσεις· καὶ, Ἄξιός ἐστι ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Κατὰ
shalt muzzle, and, Worthy [is] the workman of his hire. Against

πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός ἐστι μὴ ἐπὶ
an elder an accusation receive not, unless on [the testi-
mony of] two or three witnesses. Those that sin before

πάντων ἐλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. 21 Διαμαρ-
all convict, that also the rest fear may have. I earnestly

τύρομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίῳ Ἰησοῦ χριστοῦ· καὶ
testify before God and [the] Lord Jesus Christ and

τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς
the elect angels, that these things thou shouldest keep, apart from

προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.
prejudice, nothing doing by partiality.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις
Hands quickly on no one lay, nor share in sins

ἀλλοτρίαις. σεαυτὸν ἀγνὸν τήρει. 23 μηκέτι ὑδροπότει. ἄλλ'·
of others. Thyself pure keep. No longer drink water, but

οἶνον ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου· καὶ τὰς πυκνάς
wine a little use on account of thy stomach and frequent

σου ἀσθενείας. 24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί
thy infirmities. Of some men the sins manifest

εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.
are, going before to judgment; and some also they follow after.

25 ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστιν· καὶ τὰ
In like manner also good works manifest are, and those that

ἄλλως ἔχοντα, κρυβήναι οὐ δύναται.
otherwise are, be hid cannot.

6 Ὅσοι εἰσιν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας
As many as are under yoke bondmen, their own masters

wanton against Christ, they will marry; 12 having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-

bodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house,

give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 16 If any man or woman

that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scrip-

ture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. 19 Against an elder

receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear. 21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou

observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 23 Drink

no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are open before-

hand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest before-

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's

sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some

are manifest before-

are manifest before-

^a — πιστὸς ἢ (read ἐπαρ. let her impart relief) LTTT[A].

φιμώσεις βὺν ἀλοῶντα L.

προσκλησιν advocacy L.

but (in like manner) LW.

ῥ δύνανται LTTTAW.

8 + δὲ but (those that) L[A].

ἢ ἀλλὰ LTTT[A].

ἢ σου (read [thy]) LTTT[A].

ἢ ἔργα τὰ καλὰ LTTTAW.

ἐπαρκεῖσθω LTTT.

ἢ οὐ χριστοῦ Ἰησοῦ LTTTAW.

ἢ ἀλλὰ [thy] LTTT[A].

ἢ + δὲ

οὐ — ἐστιν LTTT[A]; εἰσιν W.

hand; and they that are otherwise cannot be hid.

VI. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I

πάσης τιμῆς ἀξίους ἡγείσῃωσαν. ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ of all honour worthy let them esteem, that not the name of God
καὶ ἡ διδασκαλία βλασφημῇται. 2 οἱ δὲ πιστοὺς ἔχοντες and the teaching be blasphemed. And they that believing have
δεσπότας, μὴ καταφρονείωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ masters, let them not despise [them], because brethren they are; but
μᾶλλον δουλενέτωσαν, ὅτι πιστοὶ εἰσιν· καὶ ἀγα- rather let them serve [them], because believing [ones] they are and be-
πητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. ταῦτα διδάσκει loved who the good service are being helped by. These things teach
καὶ παρακάλει. 3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ ἡμὴν προσέρχεται and exhort. If anyone teaches other doctrine, and draws not near
ὑγαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ sound to words, those of our Lord Jesus Christ, and
τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετύφωται, μηδὲν the according to, piety teaching, he is puffed up, nothing
ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, knowing, but sick about questions and disputes of words,
ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημία, ὑπόνοια πονηραί, out of which come envy, strife, evil speakings, suspicious wicked,
5 παραδιτριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ vain argumentations corrupted of men in mind, and
ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν destitute of the truth, holding gain to be
εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων. 6 Ἔστιν δὲ πορισμὸς piety; withdraw from such. But is gain
μέγας ἢ εὐσέβεια μετὰ αὐταρκείας. 7 οὐδὲν γὰρ εἰσηνέγκαμεν great piety with contentment. For nothing we brought
εἰς τὸν κόσμον, ὃ δὴλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνά- into the world, [it is] manifest that neither to carry out anything are we
μεθα. 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρ- able. But having sustenance and coverings, with these we shall
κεσθῇσόμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς be satisfied. But those desiring to be rich, fall into
πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ temptation and a snare and desires many unwise and
βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον hurtful, which sink men into destruction
καὶ ἀπώλειαν. 10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλ- and perdition. For a root of all evils is the love
αργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς of money; which some stretching after were seduced from the
πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς. 11 Σὺ faith, and themselves pierced with sorrows many. Thou
δέ, ὦ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεύγε· δίωκε δὲ δικαιο- but, O man of God, these things flee, and pursue right-
σύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα· eousness, piety, faith, love, endurance, meekness.
12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς Combat the good comba of the faith. Lay hold
αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας of eternal life, to which also thou wast called, and didst confess
τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγ- the good confession before many witnesses. I

9 μὴ προσέχεται cleaves not T.

† διαπατριβαὶ constant quarrellings GLTT^a W.

8 — ἀφίστασο ἀπὸ τῶν τοιούτων LTT^a W.

† — δὴλον (read ὅτι so that) LTT^a.

— τοῦ

LT^a Tr^a [A]. † πραύπαθειαν meekness of spirit LT^a W; πραύπαθειαν T.

W — καὶ GLTT^a W.

γέλλω σοι¹ ἐνώπιον τοῦ² θεοῦ τοῦ ζῶοντος³ τὰ πάντα,
charge thee before God who quickens all things,
καὶ χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πι-
and Christ Jesus who witnessed before Pontius Pi-
λάτου⁴ τὴν καλὴν ὁμολογίαν, 14 τηροῦσαί σε τὴν ἐντολὴν
late the good confession, that thou keep the commandment
ἄσπιλον, ἀνεπίληπτον,⁵ μέχρι τῆς ἐπιφανείας τοῦ κυρίου
spotless, irreproachable, until the appearing of Lord
ἡμῶν Ἰησοῦ χριστοῦ, 15 ἣν καιροῖς ἰδίους δεῖξει ὁ
our Jesus Christ; which in its own times shall shew the
μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόν-
blessed and only Ruler, the King of those being kings
των καὶ κύριος τῶν κυριούντων, 16 ὁ μόνος ἔχων ἀθα-
and Lord of those being lords; who alone has im-
νασίαν, ὥς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς
mortality, in light dwelling unapproachable, whom did see no one
ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος
of men nor to see is able; to whom honour, and power
αἰώνιον. ἀμήν.
eternal. Amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ
To the rich in the present age charge, not
εὐψιλοφρονεῖν,⁶ μηδὲ ἠλπικεῖναι ἐπὶ πλούτου ἀδηλόγη-
to be high-minded, nor to have hope in of riches [the] uncertainty;
ἀλλ' ἐν⁷ τῷ θεῷ τῷ ζῶντι,⁸ τῷ παρέχοντι ἡμῖν⁹ πλου-
but in God the living, who gives us richly
σίως πάντα¹⁰ εἰς ἀπόλαυσιν. 18 ἀγαθοεργεῖν, πλουτεῖν ἐν
all things for enjoyment; to do good, to be rich in
ἐργοῖς καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς, 19 ἀπο-
works good, liberal in distributing to be, ready to communicate, trea-
θησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα
suring up for themselves a foundation good for the future, that
ἐπιλάβωνται τῆς αἰωνίου¹¹ ζωῆς.
they may lay hold of eternal life.

20 Ὁ Τιμόθεε, τὴν¹² παρακαταθήκην¹³ φύλαξον,
O Timotheus, the deposit committed [to thee] keep,
εκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς
avoiding profane empty babblings, and oppositions
ψευδωνύμου γνώσεως. 21 ἣν τινες ἐπαγγελλόμενοι, περὶ
of falsely-named knowledge, which some professing, in reference to
τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.¹⁴
the faith missed the mark. Grace [be] with thee. Amen.

Ἦ¹⁵ πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἧτις
To Timothy first written from Laodicea, which
ἐστὶν μητρόπολις Φρυγίας Πακατιανῆς.¹⁶
is the chief city of Phrygia Pacatiana.

give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 15 which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 that they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 which some professing have erred concerning the faith. Amen. Grace be with thee.

* — σοι (read [thee]) T. γ — τοῦ T. ζῶοντος preserves alive LTTA. Πει-
λάτου T. ἀνεπίληπτον LTTA. εὐψιλά φρονεῖν to mind high things T. ἐπὶ LTTA.
* — τῷ TTT. f — τῷ ζῶντι LTTA. g + τὰ L. πάντα πλουσίως GLTTAW. ὄντως
(read of that which [is] truly life) GLTTAW. k παραθήκην GLTTAW. l μεθ' ὑμῶν with
you LTTA. m — ἀμήν GLTTAW. n — the subscription GLTW; Πρὸς Τιμόθεον α' TTA.

•Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ, ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.
THE •TO •TIMOTHY •EPISTLE •SECOND

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; 9 who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 wherunto I am

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ
Paul, apostle of Jesus Christ by [the] will of God
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ Ἰησοῦ, 2 Τι-
according to promise of life which [is] in Christ Jesus, to Ti-
μοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ
motheus [my] beloved child: Grace, mercy, peace from God [the]
πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and Christ Jesus our Lord.

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν
I am thankful to God, whom I serve from [my] forefathers with
καθαρᾷ συνειδήσει, ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηίαν
pure conscience, how unceasingly I have the of thee remembrance
ἐν ταῖς δεήσεσίν μου· νυκτὸς καὶ ἡμέρας, 4 ἐπιποθῶν σε
in my supplications night and day, longing thee
ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ·
to see, remembering thy tears, that with joy I may be filled;
5 ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,
remembrance taking of the in thee unfeigned faith,
ἣτις ἐνέκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωιδί καὶ τῇ μητρί
which dwelt first in thy grandmother Lois and in mother
σου Εὐνείκῃ, 6 πέπεισμαι δὲ ὅτι καὶ ἐν σοί. 6 Δι' ἣν αἰτίαν
thy Eunice, and I am persuaded that also in thee. For which cause
ἀναμνησκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν
I remind thee to kindle up the gift of God which is
ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου· 7 οὐ γὰρ ἔδωκεν
in thee by the laying on of my hands. For not gave
ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμει καὶ ἀγάπῃς
us God a spirit of cowardice, but of power, and of love,
καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνθῇς τὸ
and of wise discretion. Not therefore thou shouldst be ashamed of the
μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ
testimony of our Lord, nor me his prisoner; but
ἵσχυρα κοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 9 τοῦ
suffer evils along with the glad tidings according to power God's; who
σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ
saved us and called [us] with a calling holy, not according to
τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν
our works, but according to his own purpose and grace, which
δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,
[was] given us in Christ Jesus before the ages of time,
10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν
but made manifest now by the appearing of our Saviour
Ἰησοῦ χριστοῦ, ὃς καταργήσαντος μὲν τὸν θάνατον, φωτίσαν-
Jesus Christ, who annulled death, brought to
τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ
light and life and incorruptibility by the glad tidings; to which

* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul Ε; + Παύλου G; Πρὸς Τιμόθεον B' LITRAW. ^b χριστοῦ Ἰησοῦ TITRAW. ^c νυκτὸς καὶ ἡμέρας (read night and day) longing & C. LIT. ^d λαβὼν having taken LITRA. ^e Εὐνείκῃ EGI:ITRAW. ^f συν- T. ^g κατὰ LIT:A. ^h χριστοῦ Ἰησοῦ LITR.

ἐρέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος
^{was appointed} ^I a herald and apostle and teacher
 ἐθνῶν.¹ 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ
 of [the] nations. For which cause also these things I suffer; but ^{not}
 ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι
 I am ashamed; for I know whom I have believed, and am persuaded that
 δυνατός ἐστιν τὴν παραθήκην μου φυλάξει εἰς ἐκείνην
 able he is the deposit committed [to him] of me to keep for that
 τὴν ἡμέραν. 13 ὑποτύπωσιν ἔχει ὑγιαίνοντων λόγων, ὧν
 day. ^{A delineation} have of sound words, which [words]

παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ
 from me thou didst hear, in faith and love which [are] in Christ
 Ἰησοῦ. 14 τὴν καλὴν παρακαταθήκην¹ φύλαξον διὰ
 Jesus. The good deposit committed [to thee] keep by [the]
 πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 15 Οἶδας τοῦτο,
 Spirit Holy which dwells in us. Thou knowest this,
 ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστίν
 that turned away from me all who [are] in Asia, of whom is
 Φύγγελλος² καὶ Ἑρμογένης.³ 16 Δῶν ἔλεος ὁ κύριος τῷ
 Phygellus and Hermogenes. May grant mercy the Lord to the
 Ὀνησιφόρου οἴκῳ⁴ ὅτι πολλάκις με ἀνένηξεν, καὶ τὴν
 of Onesiphorus house, because oft me he refreshed, and
 ἄλυσίν μου οὐκ ἐπαισχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ,
 my chain was not ashamed of; but having been in Rome,
 σπουδαίωτερον⁵ ἐζήτησέν με καὶ εὑρεν⁶ 18 δῶν αὐτῷ
 more diligently he sought out me and found [me]— may grant to him
 ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ⁷ καὶ
 the Lord to find mercy from [the] Lord in that day— and
 ὅσα ἐν Ἐφέσῳ διηκόνησεν βέλτιον σὺ γίνωσκες.
 how much in Ephesus he served better [than I need say] thou knowest.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ
 Thou therefore, my child, be strong in the grace which [is]
 ἐν χριστῷ Ἰησοῦ. 2 καὶ ᾧ ἤκουσας παρ' ἐμοῦ
 in Christ Jesus. And the things which thou didst hear of me
 διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,
 with many witnesses, these commit to faithful men,
 οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 ὅς οὖν
 such as competent shall be also others to teach. Thou therefore
 κακοπάθησον⁸ ὡς καλὸς στρατιώτης Ἰησοῦ χριστοῦ. 4 οὐδεὶς
 suffer hardship as good a soldier of Jesus Christ. No one
 στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου⁹ πραγματείαις,¹⁰
 serving as a soldier entangles himself with the of life affairs,
 ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ
 that him who enrolled him as a soldier he may please. And if also contend
 [in the games] ^{anyone}, he is not crowned unless lawfully he shall
 θλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν
 have contended. The labour husbandman must before of the
 καρπῶν μεταλαμβάνειν.
 fruits partaking.

7 Νόει ᾧ λέγω· ὁ δὲ γάρ σοι ὁ κύριος σύνεσι
 Consider the things I say, may give for thee the Lord understanding

appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 but, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

II. Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits.

¹ — ἐθνῶν T. ² παραθήκην GLTFAW. ³ Φύγγελλος Phygellus LTTFAW. ⁴ Ἑρμογένης Hermogenes T. ⁵ ἐπαισχύνθη LTTFA. ⁶ σπουδαίως diligently LTT. ⁷ συνακαλόησον (συγκ- T) suffer hardship with [me] LTTFAW. ⁸ χριστοῦ Ἰησοῦ LTTFAW. ⁹ πραγματείαις T. ¹⁰ ὁ what LTTFAW. ¹¹ δώσει will give LTTFAW.

as; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; 9 wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him; 12 if we suffer, we shall also reign with him; if we deny him, he also will deny us; 13 if we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings; for they will increase unto more ungodliness. 17 And their word will eat as doth a canker; of whom is Hymeneus and Philetus; 18 who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he

ἐν πᾶσιν. 8 Μνημόνευε Ἰησοῦν χριστὸν ἐγγεγενημένον ἐκ ἐν ὅλῳ. Remember Jesus Christ raised from among νεκρῶν, ἐκ σπέρματος Ἐδβιδ, κατὰ τὸ εὐαγγέλιον [the] dead, of [the] seed of David, according to ²glad tidings μου. 9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. ἄλλ' ¹my, in which I suffer hardship unto bonds as an evil doer: but ὁ λόγος τοῦ θεοῦ οὐ δέδεται. 10 διὰ τοῦτο πάντα ὑπο- the word of God is not bound. Because of this all things I en- μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύ- dure for sake of the elect, that also they [the] salvation may χωσιν τῆς ἐν χριστῷ Ἰησοῦ μετὰ δόξης αἰώνιον. 11 πιστοὺς obtain which [is] in Christ Jesus with ²glory eternal. Faithful ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ ³συνζήσομεν. ¹[is] the word; for if we died together with [him], also we shall live together; 12 εἰ ὑπομένομεν, καὶ ⁴συμβασιλεύσομεν. ²εἰ ὑαρνούμεθα, ¹if we endure, also we shall reign together; if we deny ἀκεῖνος ἀρνήσεται ἡμᾶς. 13 εἰ ἀπιστοῦμεν, ἐκεῖνος [him], he also will deny us; if we are unfaithful, he πιστὸς μένει· ἀρνήσασθαι ²ἑαυτὸν οὐ δύναται. faithful abides; to deny himself he is not able.

14 Ταῦτα ὑπομύνησκε, διαμαρτυρόμενος ἐνώπιον ²These things put in remembrance of, testifying earnestly before τοῦ κυρίου. ³μὴ λογομαχεῖν. ⁴εἰς οὐδὲν χρήσιμον, ἐπὶ the Lord not to dispute about words for nothing profitable, to καταστροφῇ τῶν ἀκουόντων. 15 σπουδάσον σεαυτὸν subversion of those who hear. Be diligent thyself δοκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθο- approved to present to God, a workman not ashamed, straight- τομύνητα τὸν λόγον τῆς ἀληθείας. 16 τὰς δὲ βεβήλους κeno- cutting the word of truth; 16 τὰς δὲ βεβήλους κeno- φωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, babblings stand aloof from, to more for they will advance of ungodliness, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστιν and their word as a gangrene pasture will have; of whom is Ὑμέναιος καὶ Φιλητός, 18 οἵτινες περὶ τὴν ἀλήθειαν Hymeneus and Philetus; who concerning the truth ἡστορήσαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι. missed the mark, asserting the resurrection already to have taken place; καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. 19 ὁ ¹μέντοι στερεὸς and are overthrowing the of some faith. Nevertheless firm θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, Ἐγὼ ²foundation God's stands, having this seal, Knows κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδι- [the] Lord those that are his, and Let depart from unright- κίας πᾶς ὁ ὀνομάζων τὸ ὄνομα ³χριστοῦ. 20 ἐν μεγάλῃ eousness everyone who names the name of Christ. In great δὲ οἰκῇ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ but a house there are not only vessels golden and silver, but καὶ ξύλινα καὶ ὀστράκινα, καὶ ἅ μὲν εἰς τιμὴν, ἅ δὲ εἰς and wooden and earthen, and some to honour, others to ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, dishonour. If therefore one shall have purged himself from these,

¹ Δαυεῖδ LTTA; Δαυῖδ GW. ² ἄλλὰ LTTAW. ³ συν- LTTA. ⁴ συν- T. ⁵ ἀρνησόμεθα we shall deny LTTA. ⁶ + γὰρ for (to deny) LTTAW. ⁷ τοῦ θεοῦ God TT. ⁸ μὴ λογομάχει Dispute thou not about words L. ⁹ ἐπ' LTTA. ¹⁰ δ — τὴν (read [the]) TT[A]. ¹¹ μέντοι Tr. ¹² κυρίου of [the] Lord GLTTAW.

ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, ἔκαι^h εὐχρηστον
he shall be a vessel to honour, having been sanctified, and serviceable
τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.
to the master, for every good work having been prepared.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην,
But youthful lusts flee, and pursue righteousness,

πίστιν, ἀγάπην, εἰρήνην μετὰ^h τῶν ἐπικαλουμένων τὸν
faith, love, peace with those that call on the

κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ ἀπαι-
Lord out of pure heart. 23 But foolish and undis-

δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας·
ciplined questionings refuse, knowing that they beget contentions.

24 δοῦλον δὲ κυρίου οὐδεὶ μάχεσθαι, ἰδὲ^h ἥπιον
And a bondman of [the] Lord it behoves not to contend, but gentle

εἶναι πρὸς πάντας, διδασκικόν, ἀνεξίκακον, 25 ἐν^h κπραότητι^h
to be towards all; apt to teach; forbearing; in meekness

παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε^h ἰδῶ^h αὐτοῖς
disciplining those that oppose, if perhaps may give them

ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνα-
God repentance to acknowledgment of [the] truth, and they may

νήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ'
awake up out of the of the devil snare, having been taken by

αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
him for his will.

3 Τοῦτο δὲ^h γίνωσκε, ὅτι ἐν^h ἐσχάταις ἡμέραις ἐνστή-
But this know thou, that in [the] last days will be

σονται καιροὶ χαλεποί. 2 ἔσονται γὰρ οἱ ἄνθρωποι φιλαυτοί,
present times difficult; for will be men lovers of self,

φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν
lovers of money, vaunting, proud, evil speakers. to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι,
disobedient, unthankful, unholy, without natural affection, implacable,

διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδόται,
slanderers, incontinent, savage, not lovers of good, betrayers,

προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
headlong, puffed up, lovers of pleasure rather than lovers of God;

5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνη-
having a form of piety, but the power of it deny-

μένοι. καὶ τούτους ἀποτρέπου. 6 ἐκ τούτων γὰρ εἰσιν οἱ
ing: and these turn away from. For of these are those who

ἐνδύνοντες εἰς τὰς οἰκίας καὶ^h αἰχμαλωτεύοντες τὰ^h γυναικάρια
[are] entering into houses and leading captive silly women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάν-
laden with sins, led away by lusts various, al-

τοτε μανθάνοντα καὶ μηδέποτε εἰς^h ἐπίγνωσιν ἀληθείας
ways learning and never to [the] knowledge of the truth

ἐλθεῖν δυνάμεν. 8 δυν. τρόπον δὲ^h Ἰαννῆς καὶ Ἰαμβρυῆς ἀντέ-
to come able. Now in the way Jannes and Jambres with-

στησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,
stood Moses, thus also these withstand the truth,

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ
men utterly corrupted in mind, found worthless as regards

τὴν πίστιν. 9 ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια
the faith. But they shall not advance farther, for their folly

shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

III. This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5 having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly

ε — καὶ LTTA. h + πάντων all L. i ἀλλὰ LTTA. k πρᾶτῃ LTTAW. l δὴν LTTAW.
m γινώσκετε know ye L. n αἰχμαλωτίζοντες GLTTAW.

στρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ
turn away, and to fables will be turned aside. But thou,
νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγ-
be sober in all things, suffer hardships, [the] work do of an
γελιστοῦ, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γὰρ ἤδη
evangelist, thy service fully carry out. For I already
σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφ-
am being poured out, and the time of my release is
έστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμαι, τὸν δρόμον
come. The combat good I have combated, the course
τετέλεκα, τὴν πίστιν τητήρηκα. 8 λοιπὸν ἀπόκειται μοι
I have finished, the faith I have kept. Henceforth is laid up for me
ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος
the of righteousness crown, which will render to me the Lord
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί,
in that day the righteous judge; and not only to me,
ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.
but also to all who love his appearing.

9 Σπούδαςον ἔλθεῖν πρὸς με ταχέως. 10 Δημᾶς γάρ με
Be diligent to come to me quickly; for Demas me
ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
forsook, having loved the present age, and is gone to
Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.
Thessalonica; Crescens to Galatia, Titus to Dalmatia.
11 Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε
Luke is alone with me. Mark having taken bring
μετὰ σεαυτοῦ· ἐστὶν γὰρ μοι εὐχρηστος εἰς διακονίαν. 12 Τυ-
with thyself, for he is to me useful for service. Ty-
χικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. 13 Τὸν ἑφαιλόνην ὃν
chicus but I sent to Ephesus. The cloak which
ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ
I left in Troas with Carpus, [when] coming bring, and the
βιβλία, μάλιστα τὰς μεμβράνας. 14 Ἀλέξανδρος ὁ χαλκεὺς
books, especially the parchments. Alexander the smith
πολλά μοι κακὰ ἐνεδείξατο· ἀποδοῦν αὐτῷ ὁ
many against me evil things did. May render to him the
κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν καὶ σὺ φυλάσσον,
Lord according to his works. Whom also thou be ware of,
λίαν γὰρ ἀνθέστηκεν τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ
for exceedingly he has withstood our words. In
πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο, ἀλλὰ πάντες
my first defence no one me stood with, but all
με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν. 17 ὁ δὲ κύριός
me forsook. Not to them may it be reckoned. But the Lord
μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κή-
me stood by, and strengthened me, that through me the pro-
ρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ
clamation might be fully made, and should hear all the nations; and
ἐρόύσθην ἐκ στόματος λέοντος. 18 καὶ ῥύσεται με
I was delivered out of [the] mouth lion's. And will deliver me
ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν
the Lord from every work wicked, and will preserve me unto his

turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me: 10 for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 14 Alexander the copse-smith did me much evil: the Lord reward him according to his works: 15 of whom be thou ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his

ᶜ ἀναλύσεώς μου LITtr. ᶜ καλὸν ἀγῶνα LITtr. ᵀ Γαλλίαν Gallia T. ᶠ Δελματίαν I. ᵀ φελοῖνην EUGLITtrAW. ᵇ Τρωάδι LT. ᶜ ἀποδώσει shall render LITtrAW. ᶠ ἀντέστη he withstood LITtrAW. ᵀ συν- A; παρεγένετο stood by LITtr. ᵀ ἀκούσωσιν LITtrAW. ᵇ ἐρούσθην LITtrA. ᵀ — καὶ LITtrA.

heavenly kingdom :
to whom be glory for
ever and ever. Amen.

βασιλείαν αὐτοῦ τὴν ἑπουράνιον· ᾧ ἡ δόξα εἰς τοὺς
his kingdom the heavenly; to whom [be] glory unto the
αἰῶνας τῶν αἰώνων. ἀμήν.
ages of the ages. Amen.

19 Salute Prisca and
Aquila, and the house-
hold of Onesiphorus.
20 Erastus abode at
Corinth : but Trophi-
mus have I left at Miletum
sick. 21 Do thy diligence
to come before winter.
Eubulus greeteth thee, and
Pudens, and Linus, and
Claudia, and all the
brethren. 22 The Lord
Jesus Christ be with
thy spirit. Grace be
with you. Amen.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου
Salute Prisca and Aquila, and the of Onesiphorus
οἶκον. 20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον
house. Erastus remained in Corinth, but Trophimus I left
ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
in Miletus sick. Be diligent before winter to come.
Ἀσπάζεται σε Εὐβουλος, καὶ Ποῦδης, καὶ Ἀλίνος, καὶ
Salutes thee Eubulus, and Pudens, and Linus, and
Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ κύριος Ἰησοῦς
Claudia, and the brethren all. The Lord Jesus
ἡ χριστὸς μετὰ τοῦ πνεύματος σου. ἡ χάρις μεθ' ὑμῶν.
Christ [be] with thy spirit. Grace [be] with you.
ἀμήν.
Amen.

Ἰπρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλη-
To Timotheus second, of the of the Ephesians assem-
σίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ
[the] first overseer chosen, written from
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι
Rome, when a second time was placed before Paul Caesar
Νέρωνι.
Nero.

Ἡ ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ. THE TO TITUS EPISTLE OF PAUL.

PAUL, a servant of
God, and an apostle of
Jesus Christ, accord-
ing to the faith of
God's elect, and the
acknowledging of the
truth which is after
godliness; 2 in hope
of eternal life, which
God, that cannot lie,
promised before the
world began; 3 but
hath in due times
manifested his word
through preaching,
which is committed
unto me according to
the commandment of
God our Saviour; 4 to
Titus, mine own son
after the common
faith: Grace, mercy,
and peace, from God
the Father and the
Lord Jesus Christ our
Saviour.

ΠΑΥΛΟΣ δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ κατὰ
Paul bondman of God, and apostle of Jesus Christ according to
πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς
[the] faith elect of God's and knowledge of [the] truth which [is]
κατ' εὐσέβειαν, 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ-
according to piety; in [the] hope of life eternal, which pro-
γεῖλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων, 3 ἐ-
mised the who cannot lie God before the ages of time,
φανέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι
but manifested in its own seasons his word in [the] proclamation
ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος
which was entrusted with I according to [the] commandment of Saviour
ἡμῶν θεοῦ, 4 τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν
our God; to Titus [my] true child according to [our] common
πίστιν, χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρός, καὶ
faith: Grace, mercy peace. from God [the] Father, and [the]
κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν.
Lord Jesus Christ our Saviour.

5 For this cause left
I thee in Crete, that

5 Τοῦτον χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα
For this cause I left thee in Crete, that the things lacking

^a Ἀλίνος LTW.

^r — Ἰησοῦς TTT[A].

^s — χριστὸς LTTT[A].

^t — ἀμήν GLTTFW.

^v — the subscription GLTW; Ἰπρὸς Τιμόθεον β' (— β' A) TTA.

^a + τοῦ Ἀποστόλου the apostle E; Ἰπρὸς Τίτον LTTAFW.

^b καὶ and TTTAFW

^c χριστοῦ

Ἰησοῦ LTTFA. ^d ἀπέλιπόν LTTAFW.

ἐπιδιορθώσῃ. ¹ καὶ καταστήσῃς κατὰ πόλιν πρεσ-
 thou mightest go on to set right, and mightest appoint in every city
 βυτέρους, ὡς ἐγὼ σοι διαταξάμην. 6 εἴ τις ἐστὶν ἀνέγ-
 elders, as I ²thee ³ordered: if anyone is unim-
 κλητος, μίᾳ γυναῖκὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν
 of one ⁴wife ⁵husband, ⁶children ⁷having ⁸believing, not under
 κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπί-
 accusation of dissoluteness or insubordinate. For it behoves the over-
 σκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδῃ,
 seer unimpeachable to be, as God's steward; not selfwilled,
 μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,
 not passionate, not given to wine, not a striker, not greedy of base gain,
 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγ-
 but hospitable, a lover of good, discreet, just, holy, tem-
 κρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ
 perate, holding to the ²according to the ³teaching ⁴faithful
 λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ
 word, that able he may be both to encourage with ⁵teaching
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 εἰσὶν γὰρ
 sound, and those who gainsay to convict. For there are
 πολλοὶ ¹καὶ ²ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-
 many and insubordinate vain talkers and mind-deceivers, espe-
 λιστα ³οἱ ἐκ ⁴ῆ περιτομῆς, 11 οὓς δεῖ ἐπιστο-
 cially those of [the] circumcision, whom it is necessary to stop the
 μίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες
 mouths of, who whole houses overthrow, teaching
 ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 12 εἰπὲν
 things which [they] ought not, ¹base ²gain ³for ⁴sake ⁵of. ⁶Said
 τις ἐξ αὐτῶν ἰδίου αὐτῶν προφήτης, Κρητὲς αἰεὶ
 one ⁷of ⁸themselves ⁹of ¹⁰their ¹¹own ¹²a ¹³prophet, Cretans always [are]
 ψεῦσαι, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὐτῆ
 liars, evil wild beasts, ¹gluttons ²lazy. This testimony
 ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλεγε αὐτοὺς ἀποτόμως, ἵνα
 is true; for which cause convict them with severity, that
 ὑγιαίνωσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες Ἰουδαίκοις
 they may be sound in the faith, not giving heed to Jewish
 μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-
 fables and commandments of men, turning away from the truth.
 θειαν. 15 πάντα ¹μὲν ²καθαρὰ τοῖς καθαροῖς· τοῖς δὲ
 All things [are] pure to the pure; but to those who
³μεμασμένοις ⁴καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμían-
 are defiled and unbelieving nothing [is] pure; but are de-
 ται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν ὁμολογοῦσιν
 filed ¹their ²both mind and [their] conscience. God they profess
 εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
 to know, but in works deny [him], ¹abominable ²being and
 ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
 disobedient, and as to every ¹work ²good found worthless.
 2 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασ-
 But ¹thou ²speak the things that become sound teach-
 καλίᾳ· ³ὁ πρεσβύτερος νηφαλίους εἶναι, σεμνοῦς, σώ-
 ing: [the] aged [men] ¹sober ²to ³be, grave, dis-
 φρονας, ὑγιαίνοντας τῇ πίστει. τῷ ἀγάπῃ, τῇ ὑπομονῇ;
 creet, sound in faith, in love, in endurance;

thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. II. But speak thou the things which become sound doctrine: 2 that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The

* ἐπιδιορθώσῃς L.

† — καὶ LTT[A].

§ + [δὲ] but (especially) L.

h + τῆς the TTa

i — μὲν LTTaW.

k μεμαμμένοις LTT; μεμαμένοις A.

aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine uncorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

III. Put them in mind to be subject to principalities and

3 **πρεσβύτεδας** [the] aged [women] in like manner in deportment as becomes **πρεπεῖς, μὴ διαβόλους,** ¹μὴ² οἶνῳ πολλῷ δεδουλωμένας, sacred ones, not slanderers, not ²to wine much ³enslaved, **καλοδιδασκάλους,** 4 **ἵνα** ⁴σωφρονίζουσιν⁵ τὰς νέας teachers of what is right; that they may school the young [women] **φιλάνδρους εἶναι,** **φιλοτέκνους,** 5 **σώφρονας,** lovers of [their] husbands to be, lovers of [their] children, discreet, **ἀγνάς,** **οἰκουρούς,** **ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀν-** chaste, keepers at home, good, subject to their own husbands, **δράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηται.** 6 **Τοὺς νεωτέρους** **ὡσαύτως παρακάλει** **σωφρονεῖν,** 7 **περὶ** in younger [men] in like manner exhort to be discreet; in **πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ** all things thyself holding forth a pattern of good works; in **διδασκαλίᾳ ῥάδιαφθορίαν,** **σεμνότητα, ἀφθαρσίαν,** 8 **λόγον** teaching uncorruptness, gravity, incorruption, ⁸speech **ὑγῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μὴδὲν** sound, not to be condemned; that he who is opposed may be ashamed, ⁹nothing **ἔχων ὑπερὶ ὑμῶν λέγειν** **φάυλον.** 9 **Δούλους ἰδίοις** ⁹having concerning you ¹⁰to say ¹¹evil. Bondmen to their own **δεσπόταις** **ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ** masters to be subject, in everything well-pleasing to be, not **ἀντιλέγοντας,** 10 **μὴ νοσφίζομένους, ἀλλὰ πίστιν πᾶσαν** contradicting; not purloining, but ¹¹fidelity ¹²all **ἐνδοικνωμένους ἀγαθὴν** **ἵνα τὴν διδασκαλίαν** **τοῦ σωτῆρος** ¹²shewing ¹³good, that the teaching ¹⁴Saviour **ὑμῶν** **θεοῦ κοσμῶσιν ἐν πᾶσιν.** 11 **Ἐπεφάνη γὰρ ἡ** ¹⁵of your God they may adorn in all things. For ¹⁶appeared ¹⁷the **χάρις τοῦ θεοῦ** **ἣ** **σωτήριος πᾶσιν ἀνθρώποις,** ¹⁸grace ¹⁹of God ²⁰which ²¹brings ²²salvation ²³for ²⁴all ²⁵men, **12 παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς** instructing us that, having denied ungodliness and **κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζή-** worldly desires, discreetly and righteously and piously we **σωμεν ἐν τῷ νῦν αἰῶνι,** 13 **προσδεχόμενοι τὴν μακαρίαν** should live in the present age, awaiting the blessed **ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆ-** hope and appearing of the glory ²⁶great ²⁷God ²⁸and ²⁹Sa- **ρος ἡμῶν Ἰησοῦ χριστοῦ,** 14 **ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,** viour of our Jesus Christ; who gave himself for us, **ἵνα λυτρώσθαι ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ** that he might redeem us from all lawlessness, and might purify **ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.** 15 **Ταῦτα** to himself a people peculiar, zealous of good works. These things **λάλει, καὶ παρακάλει, καὶ ἐλεγε μετὰ πάσης ἐπιταγῆς.** speak, and exhort, and convict with all command. **μηδεὶς σου περιφρονεῖτω.** ³⁰No ³¹one ³²thee ³³let ³⁴despise.

3 Ὑπομίνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσ- Put in remembrance them to rulers and to authorities to be

¹ μὴδὲ ἡγοῦ ΤΤτΑ. ² σωφρονίζουσιν they school ΤΤτΑ. ³ οἰκουρούς workers at home LTτΑ. ⁴ Read to be discreet in all things, τ. ⁵ ἀφθαρσίαν incorruption LTτΑ. ⁶ ἀφθαρσίαν EGLTτΑ. ⁷ λέγειν περὶ ἡμῶν (us) LTτΑ; περὶ ἡμῶν λέγειν GW. ⁸ δεσπό- ταις ἰδίοις L. ⁹ πᾶσαν πίστιν LTτΑ. ¹⁰ + τὴν which [is] LTτΑ. ¹¹ ἡμῶν of our EGLT. Δ. ¹² — ἡ (read σωτή, bringing salvation) LTτΑ. ¹³ χριστοῦ Ἰησοῦ ΤΤτ. ¹⁴ — καὶ LTτΑ.

σεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,
subject, to be obedient, to every work good ready to be,
2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς,
no one to speak evil of, not contentious to be, [to be] gentle,
πᾶσαν ὑνδεικνυμένους ἀπρόσθητα^α πρὸς πάντας ἀνθρώπους.
all shewing meekness towards all men.

3 ἡμεν· γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώ-
For were once also we without intelligence, disobedient, led
μενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ
stray, serving lusts and pleasures various, in malice
καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους· 4 ὅτε δὲ
and envy living, hateful, hating one another. But when

ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
the kindness and the love to man appeared of our Saviour

θεοῦ, 5 οὐκ ἐξ ἔργων ἐν δικαιοσύνῃ ᾧ^β ἡμεῖς ἐπιούσαμεν
God, not by works which [were] in righteousness which practised

ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον^γ ἔσωσεν ἡμᾶς, διὰ
we, but according to his mercy he saved us, through [the]

λουτροῦ^δ παλιγγενεσίας^α καὶ ἀνακαινώσεως πνεύματος ἁγίου,
washing of regeneration and renewing of [the] Spirit Holy,

6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ χριστοῦ τοῦ
which he poured out on us richly through Jesus Christ

σωτῆρος ἡμῶν· 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρο-
our Saviour; that having been justified by his grace, heirs

νόμοι ἐγενώμεθα^α κατ' ἐλπίδα ζωῆς αἰωνίου.
we should become according to [the] hope of life eternal.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε δια-
Faithful [is] the word, and concerning these things I desire thee to

βεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι
affirm strongly, that may take care good works to be forward in

οἱ πεπιστευκότες τῷ^α θεῷ. ταῦτά ἐστιν ἑτά^α καλὰ καὶ
they who have believed God. These things are good and

ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ γενεαλο-
profitable to men; but foolish questions and genealo-

γίας καὶ ἔρις^α καὶ μάχας νομικὰς περιύστασο· εἰσὶν
gies and strifes and contentions about [the] law stand aloof from; they are

γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἰρετικὸν ἄνθρωπον μετὰ
for unprofitable and vain. A sectarian man after

μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέ-
one and a second admonition reject, knowing that is

στραπται ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος.
perverted such a one, and sins, being self-condemned.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδα-
When I shall send Artemas to thee, or Tychicus, be dili-

σον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα
gent to come to me to Nicopolis; for there I have decided

παρὰ χειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν^α σπου-
to winter. Zenas the lawyer and Apollos dili-

δαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς κλείπῃ^α. 14 μαν-
gently set forward, that nothing to them may be lacking; let

θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι
learn and also our good works to be forward in

εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἄκαρποι. 15 Ἀσ-
for necessary wants, that they may not be unfruitful. Sa-

powers, to obey magis-
trates, to be ready to
every good work, 2 to
speak evil of no man,
to be no brawlers, but
gentle, shewing all
meekness unto all men.
3 For we ourselves al-
so were sometimes
foolish, disobedient,
deceived, serving di-
vers lusts and plea-
sures, living in malice
and envy, hateful, and
hating one another.
4 But after that the
kindness and love of
God our Saviour to-
ward man appeared,
5 not by works of
righteousness which
we have done, but ac-
cording to his mercy
he saved us, by the
washing of regenera-
tion, and renewing
of the Holy Ghost;
6 which he shed on us
abundantly through
Jesus Christ our Sa-
viour; 7 that being
justified by his grace,
we should be made
heirs according to the
hope of eternal life.
8 This is a faithful say-
ing, and these things
I will that thou affirm
constantly, that they
which have believed
in God might be care-
ful to maintain good
works. These things
are good and profitable
unto men. 9 But a-
void foolish questions,
and genealogies, and
contentions, and striv-
ings about the law;
for they are un-
profitable and vain.
10 A man that is in
an heretick after the first
and second admonition
reject; 11 knowing
that he that is such is
subverted, and sinneth,
being condemned of
himself.

12 When I shall send
Artemas unto thee, or
Tychicus, be diligent
to come unto me to
Nicopolis: for I have
determined there to
winter. 13 Bring Zenas
the lawyer and Apollos
on their journey
diligently, that
nothing be wanting
unto them. 14 And
let ours also learn to
maintain good works
for necessary uses, that
they be not unfruitful.

15 All that are with

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Artemas unto thee, or
Tychicus, be diligent
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the lawyer and Apollos
on their journey
diligently, that
nothing be wanting
unto them. 14 And
let ours also learn to
maintain good works
for necessary uses, that
they be not unfruitful.

15 All that are with

^α πρᾶντητα LITTA.

^β ᾧ LITTA.

^γ τὸ αὐτοῦ ἔλεος LITTAW.

^δ παλιγγενεσίας T.

^ε γενηθῶμεν LITTAW.

^ς — τῷ LITTAW.

^ζ — τὰ LITTAW.

^η ἐριν strife T.

^ι Ἀπολλ.

λῶν T.

^κ λίπη T.

me salute thee. Greet
them that love us in
the faith. Grace be
with you all. Amen.

πάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φι-
lute *thee *those *with *me *all. Salute those who
λοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.
love us in [the] faith. Grace [be] with *all *you.
ἀμήν.
Amen.

^mΠρὸς Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-
To Titus *of *the *of [the] *Cretans *assembly *first *over-
σκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακε-
seer *chosen. written from Nicopolis of Mace-
δονίας.
donia.

Ἡ ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.¹
THE *TO *PHILEMON *EPISTLE *OF *PAUL.

PAUL, a prisoner of
Jesus Christ, and Ti-
mothy our brother,
unto Philemon our
dearly beloved, and
fellowlabourer, 2 and
to our beloved Apphia,
and Archippus our
fellow-soldier, and to
the church in thy
house: 3 Grace to you,
and pence, from God
our Father and the
Lord Jesus Christ.

ΠΑΥΛΟΣ δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
Paul, prisoner of Christ Jesus, and Timotheus the brother,
Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῶ ἡμῶν, 2 καὶ Ἀπφίᾳ τῇ
to Philemon the beloved and our fellow-worker, and to Apphia the
ἀγαπητῇ,¹ καὶ Ἀρχίππῳ τῷ συστρατιῶτῃ ἡμῶν, καὶ τῇ
beloved, and to Archippus our fellow-soldier, and to the
κατ' οἶκόν σου ἐκκλησίᾳ· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
*in *thy *house *assembly: Grace to you and peace from God
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
our Father and [the] Lord Jesus Christ.

4 I thank my God,
making mention of
thee always in my
prayers, 5 hearing of
thy love and faith,
which thou hast to-
ward the Lord Je-
sus, and toward all
saints; 6 that the
communication of thy
faith may become ef-
fectual by the ac-
knowledging of every
good thing which is in
you in Christ Jesus.
7 For we have great
joy and consolation in
thy love, because the
bowels of the saints
are refreshed by thee,
brother,

4 Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνεῖαν σου ποιούμενος
I thank my God, always mention of thee making
ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν
at my prayers, hearing of thy love and
πίστιν ἣν ἔχεις ἀπρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάν-
faith which thou hast towards the Lord Jesus, and towards all
τας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς
the saints, so that the fellowship of thy faith efficient
γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν
may become in [the] acknowledgment of every good [thing] which [is] in
ὑμῖν εἰς χριστὸν Ἰησοῦν.² 7 ἡ χάριν γὰρ ἔχομεν πολλὴν³
you towards Christ Jesus. *Thankfulness *for *we *have *great
καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα
and encouragement by occasion of thy love, because the bowels
τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.
of the saints have been refreshed by thee, brother.

8 Wherefore, though
I might be much
bold in Christ to en-
join thee that which
is convenient, 9 yet
for love's sake I rather
beseech thee, being such
an one as Paul the
aged, and now also
a prisoner of Jesus
Christ. 10 I beseech
thee for my son One-

8 Διὸ πολλὴν ἐν χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι
Wherefore much in Christ boldness having to order thee
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ
what [is] becoming, for the sake of love rather I exhort,
τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος
such a one being as Paul [the] aged, and now also prisoner
κ' Ἰησοῦ χριστοῦ.⁴ 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν
of Jesus Christ. I exhort thee for my child, whom

¹ — ἀμήν G[L]ITTAW. ^m — the subscription GLTW; Πρὸς Τίτον TTA.

² — τοῦ Ἀποστόλου the Apostle E; Πρὸς Φιλήμονα LTTAAW.

3 — σύν — LTTA. ^d εἰς LTTA. ^e — τοῦ LTT. ^f ἡμῖν US GLTTAAW. ^g — Ἰησοῦν LTT[A].

^h χαρὰν joy EGLTTAAW. ⁱ πολλὴν ἔσχον I had great LTTAAW. ^k χριστοῦ Ἰησοῦ LTTA.

ἐγέννησα ἐν τοῖς δεσμοῖς ἡμου, Ὁνήσιμον, ἡ τὸν ποτέ σοι
 I begot in bonds my, Onesimus, once to thee
 ἄχρηστον. νυνὶ δὲ σοι καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμ-
 unserviceable, but now to thee and to me serviceable: whom I sent
 ψα" 12 ὅσὺ δὲ αὐτόν, προυτέστιν τὰ ἐμὰ σπλάγχνα,
 back [to thee]: but thou him, (that is, my bowels.)
 προσλαβοῦ" 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν,
 receive: whom I was desiring with myself to keep,
 ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου.
 that for thee he might serve me in the bonds of the glad tidings;
 14 χωρὶς δὲ τῆς-σῆς-γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ
 but apart from thy mind nothing I wished to do, that not
 ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον.
 as of necessity thy good might be, but of willingness:
 15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,
 for perhaps because of this he was separated [from thee] for a time,
 ἵνα αἰώνιον αὐτόν ἀπέχῃς 16 οὐκέτι ὡς δοῦλον,
 that eternally him thou mightest possess; no longer as a bondman,
 ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,
 but above a bondman, a brother beloved, specially to me,
 πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ;
 and how much rather to thee both in [the] flesh and in [the] Lord?
 17 εἰ οὖν ἐμέ" ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς
 If therefore me thou holdest a partner, receive him as
 ἐμέ" 18 εἰ δέ τι ἠδίκησέν σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει.
 me; but if anything he wronged thee, or owes, this put to my account.
 19 ἐγὼ Παῦλος ἔγραψα τῇ-ἐμῇ χειρί, ἐγὼ ἀποτίσω ἵνα
 I Paul wrote [it] with my [own] hand; I will repay; that
 μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. 20 Ναί,
 I may not say to thee that even thyself to me thou owest also. Yea,
 ἀδεύφει, ἐγὼ σου ὀναίμην ἐν κυρίῳ ἀνάπαντόν μου
 brother, I of thee may have profit in [the] Lord: refresh my
 τὰ σπλάγχνα ἐν κυρίῳ. 21 πεπειθὼς τῇ-ὑπακοῇ σου
 bowels in [the] Lord. Being persuaded of thy obedience
 ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ᾧ λέγω ποιήσεις.
 I wrote to thee, knowing that even above what I may say thou wilt do.
 22 Ἀμα δὲ καὶ ἐτοιμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ
 But withal also prepare me a lodging; for I hope that through
 τῶν προσευχῶν ὑμῶν χάρισθήσομαι ὑμῖν. 23 Ἀσπάζονται
 your prayers I shall be granted to you. Salute
 σε Ἐπαφροῆς ὁ συναιχμαλωτός μου ἐν χριστῷ Ἰησοῦ,
 thee Epaphras the fellow-prisoner my in Christ Jesus;
 24 Μάρκος, Ἀρίσταρχος, Δημάς, Λουκάς, οἱ συννεργοί μου.
 Mark, Aristarchus, Demas, Luke, my fellow-workers.
 25 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ
 The grace of our Lord Jesus Christ [be] with
 πνεύματος ὑμῶν. ἀμήν.
 your spirit. Amen.

Ἡ πρὸς Φιλήμονα ἐγρόφη ἀπὸ Ῥώμης, διὰ Ὁνήσιμου
 To Philemon written from Rome, by Onesimus

οἰκέτου.
 a servant.

simus, whom I have begotten in my bonds; 11 which in time past was to thee unprofitable, but now profitable to thee and to me: 12 whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever; 16 not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

1 — μου LTTA. m + καὶ also T. n + σοι to thee LTTAW. o — σὺ δὲ LTTA.
 P τοῦτ' ἐστιν GT. q — προσλαβοῦ LTTA. r μοι διακονῇ GLTTAW. s ἀλλὰ TTr.
 t με GLTTAW. u ἐλλόγα LTTA. v χριστῷ Christ GLTTAW. w ἀ τὰ things which LTTA.
 x ἀσπάζεται (read Epaphras my fellow-prisoner salutes thee) GLTTAW. y — ἡμῶν (read of the Lord) T. z — ἀμήν GLTTAW. b — the subscription GLTW; Πρὸς Φιλήμονα TTr.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 they shall perish;

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας
In many parts and in many ways of old God having spoken
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων^b τῶν ἡμερῶν
to the fathers in the prophets, in last days
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκεν κληρονό-
these spoke to us in Son, whom he appointed heir
μον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,^c 3 ὃς ὢν
of all things, by whom also the worlds he made: who being
ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως
[the] effulgence of [his] glory and [the] exact expression of substance
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,
his, and upholding all things by the word of his power,
δι' ἑαυτοῦ^d καθαρισμόν^e ποιησάμενος τῶν ἀμαρτιῶν^f
by himself [the] purification having made of sins
ἡμῶν,^g ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψι, τοῖς
our, sat down on [the] right hand of the greatness on high,
4 τοσοῦτῃ κρείττων γενόμενος τῶν ἀγγέλων, ὥσπερ
by so much better having become than the angels, as much as
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 5 Τίμιν γὰρ
more excellent beyond them he has inherited a name. For to which
εἶπεν ποτε τῶν ἀγγέλων, Υἱός μου εἰ σύ, ἐγὼ σήμερον
said he ever of the angels, Son my art thou: I to-day
γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
have begotten thee? and again, I will be to him for Father,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ
and he shall be to me for Son? and when again he brings in
τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνή-
the first-born into the habitable world, he says, And let wor-
σάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 7 Καὶ πρὸς μὲν
ship him all [the] angels of God. And as to
τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-
the angels he says, Who makes his angels spi-
ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. 8 πρὸς δὲ
rits, and his ministers of fire a flame; but as to
τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός. εἰς τὸν αἰῶνα τοῦ αἰῶνος.
the Son, Thy throne, O God, [is] to the age of the age,
9 ῥάβδος ἡ εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. 9 ἡγά-
a sceptre of uprightness [is] the sceptre of thy kingdom. Thou
πησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν.^h διὰ τοῦτο
didst love righteousness and didst hate lawlessness; because of this
ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς
anointed thee God thy God with [the] oil of exultation above
μετόχους σου. 10 Καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθε-
thy companions. And, Thou in the beginning, Lord, the earth didst
μελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. 11 αὐτοὶ
found, and works of thy hands are the heavens. They

^a — Παῦλος EG; Πρὸς Ἑβραίους LITRAW.
GLITRAW.

^c ἐποίησεν τοὺς αἰῶνας LITRAW.

^b ἐσχάτων (read at the end of these days)

^d — δι' ἑαυτοῦ LITRA.

^e τῶν ἀμαρτιῶν

ποιησάμενος LITRA.

^f — ἡμῶν LITRAW.

^g + καὶ and L; + καὶ ἡ and the (sceptre) TTR.

^h + τῆς LITR.

ⁱ — ἡ (read [the]) LITR.

^k ἀδικίαν unrighteousness T.

ἀπολούνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιω-
shall perish, but thou continuest; and [they] all as a garment shall grow
θήσονται, 12 καὶ ὡσεὶ περιβύλαιον ἑλίξεις¹ αὐτούς^m, καὶ
old, and as a covering thou shalt roll up them, and
ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
they shall be changed; but thou the same art, and thy years ²not ¹shall
ψουσιν. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε, Κάθου ἐκ
fail. But as to which of the angels said he ever, Sit at
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
my right hand; until I place thine enemies [as] a footstool ¹for
ποδῶν σου; 14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς
²feet ²thy? ⁴Not ⁷all ⁴are ⁴they ministering spirits, for
διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονο-
service being sent forth on account of those being about to inherit
μεῖν σωτηρίαν;
salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν¹
On account of this it behoves more abundantly us to give heed
τοῖς ἀκουσέουσιν, μήποτε ὁ παραρῶμεν.² 2 εἰ γὰρ
to the things heard, lest at any time we should slip away. For if
ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πάντα
the ²by ²angels ²spoken ¹word was confirmed, and every
παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθοποδοσίας, 3 πῶς
transgression and disobedience received just recompense, how
ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις
²we ¹shall escape ²so ²great ⁴if ²we ⁴have ⁴neglected a salvation? which
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ
²a ⁴commencement ¹having ²received to be spoken [of] by the Lord, ²by
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4 συνεπιμαρτυ-
⁴those ⁴that ²heard ²to ²us ¹was ²confirmed; ¹⁰bearing ¹¹witness
ροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις
¹²with ¹³them] ²God ¹²by ¹⁶signs ¹⁴both and wonders, and various
δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν
acts of power, and ²of ²the ²Spirit ⁴Holy ¹distributions, according to
αὐτοῦ θέλησιν.
his will.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-
For not to angels did he subject the habitable world which is to
λουσιν, περὶ ἧς λαλοῦμεν· 6 διεμαρτύρατο δὲ πού τις
come, of which we speak; but ²fully ²testified ⁴somewhere ¹one
λέγων, Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ· ἢ υἱὸς
saying, What is man, that thou art mindful of him, or son
ἀνθρώπου, ὅτι ἐπισκέπτῃ παύτόν;¹ 7 ἡλάττωσας αὐτὸν
of man, that thou visitest him? Thou didst make ⁴lower ¹him
βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας
³little ²some than [the] angels; with glory and honour thou didst crown
(or for a little)
αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.¹
him, and didst set him over the works of thy hands;
8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ
all things thou didst subject under his feet. For in
τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακ-
subjecting to him all things, nothing he left to him unsubject.
τον· νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.
But now not yet do we see to him all things subjected;

but thou remainest; and they all shall wax old as doth a garment; 12 and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

II. Therefore we ought to heed the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put un-

¹ ἀλλάξεις thou shalt change T. ^m + ὡς ἱμάτιον as a garment [T.]. ⁿ προσέχειν ἡμᾶς LTT²AW. ^o παραρῶμεν LTT²RA. ^p αὐτὸν W. ^q — καὶ κατέστησας to end of verse G[L][T]JA. ^r τῷ γὰρ LTT²AW. ^s [αὐτῷ] L.

der him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 and deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For

9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλεπομένον
but *who *little *some¹⁰ than [¹¹the]¹² angels [*was] *made *lower *we *see
(or for a little)

Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ
*Jesus on account of the suffering of death with glory and with honour
ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται
crowned; so that by [the] grace of God for every one he might taste
(or every thing)

θανάτου. 10 Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι'
death. For it was becoming to him, for whom [are] all things and by
οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν
whom [are] all things, many sons to glory bringing, the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.
leader of their salvation through sufferings to make perfect.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες.
For both he who sanctifies and those sanctified of one [are] all;

δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοῦ καλεῖν, 12 λέ-
for which cause he is not ashamed *brethren *them *to call, say-

γων, Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
ing, I will declare thy name to my brethren; in [the] midst

ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν, Ἐγὼ ἔσομαι
of [the] assembly I will sing praise to thee. And again, I will be

πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν, Ἴδού ἐγὼ καὶ τὰ παῖδια ἃ
trusting in him. And again, Behold I and the children which

μοι ἔδωκεν ὁ θεός. 14 Ἐπεὶ οὖν τὰ παῖδια κεκοινωνήκεν
me *gave *God. Since therefore the children have partaken

σαρκὸς καὶ αἱμάτων, καὶ αὐτὸς παραπλησίως μετέσχευ
of flesh and blood, also he in like manner took part in

τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος
the same, that through death he might annul him who *the *might

ἔχοντα τοῦ θανάτου, *τουτέστιν τὸν διάβολον, 15 καὶ ἀπαλ-
*has of death, that is, the devil; and might set

λάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
free those whosoever by fear of death through all their lifetime

ἐνοχοὶ ἦσαν *δουλείας. 16 οὐ γὰρ ὅπου ἀγγέλων ἐπιλαμ-
*subject *were to bondage. For not indeed of angels takes he

βάναται, ἀλλὰ σπέρματος Αβραάμ ἐπιλαμβάνεται. 17 ὅθεν
hold, but of [the] seed of Abraham he takes hold. Wherefore

ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεή-
it behoved [him] in all things to [his] brethren to be made like, that a merci-

μων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
ful *he *might *be *and *faithful *high *priest [in] things relating to God,

εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 ἐν ᾧ γὰρ
for to make propitiation for the sins of the people; for in that

πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις
he *has *suffered *himself having been tempted, he is able those who are tempted

βοηθῆσαι.
to help.

3 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι,
Wherefore, *brethren *holy, of [the] calling *heavenly partakers,

κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερεὰ τῆς ὁμολογίας ἡμῶν
consider the apostle and high priest of our confession,

Ἰησοῦν. 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς
Christ Jesus, *faithful *being to him who appointed him, as

καὶ *Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. 3 πλείονος γὰρ *δόξης
also Moses in all his house. For *of *more *glory

* αἵματος καὶ σαρκὸς LITtrAW. * τοῦτ' ἐστίν GT. * δουλείας T. * — χριστὸν GLITtrAW.
* Μωσῆς GLITtrAW.. * οὗτος δόξης GLITtrAW.

οὐτος^b παρὰ^b Μωσῆν^h ἡξίωται, καθ' ὅσον πλείονα τιμὴν
 'he than Moses has been counted worthy, by how much more honour
 ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· 4 πᾶς-γὰρ οἶκος
 has 'than 'the 'house 'he 'who 'built 'it. For every house
 κατασκευάζεται ὑπὸ τινος· ὁ δὲ ἐὰν^c πάντα κατασκευάσας
 is built by some one; but he who all things built [is]
 θεός. 5 καὶ^d Μωσῆς^e μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς
 God. And Moses indeed [was] faithful in all his house as
 θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·
 a ministering servant, for a testimony of the things going to be spoken;
 6 χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὐ οἶκός ἐσμεν
 but Christ as Son over his house, whose house are
 ἡμεῖς, ἐάνπερ^f τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος
 we, if indeed the boldness and the boasting of the hope
 ἕμεχρι^g τέλους βεβαίαν^h κατασχωμεν.
 unto [the] end firm we should hold.

7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἴδαν τῆς
 Wherefore, even as says the Spirit the Holy, To-day if
 φωνῆς αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν,
 his voice ye will hear, harden not your hearts,
 ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν
 as in the provocation, in the day of temptation, in
 τῇ ἐρήμῳ, 9 οὐ ἐπειράσαν^h μεⁱ οἱ πατέρες ὑμῶν, ἡ δοκίμασάν
 the wilderness, where 'tempted 'me 'your 'fathers, proved
 με, καὶ εἶδον τὰ ἔργα μου ἑτεσσεράκοντα^j ἔτη· 10 διὸ προσ-
 me, and saw my works forty years. Wherefore I was
 ὥχθισα τῇ γενεᾷ^k ἐκείνῃ, καὶ^l ἔλεπον, "Ἀεὶ πλανῶνται τῇ
 indignant with 'generation 'that, and said, 'Always they err
 καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· 11 ὡς ὤμοσα ἐν
 in heart; and they did not know my ways; so I swore in
 τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν καταπάανσίν μου. 12 Βλέ-
 my wrath, If they shall enter into my rest. Take
 πετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρά
 heed, brethren, lest perhaps shall be in anyone of you a 'heart 'wicked
 ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος· 13 ἀλλὰ
 of unbelief in departing from 'God [the] 'living. But
 παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον
 encourage yourselves every day as long as 'to-day
 καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν^m ἀπάτηⁿ τῆς
 it is 'called, that not may be hardened any of you by [the] deceitfulness
 ἁμαρτίας· 14 μέτοχοι γὰρ^o γεγονάμεν τοῦ χριστοῦ, ἐάνπερ^p
 of sin. For companions we have become of the Christ, if indeed
 ἡν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰ^q
 the beginning of the assurance unto [the] end firm we
 σχωμεν· 15 ἐν τῷ λέγεσθαι, Σήμερον ἴδαν τῆς φωνῆς αὐτοῦ
 should hold; in its being said, To-day if his voice
 ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπι-
 ye will hear, harden not your hearts, as in the provoca-
 κρασμῷ. 16 ὅτινες γὰρ ἀκούσαντες παρεπύκρναν, ἀλλ' οὐ
 tion. For some having heard provoked, but not
 πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως·^r 17 τισιν δὲ^s
 all who came out from Egypt by Moses. And with whom

this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 when your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I swore in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end; 15 while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with

^b Μωσῆν GLTTRAW. ^c τὰ LITRAW. ^d Μωσῆς GLTTRAW. ^e εἰάνπερ L; εἰάν if TTRAW. ^f — μέχρι τέλους βεβαίαν A. ^g — με LITRAW. ^h ἐν δοκιμασίᾳ by proving [me] LITRAW. ⁱ τεσσεράκοντα TTRAW. ^j ταύτη this LITRAW. ^k εἶπα L. ^l ἐξ ὑμῶν τις GLAW. ^m τοῦ χριστοῦ γεγονάμεν GLTTRAW. ⁿ εἰάν περ LTR. ^o τίνες γὰρ ἀκού. παρεπύκρναν; For who, having heard, provoked? GLTTRAW. ^p Μωσέως GLTTRAW. ^q ; (read as a question but [was it] not all, &c.?) GLTTRAW. ^r + [καὶ] also L.

whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. IV. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of un-

προσώχθισεν ἑτεσσαράκοντα¹ ἔτη; οὐχὶ τοῖς ἁμαρ-
was he indignant forty years? [Was it] not with those who
τήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 τίσιν. δὲ
sinned, of whom the carcasses fell in the wilderness? And to whom
ᾤμοσεν μὴ-εἰσελεύσεσθαι εἰς τὴν.κατάπαυσιν.αὐτοῦ, εἰ.μὴ
swore he [that they] shall not enter into his rest, except
τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ.ἠδυνήθησαν
to those who disobeyed? And we see that they were not able
εἰσελθεῖν δι' ἀπιστίαν. 4 Φοβηθῶμεν οὖν μήποτε
to enter in on account of unbelief. We should fear therefore lest perhaps
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν.κατάπαυσιν.αὐ-
²being ¹left ^{1a}a promise to enter into his rest,
τοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. 2 καὶ.γὰρ ἔσμεν.εὐγγ-
⁴might ⁴seem ⁴any ⁴of ⁴you to come short. For indeed we have had
γελισμέναι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ
glad tidings announced [to us] even as also they; but not did profit ²the
λόγος τῆς ἀκοῆς ἐκείνους, μὴ 'συγκεκραμένος' τῇ πίστει
³word ³of ³the ³report ³them, not having been mixed with faith
τοῖς ἀκούσασιν. 3 εἰσερχόμεθα.γὰρ εἰς τὴν¹ κατάπαυσιν
in those who heard. For we enter into the rest,
οἱ πιστεύσαντες, καθὼς εἰρήκεν, Ὡς ᾤμοσα ἐν τῷ.ὀργῇ-μου,
who believed; as he has said, So I swore in my wrath,
Εἰ εἰσελεύσονται εἰς τὴν.κατάπαυσιν.μου· καίτοι τῶν ἔργων
If they shall enter into my rest; though verily the works
ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 Εἰρήκεν.γὰρ που
from [the] foundation of [the] world were done. For he has said somewhere
περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ
concerning the seventh [day] thus, And ²rested ²God on the
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν.ἔργων.αὐτοῦ· 5 καὶ ἐν τού-
²day ²seventh from all his works; and in this
τῷ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν.κατάπαυσιν.μου. 6 Ἐπεὶ
[place] again, If they shall enter into my rest.
οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-
therefore it remains [for] some to enter into it, and those who
τερον εὐαγγελισθέντες οὐκ.εἰσῆλθον ⁷δι' ἀπειθειαν, 7 πά-
formerly heard glad tidings did not enter in on account of disobedience, again
λιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν ²Δαβὶδ² λέγων, μετὰ
a certain ²he ²determines ²day, To-day, in David saying, after
τοσοῦτον χρόνον, καθὼς ³εἴρηται, Σήμερον ἐὰν τῆς φωνῆς
so long a time, (according as it has been said,) To-day, if ²voice
αὐτοῦ ἀκούσητε, μὴ.σκληρύνετε τὰς.καρδίας.ὑμῶν. 8 Εἰ.γὰρ
¹his ye will hear, harden not your hearts. For if
αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλά-
²them ²Jesus ²gave ²rest, not concerning another ²would ²he ²have
(i.e. Joshua)
λει μετὰ.ταῦτα ἡμέρας· 9 Ἄρα ἀπολείπεται σαββατισμὸς τῷ
⁴spoken ⁴afterwards ⁴day. Then remains a sabbatism to the
λαῷ τοῦ.θεοῦ. 10 ὁ.γὰρ εἰσέλθων εἰς τὴν.κατάπαυσιν.αὐτοῦ,
people of God. For he that entered into his rest,
καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν.ἔργων.αὐτοῦ, ὥστερ ἀπὸ
also he rested from his works, as ²from
τῶν.ιδίῳν ὁ θεός. 11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς
⁴his ⁴own ⁴God [did]. We should be diligent therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα.μὴ ἐν τῷ αὐτῷ τις ὑποδείγ-
that rest, lest ²after ²the ²same ²anyone ²example

¹ ἑτεσσαράκοντα TTrA.

united in faith with those, &c.); συγκεκρασμένους LT⁴A, συγκεκραμένους W, (read them not

LTTrA; Δαυὶδ GW. ³ προεῖρηται it has been said before LTTrA.W.

⁴ ἵνα.μὴ ἐν τῷ αὐτῷ

² Δαβὶδ

² διὰ Δ.

² Δαυὶδ

ματι ²πέσῃ τῆς ἀπειθείας. 12 ζῶν·γὰρ ὁ λόγος τοῦ θεοῦ καὶ
²may ²fall of disobedience. For living [is] the word of God and
 ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ
 efficient, and sharper than every ²sword ¹two-edged, even
 διεικνούμενος ἄχρι μερισμοῦ ψυχῆς.²τε¹ καὶ πνεύματος, ἀρ-
 penetrating to [the] division both of soul and spirit, ²of
 μῶν· τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
 joints ¹both and marrows, and [is] a discernor of [the] thoughts and intents
 καρδίας· 13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ·
 of [the] heart. And there is not a created thing unapparent before him;
 πάντα· δὲ γυμνά καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ,
 but all things [are] naked and laid bare to the eyes of him,
 πρὸς ὃν ἡμῖν ὁ λόγος.
 with whom [is] our account.

14 Ἐχόντες· οὖν ἀρχιερεῶν μέγαν διεληλυθότα τοὺς
 Having therefore a ²high ²priest ¹great [who] has passed through the
 οὐρανοῦς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμο-
 heavens, Jesus the Son of God, we should hold fast the con-
 λογίας. 15 εὐ·γὰρ ἔχομεν ἀρχιερεῶν μὴ δυνάμενον ²συμπα-
 fession. 15 For we have not an high priest which cannot be sym-
 θῆσαι¹ ταῖς ἀσθενείαις· ἡμῶν, ¹πεπειρασμένον²· δὲ κατὰ πάντα
 pathise with our infirmities, but [who] has been tempted in all things
 καθ' ὁμοιότητα χωρὶς ἁμαρτίας. 16 προσερχώμεθα· οὖν
 according to [our] likeness, apart from sin. We should come therefore
 μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον,¹
 with boldness to the throne of grace, that we may receive mercy,
 καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.
 and ²grace ¹may ²find for opportune help.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ
 For every high priest from among men being taken for
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ
 men is constituted in things relating to God, that he may offer
 δωρά.⁴τε¹ καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 μετριοπαθεῖν δυνά-
 both gifts, and sacrifices for sins; ²to ²exercise ²forbearance ¹being
 μνος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
 able with those being ignorant and erring, since also himself
 περικεῖται ἀσθενείαν· 3 καὶ ²διὰ ταύτην¹ ὀφείλει,
 is encompassed with infirmity; and on account of this [infirmity] he ought,
 καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ¹ προσφέρειν
 even as for the people, so also for himself. to offer
 ὑπὲρ¹ ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,
 for sins. And not to himself anyone takes the honour,
 ἀλλὰ ὁ¹ καλούμενος ὑπὸ τοῦ θεοῦ, ¹καθάπερ² καὶ ὁ¹ Ἀαρών.
 but he being called by God, even as also Aaron.
 5 οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν· γεννηθῆναι ἀρχ-
 Thus also the Christ not himself did glorify to become a high
 ιερεῶν, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, ²Χιὸς· μου εἰ· σύ, ἐγὼ σῇ-
 priest; but he who said to him, ²Son ²my art thou, I to-
 μερον γεγέννηκά σε. 6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ
 day have begotten thee. Even as also in another [place] he says, Thou [art]
 ιερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ὃς ἐν
 a priest for ever according to the order of Melchisedec. Who in

belief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in

* — τε both LTTraW.

d — τε both L[Tr].

h — ὁ GLITraW.

* συν· TA.

¹ καθὼς L; καθὼς περ TA; καθὼς περ Tr.

b πεπειρασμένον EGLTTraW.

¹ αὐτοῦ L.

c ἔλεος LTTraW.

ε περὶ LTTraW.

the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 though he were a Son, yet learned he obedience by the things which he suffered; 9 and being made perfect, he became the author of eternal salvation unto all them that obey him; 10 called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and have tasted the good word of God, and the powers of the world to come, 6 if they shall fall away, to renew them again unto repentance;

ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δέσεις. τε καὶ ἰκετηρίας πρὸς τοὺς ἡμέρας of his flesh both supplications and entreaties ²to τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς ἐνλαβείας, 8 καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, 9 καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου. 10 προσ- ἀγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελ- χιεδέκ. 11 Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμή- νευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρειαίαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ θεοῦ καὶ γεγόνατε χρειαῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ ὁ μετέχων γάλακτος ἀπειρος λόγον δικαιοσύνης· νήπιος γὰρ ἐστὶν ὁ ἀσυνήκωτος τοῦ λόγου τῆς δικαιοσύνης, ὡς ἡμῖν ἔστιν ἡμεῖς. 14 τελειῶν δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

VI. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανόιας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, 2 βαπτισμῶν διδασκῶν, ἐπιθέσεως τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰωνίου. 3 καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέψῃ ὁ θεός. 4 ἀδύνατον γὰρ τοὺς ἅπασι φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας πνεύματος ἁγίου, 5 καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυ-

¹ πᾶσιν τοῖς ὑπακούουσιν αὐτῷ LTTra
² [τε] Tr. ³ ἐάν περ LTTW.

¹ — καὶ T[Tr].

² διδασκῶν [the] doctrine L

ροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγ-
 ing for themselves [as they do] the Son of God, and exposing
 ματίζοντας. 7 γῆ·γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ὡς πολλάκις
 [him] publicly. For ground which drank the 'upon 'it 'often
 ἐρχόμενον¹ ὑετόν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις
 coming rain, and produces herbage 'fit for those
 δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ
 for sake of whom also it is tilled, partakes of blessing from
 θεοῦ. 8 ἐκφέρουσα. δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ
 God; but [that] bringing forth thorns and thistles [is] rejected and
 κατάρως ἐγγίς, ἥς τὸ τέλος εἰς καῦσιν. 9 Πεπείσμεθα. δὲ
 'a 'curse 'near 'to, of which the end [is] for burning. But we are persuaded
 περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα² καὶ ἐχόμενα
 concerning you, beloved, better things, and [things] connected with
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ·γὰρ ἀδίκος ὁ θεός
 salvation, 'if 'even thus we speak. For not unrighteous [is] God
 ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου³ τῆς ἀγάπης ἥς
 to forget your work and the labour of love which
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ
 ye did shew to his name, having served to the saints and
 διακοινοῦντες. 11 ἐπιθυμοῦμεν. δὲ ἕκαστον ὑμῶν τὴν αὐτὴν
 [still] serving. But we desire each of you the same
 ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφориαν τῆς ἐλπίδος ἄχρι
 'to 'shew 'diligence to the full assurance of the hope unto
 τέλους. 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ. δὲ τῶν διὰ
 [the] end; that 'not 'sloppish 'ye 'be, but imitators of those who through
 πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.
 faith and long patience inherit the promises.
 13 Τῷ·γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεί κατ' οὐδενὸς
 For 'to 'Abraham 'having 'promised 'God, since by no one
 εἶχεν μείζονος ὁμῶσαι, ὥμοσεν κατ' ἑαυτοῦ, 14 λέγων, Ὁ μὴ
 he had greater to swear, swore by himself, saying, Surely
 εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. 15 καὶ
 blessing I will bless thee, and multiplying I will multiply thee; and
 οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. 16 ἄνθρω-
 thus having had long patience he obtained the promise. Men
 ποι' μὲν⁴ γὰρ κατὰ τοῦ μείζονος ὁμνῶουσιν, καὶ πάσης αὐτοῖς
 'induced 'for 'by 'the 'greater 'swear, and of all 'to 'them
 ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. 17 ἐν·ᾧ περισσό-
 'gainsaying an end for confirmation [is] the oath. Wherein 'more 'a-
 φερὸν βουλούμενος ὁ θεός ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγ-
 bundantly 'desiring 'God to shew to the heirs of pro-
 γελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ,
 wise the unchangeableness of his counsel, interposed by an oath,
 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
 that by two 'things 'unchangeable, in which [it was] impossible
 ψεύσασθαι τὸ θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-
 'to 'lie ['for] 'God, strong encouragement we might have who fled
 φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. 19 ἦν ὡς
 for refuge to lay hold on the 'set 'before ['us] 'hope, which as
 ἄγκυραν ἔχομεν τῆς ψυχῆς ὡς ἀσφαλῆ⁵. τε καὶ βεβαίαν, καὶ εἰς-
 an anchor we have of the soul both certain and firm, and en-
 ερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20 ὅπου
 tery into that within the veil;

seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 but that which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 that ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that which is within the veil; 20 where

¹ ἐρχόμενον πολλάκις LIT·A·W.
 the [one] GLT·A·W. ² Εἰ LIT·A.

³ κρείττονα LIT·A·W.

⁴ — τοῦ κόπου (read τῆς ἀγ.

⁵ — μὲν LIT·[A].

⁶ + τὸν T.

⁷ ἀσφαλῆν LIT.

ther the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

VII. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν [as] forerunner for us entered Jesus, according to the order Melchisedec ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. of Melchisedec a high priest having become for ever.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ For this Melchisedec, king of Salem, priest of God τῷ ὑψίστῳ, ὃ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς the most high, who met Abraham returning from the κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· 2 ᾧ καὶ δεκάτην smiting of the kings, and having blessed him; to whom also a tenth ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἐρμηνευόμενος of all divided Abraham; first being interpreted βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστίν king of righteousness, and then also king of Salem, which is βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· king of peace; without father, without mother, without genealogy; μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ neither beginning of days nor of life end having, but assimilated τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. 4 Θεωρεῖτε δὲ to the Son of God, abides a priest in perpetuity. Now consider πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραάμ ἔδωκεν ἐκ how great this [one] was, to whom even a tenth Abraham gave out of τῶν ἀκροθιγῶν ὁ πατριάρχης. 5 καὶ οἱ μὲν ἐκ τῶν the spoils the patriarch. And they indeed from among the υἱῶν ὁ Λευὶ τὴν ἱερατείαν λαμβανόντες, ἐντολὴν ἔχουσιν sons of Levi, the priesthood [who] receive, commandment have ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, ὃ τουτέστιν, to take tithes from the people according to the law, that is [from] τοὺς ἀδελφοὺς αὐτῶν, καί περ ἐξεληλυθότας ἐκ τῆς ὀσφύος their brethren though having come out of the loins Ἀβραάμ· 6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτω- of Abraham; but he [who] reckons no genealogy from them has tithed κεν τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλό- Abraham, and him who had the promises, has γηκεν· 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ blessed. But apart from all gainsaying the inferior by the κρείττονος εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες superior is blessed. And here tithes [that] die ἀνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. men receive; but there [one] witnessed of that he lives; 9 καί, ὥς ἔπος εἰπείν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας and, so to speak, through Abraham, also Levi, who tithes λαμβάνων δεδεκάτῳται· 10 ἐτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς receives, has been tithed. For yet in the loins of [his] father ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ. 11 Εἰ μὲν οὖν he was when met him Melchisedec. If indeed then τελειώσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ perfection by the Levitical priesthood were, for the people [based] ἐπ' αὐτῇ ἠνενομοθέτητο, τίς ἐτι χρεία κατὰ upon it had received [the] law, what still need [was there] according to τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ the order of Melchisedec [for] another to arise priest; and not

* — τοῦ Ε.

† δς (read who, having met) LTrA.

* — καὶ LTr.

— υἱῶν (read

[sons]) L.

δ Λευεὶ TrA.

ἀποδεκατοῦ TrA.

τοῦτ' ἐστίν GTr.

— τὸν LTrA.

ἡλόγηκεν L.

δ LTrA.

Λευεὶς L; Λευεὶς TrA.

— ὁ LTrA.

Λευεϊτικῆς TrA.

αὐτῆς (read on the ground of it) LTrA.W.

νενομοθέτηται has received [the] law LTrA.W.

κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ
according to the order of Aaron to be named? For 'being' 'changed

τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετέθεσις γίνεται.
the 'priesthood, from necessity also of law a change takes place.

13 ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς
For he of whom are said these things, a tribe 'different has part in, of which

οὐδὲς προσέσχηκεν τῷ θυσιαστηρίῳ 14 πρόδηλον γὰρ ὅτι
no one has given attendance at the altar. For [it is] manifest that

ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν
out of Juda has sprung our Lord, as to which tribe 'nothing

περὶ ἱερωσύνης" Ὁ Μωσῆς ἔλαλθεν. 15 Καὶ περισσότερον
'concerning 'priesthood 'Moses 'spoke. And more abundantly

ἐστὶ κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ
yet quite manifest it is, since according to the similitude of Melchisedec

ἀνίσταται ἰερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντο-
arises a 'priest 'different, who not according to law of 'commandment

λῆς ῥαρκικῆς" γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς
fleshly has been constituted, but according to power of 'life

ἀκαταλύτου 17 ἡμαρτυρεῖ γὰρ, "Ὅτι σὺ ἰερεὺς εἰς τὸν
'indissoluble. For he testifies, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ
ever after the order of Melchisedec. 'A 'putting 'away 'for

γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενεῖς
there is of the 'going 'before 'commandment, because of its weakness

καὶ ἀνωφελές, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισ-
and unprofitableness, (for 'nothing 'perfected 'the 'law,) ['the] 'intro-

αγωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 20 Καὶ
duction 'and of a better hope by which we draw near to God. And

καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας οἱ μὲν γὰρ,
by how much [it was] not apart from [the] swearing of an oath, ('they 'for

χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ
without [the] swearing of an oath are 'priests 'become, but he

μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν,
with [the] swearing of an oath, by him who says, as to him,

"Ὡμοσεν κύριος καὶ οὐ μεταμελήθησεται, Σὺ ἰερεὺς εἰς τὸν
'swore ['the] 'Lord, and will not repent, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ" 22 κατὰ τοσούτον
ever according to the order of Melchisedec,) by so much

κρείττονος διαθήκης γέγονεν ἐγγυος Ἰησοῦς. 23 Καὶ οἱ
of a better covenant 'has 'become 'surety 'Jesus. And they

μὲν πλειονεῖς εἰσιν ἱερονότοις ἱερεῖς διὰ τὸ θανάτῳ κω-
'many 'are 'priests on account of by death being

λύεσθαι παραμένειν 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς
bided from continuing; but he, because of his abiding for

τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην 25 ὅθεν καὶ
ever, 'intransmissible 'has 'the 'priesthood. Whence also

σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι'
to save completely he is able those who approach by

αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
him to God, always living to intercede for them.

26 τοιοῦτος γὰρ ἡμῖν ἔπεπεν ἀρχιερεὺς, ὅσιος, ἀκακος,
For such 'us 'became 'a 'high 'priest, holy, harmless,

after the order of Aaron? 12 For the priest-
hood being changed, there is made of ne-
cessity a change also
of the law. 13 For
he of whom these
things are spoken per-
taineth to another
tribe, of which no man
gave attendance at the
altar. 14 For it is evi-
dent that our Lord
sprang out of Juda,
of which tribe Moses
spoke nothing con-
cerning priest-
hood. 15 And it is yet far
more evident: for that
after the similitude of
Melchisedec there ar-
iseth another priest,
16 who is made, not
after the law of a car-
nal commandment,
but after the power of
an endless life. 17 For
he testifieth, Thou
art a priest for ever
after the order of
Melchisedec. 18 For
there is verily a dis-
annulling of the com-
mandment going be-
fore for the weakness
and unprofitableness
thereof. 19 For the law
made nothing perfect,
but the bringing in of
a better hope did; by
tho which we draw
nigh unto God. 20 And
inasmuch as not with-
out an oath he was
made priest: 21 (for
those priests were
made without an oath;
but this with an oath
by him that said unto
him, The Lord sware
and will not repent,
Thou art a priest for
ever after the order
of Melchisedec:) 22 by
so much was Jesus
made a surety of a bet-
ter testament. 23 And
they truly were many
priests, because they
were not suffered to
continue by reason of
death: 24 but this
man, because he con-
tinueth ever, hath an
unchangeable priest-
hood. 25 Wherefore he
is able also to save
them to the uttermost
that come unto God
by him, seeing he ever
liveth to make in-
tercession for them.
26 For such an high
priest became us, who

πὲρὶ ἱερέων (priests) οὐδὲν LITRAW. Ὁ Μωϋσῆς GLITRAW. ῥαρκικῆς fleshy LITRAW.
ἡμαρτυρεῖται (read for he is testified of) LITRAW. 'μεθ' L. - κατὰ τὴν τάξιν Μελ-
χισεδέκ TITRA. 'τοσούτο LITRAW. ' + καὶ also TA. 'ἱερεῖς γεγονότες LAW. ' + καὶ
also [L]ITRAW.

is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
undefiled, separated from sinners, and higher
τῶν οὐρανῶν γενόμενος· 27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκη,
than the heavens become: who has not day by day neces-
sity, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
as the high priests, first for his own sins
Θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ τοῦτο γὰρ
sacrifices to offer up, then for those of the people; for this
ἐποίησεν ἑἑαπάξ, ἑαυτὸν ἑαυτὸν ἀνενέγκας. 28 ὁ νόμος γὰρ ἀν-
he did once for all, himself having offered up. For the law
θρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ
men constitutes high priests, [who] have infirmity; but the word
τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν
of the swearing of the oath, which [is] after the law, a Son for
αἰῶνα τετελειωμένον.
ever has perfected.

VIII. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον
Now a summary of the things being spoken of [is], such
ἔχομεν ἀρχιερεῖα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς
we have a high priest, who sat down on [the] right hand of the throne of the
μεγαλowsύνης ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων λειτουργός, καὶ
greatness in the heavens; of the holies minister, and
τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ κύριος, καὶ οὐκ
of the tabernacle true which pitched the Lord and not
ἄνθρωπος.
man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας
For every high priest for to offer both gifts and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦ-
is constituted; whence [it is] necessary to have something also [for] this
τον ὃ προσενέγκη. 4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ'
one which he may offer. If indeed for he were on earth, not even
ἀν. ἦν ἱερεύς, ὄντων τῶν ἱερέων τῶν προσφερόντων
would he be a priest, there being the priests who offer
κατὰ τὸν νόμον τὰ δῶρα, 5 οἵτινες ὑποδείγματι καὶ
according to the law the gifts, who [the] representation and
σκιά λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρημάτισ-
shadow serve of the heavenlies, according as was divinely in-
ταται ὁ Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὁρα, γὰρ
structed Moses being about to construct the tabernacle; for, see,
φησιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα
says he, thou make all things according to the pattern which was shewn
σοι ἐν τῷ ὄρει. 6 νῦν δὲ διαφορωτέρας ἐτέτευχεν
thee in the mountain. But now a more excellent he has obtained
λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης,
ministry by so much as also of a better he is covenant mediator,
ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. 7 εἰ γὰρ
which upon better promises has been established. For if
ἡ πρώτη ἐκείνη ἦν ἁμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο
that first [one] were faultless, not for a second would be sought
τόπος. 8 μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρ-
place. For finding fault, to them he says, Lo, days are

* ἐφ' ἅπαξ Tr. † προσενέγκας having offered Tr. * — καὶ LTT^{raw}. * οὖν (read if then indeed) LTT^{raw}. † — τῶν ἱερέων (read τῶν those who) LTT^{raw}. * — τὸν LTT^{raw}. † Μωσῆς GLTT^{raw}. * ποιήσεις thou shalt make LTT^{raw}. † νῦν L. † τέτευχεν LTT^{raw}.
b αὐτοὺς (read finding fault with them) LTT^{raw}.

χοῦνται, λέγει κύριος, καὶ συντελίσω ἐπὶ τὸν οἶκον
coming, saith [the] Lord, and I will ratify as regards the house
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν 9 οὐ
of Israel and as regards the house of Juda a covenant new; not
κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,
according to the covenant which I made with their fathers,
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν
in [the] day of my taking hold of their hand to lead
αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν
them out of [the] land of Egypt; because they did not continue in
τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει κύριος. 10 ὅτι
my covenant, and I disregarded them, saith [the] Lord. Because
αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ
this [is] the covenant which I will covenant with the house of I-rael after
τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδούς νόμους μου εἰς
those days, says [the] Lord, giving my laws into
τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς·
their mind, also upon hearts their I will inscribe them;
καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
and I will be to them for God, and they shall be to me for people.
11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ
And not at all shall they teach each neighbour his, and
ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν κύριον· ὅτι
each his brother, saying, Know the Lord; because
πάντες εἰδήσουσιν με, ἀπὸ μικροῦ αὐτῶν ἕως
all shall know me, from [the] little [one] of them to [the]
μεγάλου αὐτῶν. 12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,
great [one] of them. Because merciful I will be to their unrighteousnesses,
καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
and their sins and their lawlessnesses in no wise
μνησθῶ ἔτι. 13 Ἐν τῇ λέγειν καινῇ, πεπαλαίωκεν
will I remember more.. In the saying New, he has made old
τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς
the first; but that which grows old and aged [is] near
ἀφανισμοῦ.
disappearing.

9 Ἐἵχεν μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα
Had indeed therefore also the first tabernacle ordinances
λατρείας, τό τε ἅγιον κοσμικόν. 2 σκηνὴ γὰρ κατε-
of service, and the sanctuary, a worldly [one]. For a tabernacle was
σκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία καὶ ἡ τρά-
prepared, the first, in which [were] both the lampstand and the ta-
πεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια. 3 μετὰ
ble and the presentation of the loaves, which is called holy; after
δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια
but the second veil a tabernacle which [is] called holy
ἀγίων, 4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς
of holies, a golden having censer, and the ark of the
διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ
covenant, having been covered round in every part with gold, in which
στάμνος χρυσοῦ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν
[was the] pot golden having the manna, and the rod of Aaron

them, he saith, Bo-
hold, the days come,
saith the Lord, when I
will make a new cove-
nant with the house of
Israel and with the
house of Judah: 9 not
according to the cove-
nant that I made with
their fathers in the
day when I took them
by the hand to lead
them out of the land of
Egypt; because they
continued not in my
covenant, and I re-
garded them not, saith
the Lord. 10 For this
is the covenant that I
will make with the
house of Israel after
those days, saith the
Lord; I will put my
laws into their mind,
and write them in
their hearts: and I
will be to them a God,
and they shall be to me
a people: 11 and they
shall not teach every
man his neighbour,
and every man his
brother, saying, Know
the Lord: for all shall
know me, from the
least to the greatest.
12 For I will be merci-
ful to their unright-
eousness, and their
sins and their iniqui-
ties will I remember
no more. 13 In that he
saith, A new covenant,
he hath made the first
old. Now that which
decayeth and waxeth
old is ready to vanish
away.

IX. Then verily the
first covenant had also
ordinances of divine
service, and a worldly
sanctuary. 2 For there
was a tabernacle made;
the first, wherein was
the candlestick, and
the table, and the
shewbread; which is
called the sanctuary.
3 And after the second
veil, the tabernacle
which is called the Ho-
liest of all; 4 which
had the golden censer,
and the ark of the cove-
nant overlaid round a-
bout with gold, where-
in was the golden pot
that had manna, and

1 — μου my E. 2 + [μου] (read my covenant) L. 3 καρδίαν heart T. 4 πολίτην
(read his [fellow] citizen) GLTTrAW. 5 — αὐτῶν LTrA. 6 — καὶ τῶν ἀνομιῶν αὐτῶν
TrA. 7 Ἐἵχε T. 8 [καὶ] Tr. 9 — σκηνὴ GLTTrAW. 10 ἅγια holy place EGTTrAW;
ἅγια ἁγίων holy of holies L. 11 τὰ ἅγια τῶν (read the holy of holies) Tr.

ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ
 so that, death having taken place for redemption of the
 πρώτη διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσι τοῦ
 first covenant transgressions, the promise might receive
 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ
 they who have been called of the eternal inheritance. (For where
 διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
 [there is] a testament, [for the] death [it is] necessary to come in of the
 διαθεμένου. 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
 testament. For a testament in the case of [the] dead [is] affirmed, since
 μήποτε ἰσχύει ὅτε ζῇ ὁ διαθεμένος. 18 ὅθεν οὐδὲ
 in no way it is of force when is living the testator.) Whence neither
 ἡ πρώτη χωρὶς αἵματος ἔγκεκαίνισται. 19 λαληθείσης
 the first apart from blood has been inaugurated. Having been spoken
 γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ
 for every commandment according to law by Moses to all
 τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ
 the people, having taken the blood of calves and of goats, with
 ὕδατος καὶ ἰρίου κοκκίνου καὶ υσσώπου, αὐτό τε τὸ βιβλίον
 water and wool scarlet and hyssop, both itself the book
 καὶ πάντα τὸν λαὸν ἐβρόντισεν, 20 λέγων, Τοῦτο τὸ
 and all the people he sprinkled, saying, This [is] the
 αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 καὶ
 blood of the covenant which enjoined to you God. And
 τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ
 the tabernacle too and all the vessels of the ministration with blood
 αἵματι ὁμοίως ἐβρόντισεν. 22 καὶ σχεδὸν ἐν αἵματι
 blood in like manner he sprinkled; and almost with blood
 πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-
 all things are purified according to the law, and apart from blood-
 εκχυσίας οὐ γίνεται ἄφεσις. 23 Ἀνάγκη οὖν τὰ μὲν
 shedding there is no remission. [It was] necessary then [for] the
 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρίζεσθαι,
 representations of the things in the heavens with these to be purified,
 αὐτὰ δὲ τὰ ἐπουράνια κρείττους θυσίας παρὰ ταύτας.
 but themselves the heavenlies with better sacrifices than these.
 24 οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντί-
 For not into made by hands holies entered the Christ, a-
 τυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμπα-
 figures of the true [ones], but into himself heaven, now
 νισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ' ἵνα
 appear before the face of God for us: nor that
 πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς
 often he should offer himself, even as the high priest enters into
 τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ. 26 ἐπεὶ ἔ-
 the holies year by year with blood another's; since it was neces-
 δει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.
 sary for him often to have suffered from [the] foundation of [the] world.
 Ἡ νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτη-
 But now once in [the] consummation of the ages, for [the] putting
 σιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 καὶ
 away of sin by his sacrifice he has been manifested. And
 καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ
 for as much as it is apportioned to men once to die, after

the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first testament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 saying, This is the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenlies themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto

§ Read the sentence as a question L.

h οὐδὲ LIT^{AW}.

i ἐν- T.

k + τὸν the LIT^{AW}.

l + τῶν LIT^{AW}.

m ἐβρόντισεν LIT^{AW}.

n εἰσῆλθεν ἅγια IT^A.

o — ὁ LIT^{AW}.

p νυνὶ LIT^A.

q + τῆς LIT^r.

men once to die, but after this the judgment: 28 so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

δὲ τοῦτο κρίσις· 28 οὕτως ὁ χριστὸς ἕπαξ προσενηχθεὶς
'and this, judgment; thus the Christ, once having been offered
εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς
for 'of many 'to 'bear [the] 'sins, a second time 'apart 'from
ἁμαρτίας ὀφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
'in 'shall 'appear 'to 'those 'that 'him 'await for

σωτηρίαν.
salvation.

10 Σκιά· γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ
For 'a 'shadow 'having 'the 'law of the coming good things, not

X. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: 6 in burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; 9 then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς
'itself 'the 'image of the things, year by year with the same
θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύνανται
sacrifices which they offer in perpetuity never is able
τοὺς προσερχομένους τελειῶσαι. 2 ἐπεὶ οὐκ ἂν ἐπαύσαντο
'those 'who 'approach 'to 'perfect. Since would they not have ceased

προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν
to be offered, on account of 'no 'any 'having 'longer 'conscience
ἁμαρτιῶν τοὺς λατρεύοντας, ἕπαξ ἑκαθαρμένους; 3 ἀλλ'
'of 'sins 'those 'who 'serve 'once 'purged? But

ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν. 4 ἀδύ-
in these a remembrance of sins year by year [there is]. 4 impos-
νατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρ-
sible [it is] 'for [for the] blood of bulls and of goats to take away sins.

τίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, ἑκασίαν καὶ
Wherefore coming into the world he says, Sacrifice and
προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. 6 ὁλο-
offering thou willedest not, but a body thou didst prepare me. Burnt

καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐυδόκησας.
offerings and [sacrifices] for sin thou delightedst not in.
7 τότε εἶπον, Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται
Then I said, Lo, I come, (in [the] roll of [the] book it is written

περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. 8 Ἀνώτερον
of me,) to do, O God, thy will. Above
λέγων, Ὅτι ἑκασίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα
saying, Sacrifice and offering and burnt offerings

καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ ἐυδόκησας,
and [sacrifices] for sin thou willedest not, nor delightedst in,
αἵτινες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἶρηκεν,
(which according to the law are offered); then he said,

Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. ἀναιρεῖ τὸ
Lo, I come, to do, O God, thy will. He takes away the
πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 ἐν ᾧ θελήματι
first, that the second he may establish; by which will

ἡγιασμένοι ἐσμέν· οἱ δὲ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ
'sanctified 'we 'are through the offering of the body
'Ἰησοῦ χριστοῦ ἑξάπαξ. 11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν
of Jesus Christ once for all. And every priest stands

καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων
day by day ministering, and the same 'often 'offering
θυσίας, αἵτινες οὐδέποτε δύνανται περιελθεῖν ἁμαρτίας.
'sacrifices, which never are able to take away sins.

† + καὶ also GLITrAW. * αἷς Tr. † δύνανται they are able LTr. † — οὐκ not (read the sentence not as a question) B. * ἑκαθερισμένους L; καθαρισμένους TrAW.

* προσφορὰν καὶ θυσίαν W. † ἡυδόκησας LTrAW. † θυσίας sacrifices LTrAW.

* προσφορὰς offerings LTrAW. † ἡυδόκησας LTr. † — τὸν LTr[A]. † — ὁ θεός

GLITrAW. * — οἱ EGLITrAW. † — τοῦ GLITrAW. † ἐφ' ἀπαξ Tr. † ἀρχιερεὺς

high priest LA.

12 ¹αὐτὸς². δὲ ³μίαν ⁴ὑπὲρ ⁵ἁμαρτιῶν ⁶προσενέγκας ⁷θυσίαν, εἰς
 But he, ²one ³for ⁴sins ⁵having ⁶offered ⁷sacrifice, in
 τὸ διηνεκὲς ⁸ἐκάθισεν ⁹ἐν ¹⁰δεξιᾷ ¹¹τοῦ ¹²θεοῦ, 13 τὸ λοιπὸν
 perpetuity sat down at [the] right hand of God, henceforth
 ἐκδεχόμενος ¹³ἕως ¹⁴τεθῶσιν ¹⁵οἱ ¹⁶ἐχθροὶ ¹⁷αὐτοῦ ¹⁸ὑποπόδιον ¹⁹τῶν
 awaiting until be placed his enemies [as] a footstool
 ποδῶν ²⁰αὐτοῦ. 14 μὴ γὰρ ²¹προσφορᾷ ²²τετελείωκεν²³ εἰς²⁴ τὸ διη-
 for ²⁵feet ²⁶his. For by one offering he has perfected in perpe-
 νεκὲς ²⁷τοὺς ²⁸ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ²⁹ἡμῖν ³⁰καὶ ³¹τὸ ³²πνεῦμα
 tuity the sanctified. And bears witness to us also the Spirit
 τὸ ἅγιον³³ μετὰ γὰρ ³⁴τὸ ³⁵ᾠροῦν³⁶ ἐκείναι, 16 Αὕτη ³⁷ἡ ³⁸δια-
 the Holy; for after the having said before, This [is] the cove-
 θήκη ³⁹ἣν ⁴⁰διαθήσομαι ⁴¹πρὸς ⁴²αὐτοὺς ⁴³μετὰ ⁴⁴τὰς ⁴⁵ἡμέρας ⁴⁶ἐκείνας,
 nant which I will covenant towards them after those days,
 λέγει ⁴⁷κύριος, ⁴⁸διδόνς ⁴⁹νόμους ⁵⁰μου ⁵¹ἐπὶ ⁵²καρδίας ⁵³αὐτῶν, ⁵⁴καὶ ⁵⁵ἐπὶ
 says [the] Lord: giving my laws into their hearts, also into
⁵⁶τῶν ⁵⁷διανοιῶν⁵⁸ αὐτῶν ⁵⁹ἐπιγράψω ⁶⁰αὐτούς. 17 καὶ ⁶¹τῶν ⁶²ἁμαρτιῶν
⁶³minds ⁶⁴their I will inscribe them; and ⁶⁵sins
 αὐτῶν ⁶⁶καὶ ⁶⁷τῶν ⁶⁸ἀνομιῶν ⁶⁹αὐτῶν ⁷⁰οὐ ⁷¹μὴ ⁷²μνησθῶ⁷³ ἔτι.
⁷⁴their and ⁷⁵their lawlessnesses in no wise will I remember any more.
 18 ὅπου δὲ ⁷⁶ἄφεσις ⁷⁷τούτων, ⁷⁸οὐκέτι ⁷⁹προσφορὰ ⁸⁰περὶ
 But where remission of these [is], no longer [is there] an offering for
 ἁμαρτίας.
 sin.

19 Ἐχοντες ⁸¹οὖν, ⁸²ἀδελφοί, ⁸³παρρησίαν ⁸⁴εἰς ⁸⁵τὴν ⁸⁶εἰσοδὸν
 Having therefore, brethren, boldness for entrance into
 τῶν ⁸⁷ἁγίων ⁸⁸ἐν ⁸⁹τῇ ⁹⁰αἱματι ⁹¹Ἰησοῦ, 20 ἣν ⁹²ἐνεκαίνισεν ⁹³ἡμῖν
 the holies by the blood of Jesus, ⁹⁴ἣν ⁹⁵ἐνέκαίνισεν ⁹⁶ἡμῖν
 ὁδὸν ⁹⁷πρόσφατον ⁹⁸καὶ ⁹⁹ζῶσαν ¹⁰⁰διὰ ¹⁰¹τοῦ ¹⁰²καταπετάσματος, ¹⁰³τούτ-
¹⁰⁴a way ¹⁰⁵newly made ¹⁰⁶and ¹⁰⁷living through the veil, that
 ἔστιν¹⁰⁸ τῆς ¹⁰⁹σαρκὸς ¹¹⁰αὐτοῦ, 21 καὶ ¹¹¹ιερέα ¹¹²μέγαν ¹¹³ἐπὶ ¹¹⁴τὸν ¹¹⁵οἶκον
 is, his flesh; and a ¹¹⁶priest ¹¹⁷great over the house
 τοῦ ¹¹⁸θεοῦ, 22 προσερχόμεθα ¹¹⁹μετὰ ¹²⁰ἀληθινῆς ¹²¹καρδίας ¹²²ἐν
 of God [having], we should approach with a true heart, in
 πληροφορίᾳ ¹²³πίστεως, ¹²⁴ὁρράντισμένοι¹²⁵ τὰς ¹²⁶καρδίας ¹²⁷ἀπὸ ¹²⁸συν-
 full assurance of faith, having been sprinkled [as to] the hearts from συν-
 ειδήτεως ¹²⁹πονηρᾶς, ¹³⁰καὶ ¹³¹ῥελουμένοι¹³² τὸ ¹³³σῶμα ¹³⁴ὑδατι
 science ¹³⁵wicked, and having been washed [as to] the body with ¹³⁶water
 καθαρῷ. ¹³⁷23 κατέχωμεν ¹³⁸τὴν ¹³⁹ὁμολογίαν ¹⁴⁰τῆς ¹⁴¹ἐλπίδος ¹⁴²ἀκλινῆ,
 pure. We should hold fast the confession of the hope unwavering,
 πιστὸς γὰρ ¹⁴³ὁ ¹⁴⁴ἐπαγγελούμενος. ¹⁴⁵24 καὶ ¹⁴⁶κατανοῶμεν ¹⁴⁷ἀλ-
 for [is] faithful he who promised; and we should consider one
 λήλους ¹⁴⁸εἰς ¹⁴⁹παροξυσμὸν ¹⁵⁰ἀγάπης ¹⁵¹καὶ ¹⁵²καλῶν ¹⁵³ἔργων, ¹⁵⁴25 μὴ
 another for provoking to love and to good works; not
 ἔγκαταλείποντες ¹⁵⁵τὴν ¹⁵⁶ἐπισυναγωγὴν ¹⁵⁷ἐαυτῶν, ¹⁵⁸καθὼς
 forsaking the assembling together of ourselves, even as [the]
 ἔθος ¹⁵⁹τισὶν, ¹⁶⁰ἀλλὰ ¹⁶¹παρακαλοῦντες. ¹⁶²καὶ ¹⁶³τοσοῦτῳ
 custom [is] with some; but encouraging [one another], and by so much
 μᾶλλον ¹⁶⁴ὅσῳ ¹⁶⁵βλέπετε ¹⁶⁶ἐγγιζοῦσαν ¹⁶⁷τὴν ¹⁶⁸ἡμέραν. ¹⁶⁹26 ἐκου-
 [the] more as ye see drawing near the day. [¹⁷⁰Whore] will-
 σίως γὰρ ¹⁷¹ἁμαρτανόντων ¹⁷²ἡμῶν ¹⁷³μετὰ ¹⁷⁴τὸ ¹⁷⁵λαβεῖν ¹⁷⁶τὴν ¹⁷⁷ἐπίγνωσιν
 ingly for ¹⁷⁸sin ¹⁷⁹we after receiving the knowledge
 τῆς ¹⁸⁰ἀληθείας, ¹⁸¹οὐκέτι ¹⁸²περὶ ¹⁸³ἁμαρτιῶν ¹⁸⁴ἀπολείπεται ¹⁸⁵θυσία
 of the truth, no longer ¹⁸⁶for ¹⁸⁷sins ¹⁸⁸remains ¹⁸⁹a sacrifice,

12 but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified, 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 and their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 and having an high priest over the house of God; 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 and let us consider one another to provoke unto love and to good works: 25 not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 but a certain fearful looking for of

¹ οὗτος (read But this one LTTAW.

^k εἰρηκέναι having said LTTAW.

^l τὴν δαίμονα

mind LTTAW.

^m μνησθήσομαι LTTAW.

ⁿ τοῦτ' ἔστιν GT.

^o ῥεραντισμένοι LTTAW.

^p ῥελουμένοι LTTAW.

^q punctuate so as to join we should hold fast with what precedes GLTTA.

judgment and fiery indignation, which shall devour the adversaries. 28 He that de-spised Moses' law died without mercy under two or three witnesses: 29 of how much ^{more} punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance be-longeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any *man* draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

27 φοβερά·δέ τις ἐκδοχή κρίσεως, καὶ πυρὸς ζήλος ἐσ-
but a ²fearful ¹certain expectation of judgment, and ²of ¹fire ¹fervour ¹to
θίειν μέλλοντος τοὺς ὑπεναντίους. 28 ἀθετήσας τις
¹devour ¹about the adversaries. ²Having ¹set ¹aside ¹any ²one
νόμον ¹Μωσέως¹ χωρὶς οἰκτιρῶν ἐπὶ δυσὶν
[the] law of Moses, ²without ²compassions ¹on [the ¹testimony of] ¹two
ἢ τρισὶν μάρτυσιν ἀποθνήσκει· 29 πόσῳ δοκεῖτε χείρονος
¹or ¹three ¹witnesses ¹dies: how much ²think ¹ye ¹worse
ἀξιωθίσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ
¹shall ¹he ¹be ¹counted ¹worthy ¹of ²punishment who the Son of God
καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησά-
trampled upon, and ²the ¹blood of the ¹covenant ¹common ¹esteem-
μενος ἐν·ψ¹ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος
ed wherewith he was sanctified, and the Spirit of grace
ἐνυβρίσας; 30 οἶδαμεν·γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις,
insulted! For we know him who said, To me ²vengeance
ἐγὼ ἀναπαδώσω, Ἄγει κύριος¹ καὶ πάλιν,
[¹belongs]; I will recompense, says [the] Lord: and again, [The]
Ἰ κύριος κρινεῖ¹ τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τὸ ἐμπεσεῖν
Lord will judge his people. [It is] a fearful thing to fall
εἰς χεῖρας θεοῦ ζώντος.
into [the] hands of ¹God [¹the] ¹living.

32 Ἀναμνησέσθε·δέ τὰς πρότερον ἡμέρας, ἐν αἷς φῶτισ-
But call to remembrance the former days in which, having
θέντες πολλὴν ἀθλῆσιν ὑπεμείνατε παθημάτων· 33 τοῦτο
been enlightened, ²much ¹conflict ¹ye ¹endured of sufferings; partly,
μέν, ὀνειδισμοῖς·τε καὶ θλίψεσιν θεατριζόμενοι· τοῦτο·δέ,
both in reproaches and tribulations being made a spectacle; and partly,
κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες·
¹partners of those ¹thus ¹passing ¹through [¹them] ¹having ¹become.
34 καὶ γὰρ τοῖς·δεσμοῖς·μου¹ συνεπαθήσατε, καὶ τὴν ἀρπαγὴν
For both with my bonds ye sympathized, and the plunder
τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες
of your possessions with joy ye received, knowing
ἔχειν ¹ἐν·¹ἑαυτοῖς κρεῖττον¹ ὑπαρξιν ¹ἐν οὐρανοῖς¹ καὶ
to have in yourselves a better ¹possession ¹in [¹the] ¹heavens ¹and
μένουσιν. 35 μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,
¹abiding. Cast not away therefore your boldness
ἥτις ἔχει ¹μισθαποδοσίαν μεγάλην¹. 36 υπομονῆς·γὰρ ἔχετε
which has ¹recompense ¹great. For of endurance ye have
χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν
need, that the will of God having done ye may receive the
ἐπαγγελίαν. 37 ἔτι·γὰρ ¹μικρὸν·ὅσον·ὅσον, ὁ ἐρχόμενος
promise. For yet a very little while, he, who comes
ἥξει, καὶ οὐ·¹χρονιεῖ¹. 38 ὁ·δέ ¹δικαίος¹ ἐκ πίστεως ζήσε-
will come, and will not delay. But the just by faith shall
ται· καὶ ἐὰν ὑποστειλῇται, οὐκ·εὐδοκεῖ ἡ ψυχὴ·μου ἐν αὐτῷ.
live; and if he draw back, ¹delights ¹not ¹my ¹soul in him.
39 ἡμεῖς·δέ οὐκ·ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
But we are not of [those] drawing back to destruction, but
πίστεως εἰς περιποίησιν ψυχῆς.
of faith to saving [the] ¹soul.

¹ Μωϋσέως GLTTAW.

¹ — λέγει κύριος TTr.

¹ κρινεῖ κύριος LTTAW.

¹ δεσ-

μούς (read with prisoners) GLTTAW.

¹ — ἐν GLTTAW.

¹ ἑαυτοὺς κρείσσονα

LTT; ἑαυτοῖς (for yourselves) κρείσσονα A.

¹ — ἐν οὐρανοῖς LTTAW.

¹ μεγάλην

μισθαποδοσίαν LTTAW.

¹ χρονίσει TTr.

¹ δίκαιός μου (read my just [one]) LTTA.

11 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμά-
Now 'is 'faith of [things] hoped for [the] assurance, of things
των ἔλεγχος οὐ βλεπομένων. 2 ἐν ταύτῃ γὰρ ἔμαρτυ-
[the] 'conviction 'not 'seen. For by this 'were 'borne
ρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν κατηρτίσθαι
'witness 'to 'the 'elders. By faith we apprehend to have been framed
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινόμενων
the worlds by [the] word of God, so that 'not 'from [things] 'appearing
τὰ βλεπόμενα γεγονέναι. 4 Πίστει πλείονα θυσίαν
'the 'things 'seen 'have 'being. By faith 'a 'more 'excellent 'sacrifice
'Ἀβελ παρὰ Κάιν πρόσήνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυ-
'Abel than Cain 'offered to God, by which he was borne wit-
ρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ
ness to as being righteous, 'bearing 'witness 'to 'his 'gifts
θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐτι ἑλαλείται. 5 Πίστει Ἐνώχ
'God, and through it, having died, yet speaks. By faith Enoch
μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὗρίσκετο, διότι
was translated not to see death, and was not found, because
μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ ἡ
'translated 'him 'God; for before his translation he has
μαρτύρηται ὡς εὐηρεστήκεναι τῷ θεῷ. 6 χωρὶς δὲ πίστεως
been borne witness to to have well pleased God. But apart from faith
ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν
[it is] impossible to well please [him]. For 'to 'believe 'it 'behoves 'him 'who
προσερχόμενον ἰτῷ θεῷ. ὅτι ἐστίν, καὶ τοῖς ἐκζητοῦσιν
'approaches 'to 'God, that he is, and [that] for those who seek 'out
αὐτὸν μισθαποδότης γίνεται. 7 Πίστει ἔχοντες
'him a rewarder he becomes. By faith 'having 'been 'divinely 'in-
θεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβή-
structed 'Noah concerning the things not yet seen, having been moved
θεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου
with fear, prepared an ark for [the] salvation of 'house
αὐτοῦ· δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν
'his; by which he condemned the world, and of the 'according to 'faith
δικαιοσύνης ἐγένετο κληρονόμος. 8 Πίστει καλούμενος Ἀ-
'righteousness became heir. By faith being called A-
βραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἠμέλλεν
braham obeyed to go out into the place which he was about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν, μὴ ἐπιστάμενος ποῦ
to receive for an inheritance, and went out, not knowing where
ἔρχεται. 9 Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας,
he is going. By faith he sojourned in the land of the promise,
ὡς ἀλλοτριαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαάκ καὶ
as [in] a strange [country], in tents having dwelt with Isaac and
'Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
Jacob, the joint-heirs of the 'promise 'same;
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς
for he was waiting for the 'foundations 'having 'city, of which [the]
τεχνίτης καὶ δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ ἡ Σάρρα
artificer and constructor [is] God. By faith also 'herself 'Sarah
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν
power for [the] conception of seed received, and beyond 'age

XI. Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. 5 By faith Enoch translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

ο τὸ βλεπόμενον that seen (read γεγ. 'has 'being) LITTA. d τῷ θεῷ (read bearing witness by his gifts to God) LTR. e λαλεῖ GLTTAW. f ἠύρισκετο LITTAW. g — αὐτοῦ (read the translation) LITTA. h εὐαρεστήκεναι LA. i — τῷ τ[Tr]. k + ὁ the [one] L[Tr]. l — τὸν (read a place) LITTA. m ἠέλλεν LA. n — τὴν (read [the]) LITTA. ο συν- T.

was past age, because she judged him faithful who had promised.
12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
14 For they that say such things declare plainly that they seek a country.
15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.
16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 of whom it was said, That in Isaac shall thy seed be called: 19 accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.
20 By faith Isaac blessed Jacob and Esau concerning things to come.
21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.
22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
23 By faith Moses, when he was born, was

ἡλικίας ῥέτεκεν,¹ ἔπει πιστὸν ἠγήσατο τὸν ἐπαγγελίαμενον.²
¹seasonable gave birth; since faithful she esteemed him who promised.

12 δὴ καὶ ἀφ' ἐνὸς ἑγεννήθησαν,³ καὶ ταῦτα γενεῶν-
Wherefore also from one were born, and that too of [one] having
μένον, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥσει⁴
become dead, even as the stars of the heaven in multitude, and as
ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.
³sand ⁴which [is] ⁵by ⁶the ⁷shore ⁸of ⁹the ¹⁰sea ¹¹the ¹²countless.

13 Κατὰ πίστιν ἀπέθανον οἱ πάντες, μὴ λαβόντες¹ τὰς
In faith ²died ³these ⁴all, not having received the
ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέν-
promises, but from afar them having seen, and having been per-
τες,⁵ καὶ ἀσπασάμενοι, καὶ ὁμολόγησαντες ὅτι ξένοι καὶ
suaded, and having embraced [them], and having confessed that strangers and
παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέ-
sojourners they are on the earth. For they who such things

γοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ
say, make manifest that [their] own country they are seeking. And if
μὲν ἐκείνης ἔμνημόνεον¹ ἀφ' ἧς ἐξῆλθον,² εἰ-
indeed ³that ⁴they ⁵were ⁶remembering from whence they came out, they might
χον. ἂν καιρὸν ἀνακάμψαι. 16 ⁷νυνὶ δὲ κρείττονος ὀρέ-
have had opportunity to have returned; but now a better they stretch
γονται, ⁸τουτέστιν, ⁹ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται
forward to, that is, a heavenly; wherefore ¹⁰is ¹¹not ¹²ashamed ¹³of
αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς
¹⁴them ¹⁵God. ¹⁶God ¹⁷to ¹⁸be ¹⁹called ²⁰their; for he prepared for them
πόλιν.
a city.

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος,
By faith ²has ³offered ⁴up ⁵Abraham ⁶Isaac ⁷being ⁸tried,
καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀνα-
and [his] ⁹only-begotten ¹⁰was ¹¹offering ¹²up ¹³he ¹⁴who ¹⁵the ¹⁶promises ¹⁷ac-
δεξάμενος, 18 πρὸς ὃν ἐλαλήθη, "Ὅτι ἐν Ἰσαὰκ κληθήσεται
cepted, as to whom it was said, In Isaac shall be called
σοι σπέρμα· 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
thy seed; reckoning that even from among [the] dead
ἔγειρεν δυνατὸς¹ ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ
²to ³raise ⁴able ⁵[was] ⁶God, whence him also in a simile
ἐκομίσατο. 20 Πίστει ⁷περὶ μελλόντων⁸ εὐλόγησεν⁹ Ἰσαὰκ
he received. By faith concerning things coming ¹⁰blessed ¹¹Isaac
τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. 21 Πίστει Ἰακώβ ἀποθνήσκων
Jacob and Esau. By faith Jacob dying
ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν¹ καὶ προσεκύνησεν
²each ³of ⁴the ⁵sons ⁶of ⁷Joseph ⁸blessed and worshipped
ἐπὶ τῷ ἅκρον τῆς ῥάβδου αὐτοῦ. 22 Πίστει Ἰωσήφ τελευτῶν
on the top of his staff. By faith Joseph dying,
περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
concerning the going forth of the sons of Israel made mention, and
περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
concerning his bones gave command.

23 Πίστει Μωσῆς¹ γεννηθεὶς ἐκρύβη τριμήνιον ὑπὸ
By faith Moses, having been born, was hid three months by

P — ἔτεκεν (read and [that] beyond a seasonable age) GLTTA.

¹ ἐγενήθησαν LA.

² ὥς ἡ GLTTAW. ³ προσδεξάμενοι L; κομισάμενοι TT.

— καὶ πεποθέντες GLTTAW.

⁴ μνημονεύουσιν they are mindful TT.

⁵ ἐξέβησαν they went out LTTAW.

⁶ νῦν

GLTTAW. ⁷ γ τοῦτ' ἐστίν GT.

⁸ ἐγείρει δύναται is able to raise L.

⁹ + καὶ also

1 [TT]AW. ² ὑπὸ λόνησεν LA.

³ Μωσῆς GLTTAW.

τῶν πατέρων αὐτοῦ διότι εἶδον ἀστέιον τὸ παιδίον· καὶ
his parents because they saw 'beautiful 'the 'little 'child; and
οὐκ ἐφοβήθησαν τὸ ^δδιάταγμα^ν τοῦ βασιλέως. 24 Πίστει
did not fear the injunction of the king. By faith
^εΜωσῆς^ν μέγας γενόμενος ἤρνήσατο λέγεσθαι υἱὸς θυγατρὸς
Moses, great having become, refused to be called son of 'daughter
Φαραῶ, 25 μᾶλλον ἐλομένους ^εσυγκακουχίσθαι^ν τῷ λαῷ
Pharaoh's; 'rather 'having 'chosen to suffer affliction with the people
τοῦ θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν^ν
of God, than [the] 'temporary 'to 'have 'of 'sin 'enjoyment;
26 μείζονα πλοῦτον ἡγησάμενος τῶν ἐν^ν ^ιΑἰγύπτῳ^ν θη-
greater riches having esteemed 'than 'the 'in 'Egypt 'treas-
σαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν
sures 'the 'reproach 'of the 'Christ; for he had respect to the
μισθαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς
recompense. By faith he left Egypt, not having feared
τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν
the indignation of the king; for the 'invisible [one] 'as 'seeing
ἐκάρτησεν. 28 Πίστει πεποιήκεν τὸ πάσχα καὶ τὴν πρόσ-
he persevered. By faith he has kept the passover and the affu-
χυσιν τοῦ αἵματος, ἵνα μὴ ὁ ^ιὀλοθρεύῃ^ν τὰ πρωτότοκα θί-
sion of the blood, lest the destroyer of the firstborn [ones] might
γῇ αὐτῶν. 29 Πίστει διέβησαν τὴν ἑρυθρὰν θάλασσαν
touch them. By faith they passed through the Red Sea
ὡς διὰ ξηρᾶς^κ. ^ης πείραν λαβόντες οἱ Αἰγύπτιοι
as through dry [land]; of which 'having 'made 'trial 'the 'Egyptians
κατεπόθον. 30 Πίστει τὰ τεῖχη ^ιΙεριχῶ^ν ^νἔπεσεν^ν, κυ-
were swallowed up. By faith the walls of Jericho fell, having
κλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει ^ρΡαάβ ἡ πόρνη οὐ
been encircled for seven days. By faith Rahab the harlot 'not
συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκό-
'did 'perish 'with those who disobeyed, having received the spies
πους μετ' εἰρήνης.
with peace.

hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 Καὶ τί ἔτι λέγω; ἐπιλείπει^ν γὰρ με^ν διηγούμενον ὁ
And what more do I say? For 'will 'fail 'me 'relating 'the
χρόνος περὶ Γεδεών, Ὁ Βαράκ ῥτε καὶ^ν Σαμψών^ν καὶ^ν Ἰεφθάε,
'time of Gedeon, Barak also and Sampson and Jephthae,
^νΔαβίδ^ν τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· 33 οἱ διὰ πίστεως
David also and Samuel and of the prophets: who by faith
κατηγωνίσαντο βασιλείας, ^εεἰργάσαντο^ν δικαιοσύνην, ἐπέτυχον
overcame kingdoms, wrought righteousness, obtained
ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34 ἔσβησαν δύναμιν
promises, stopped mouths of lions, quenched [the] power
πυρός, ἔφυγον στόματα ^ιμαχαίρας^ν, ^νἐνεδυναμώθησαν^ν ἀπὸ
of fire, escaped [the] mouths of [the] sword, acquired strength out of
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς
weakness, became mighty in war, [the] armies
ἐκλίναν ἀλλοτρίων· 35 ἔλαβον ^νγυναῖκες^ν ἐξ ἀνα-
'made 'to 'give 'way 'of 'strangers. 'Received 'women by resur-
στάσιως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμpanίσθησαν, οὐ
reaction their dead; and others were tortured, not

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life a-

^δ δόγμα decree L. ^ε Μωϋσῆς GLTtrAW. ^ς συν- T. ^ε — ἐν GTTrAW. ^ν Αἰγύπτου of Egypt GLTtrAW. ^ι ὀλοθρεύων LA. ^κ + γῆς land LTTrAW. ^ι Ἰεριχῶ T. ^ν ἔπεσαν LTTrA. ^ν με γὰρ LTTrA. ^ο + καὶ and W. ^ρ — τε καὶ LTTrW. ^ρ — καὶ LTTr. ^ν Δαυιδ LTTrA; Δαυιδ GW. ^ν ἐργάσαντο TTr. ^ν μαχαίρης LTTrA. ^ν ἐδυναμώθησαν were strengthened LTTr. ^ν γυναῖκες (read they received by resurrection women [that is] their dead L.

gain : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : 36 and others had trial of ^{cruel} mockings and scourings, yea, moreover of bonds and imprisonment : 37 they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; 38 (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise : 40 God having provided some better thing for us, that they without us should not be made perfect.

προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως
having accepted redemption, that a better resurrection
τύχωσιν· 36 ἔτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν
they might obtain ; and others ^{of} mockings ^{and} ^{of} scourings ^{trial}
ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· 37 ἐλιθάσθησαν,
received, yea, moreover, of bonds and of imprisonment. They were stoned,
ἐπρίσθησαν, ἐπειράσθησαν, ἔν φόνῳ ὤμαχαίρας ἀπέθα-
were sawn asunder, were tempted, by slaughter of [the] sword they
νον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερού-
died ; they wandered in sheep-skins, in goats' skins, being des-
μενοι, θλιβόμενοι, κακουχούμενοι, 38 ὧν οὐκ ἦν ἄξιος ὁ
tute, being oppressed, being evil treated, (of whom ^{was} ^{not} ^{worthy} the
κόσμος· ἐν ἡρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις
^{world},) in deserts wandering and in mountains and in caves
καὶ ταῖς ὁπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυρη-
and in the holes of the earth. And these all, having been born
θέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
witness to through faith, did not receive the promise,
40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ
God for us ^{better} ^{something} having foreseen, that not
χωρὶς ἡμῶν τελειωθῶσιν.
apart from us they should be made perfect.

12. Τοιγαροῦν καὶ ἡμεῖς τόσoutον ἔχοντες περιεκείμενον
Therefore also we ^{so} ^{great} ^{having} ^{encompassing}

XII. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : 6 for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth

ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ
^{us} ^a ^{cloud} ^{of} ^{witnesses}, ^{weight} ^{having} ^{laid} ^{aside} ^{every} and
τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχουμεν τὸν
the easily-surrounding sin, with endurance we should run the
προκειμένον ἡμῖν ἀγῶνα, 2 ἀφορῶντες εἰς τὸν τῆς πίστεως
^{lying} ^{before} ^{us} ^{race}, looking away to ^{the} ^{of} ^{faith}
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκει-
^{leader} ^{and} ^{completer} ^{Jesus} : who in view of the ^{ly-}
μένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν, αἰσχύνῃς
^{ing} ^{before} ^{him} ^{joy} endured [the] cross, [the] shame
καταφρονήσας, ἐν δεξιᾷ τοῦ θρόνου τοῦ θεοῦ ἐκάθι-
having despised, and at [the] right hand of the throne of God sat
σεν. 3 ἀναλογισασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα
down. For consider well him who ^{so} ^{great} ^{has} ^{endured}
ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κά-
^{from} ^{sinners} ^{against} ^{himself}. ^{gainsaying}, that ^{not} ^{ye} ^{be}
μητε, ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι. 4 Οὕτω μέχρις αἵματος
^{wearied}, ⁱⁿ ^{your} ^{souls} ^{fainting}. Not yet unto blood
ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, 5 καὶ
^{resisted} ^{ye} ^{against} ^{sin} ^{wrestling}, and
ἐκέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέ-
ye have quite forgotten the exhortation, which to you, as to sons, he ad-
γεται· Ὑἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκ-
^{dresses} : My son, despise not [the] discipline of [the] Lord, nor
λύου ὑπ' αὐτοῦ ἐλεγχόμενος. 6 ὃν γὰρ ἀγαπᾷ κύριος
^{faint}, by him being reproved ; 6 ^{whom} ^{being} ^{reproved} ; 6 ^{whom} ^{loves} [the] ^{Lord}
παιδεύει· μαστιγοῦ δὲ πάντα υἱὸν ὃν παραδέχεται· 7 Εἰ
he disciplines, and scourges every son whom he receives. If
ἐπαιδεῖαν ὑπομένετε, ὡς υἱοὶς ὑμῖν προσφέρεται
discipline ye endure, ^{as} ^{with} ^{sons} ^{with} ^{you} ^{is} ^{dealing}

* ἐπειράσθησαν, ἐπρίσθησαν T. ὤμαχαίρας LITTA. * ἐπὶ LITTA. * τὰς ἐπαγγελίας the promises L. ^b ἐκάθικεν has sat down GLTTAW. ^c αὐτὸν LITTA. ^d Read the sentence as a question L. ^e παιδείας T. ^f εἰς (read ye endure for discipline) LITTA. ^g παιδεῖαν T.

ὁ θεός· τις γὰρ ἔστιν υἱὸς ὃν οὐ παιδεύει πατήρ;
 8 εἰ δὲ χωρὶς ἔσθε ἰπαιδείας, ἧς μέτοχοι γεγόνασιν πάν-
 τες, ἄρα νόθοι ἔστέ καὶ οὐχ υἱοί. 9 Ἐτα τοῖς μὲν τῆς σαρκὸς
 ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ ἐνετρε-
 πόμεθα· οὐ πολλῶν μᾶλλον ὑποταγησόμεθα τῷ πατρὶ
 τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας
 ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευν· ὁ δὲ ἐπὶ
 τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 πᾶσα
 διὰ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι,
 ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
 γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.
 12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
 ἀνορθώσατε· 13 καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν,
 ἵνα μὴ τὸ χυλὸν ἐκτραπῇ, ἰαθῇ δὲ
 μᾶλλον. 14 εἰρήνην διώκετε μετὰ πάντων, καὶ τὴν ἀγιασμόν,
 ὅτι χωρὶς οὐδεὶς ὄψεται τὸν κύριον· 15 ἐπισκοποῦντες μὴ
 τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μή τις ρίζα πικρίας
 ἄνω φύουσα ἐνοχλῇ, καὶ ὁ διὰ ταύτης μianθῶσιν
 πολλοί· 16 μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς
 ἀντὶ βρώσεως μᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. 17 ἴστε
 γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπε-
 δοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὑρεν, καί περ μετὰ δακ-
 ρύων ἐκζητήσας αὐτήν.

18 Οὐ γὰρ προσελήλυθατε ψηλαφωμένους ὅρι, καὶ
 κεκαυμένους πυρὶ, καὶ γνώφῃ, καὶ σκότῃ, καὶ θυέλλῃ,
 19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ
 and trumpet's to sound, and to voice of words; which [voice] they that

with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees; 13 and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words;

h — ἐστιν LITTA. i παιδίας T. j καὶ οὐχ υἱοί ἐστε LITTA. k ἐντροπέμεθα we respect E. l πολὺ LITTA. m μὲν παιδία discipline in word T. n ποιεῖτε TTR. o δι' αὐτῆς through it L. p + οἱ the LITTA. q ἀπέδοτο I.A. r αὐτοῦ his own LITTA. s — ὅρει (read [that] being touched) LITTA. t ζόφῃ LITTA.

which voice they that heard intreated that the word should not be spoken to them any more: 20 (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 and so terrible was the sight, that Moses said, I exceedingly fear and quake: 22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 whose voices then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 for our God is a consuming fire.

XIII. Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-

ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς
heard excused themselves [asking] not ^{to} be ^{addressed} ^{to} them [^{the}]
λόγον 20 οὐκ ἔφερον· γὰρ τὸ διαστελλόμενον, Κὰν θηρίον
^{word}; (for they could not bear that [which] was commanded: And if a beast
θίγῃ τοῦ ὄρους λιθοβοληθήσεται, ἢ βολίδι κατατοξεύ-
should touch the mountain, it shall be stoned, or with a dart shot
θήσεται." 21 καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον,
through; and, so fearful was the spectacle [that]
Ἰωσήφ" εἶπεν, Ἐκφοβὸς εἰμι καὶ ἔντρομος· 22 ἀλλὰ προσ-
Moses said, ^{greatly} ^{afraid} ^I ^{am} and trembling;) but ye have
ἐλθλύθατε Σιών ὄρει, καὶ πόλει θεοῦ ζῶντος, Ἱερου-
come to ^{Sion} ^{mount}; and [the] city of ^{God} [^{the}] ^{living}, Jeru-
σαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἁγγέλων 23 πανηγύρει,
saalem ^{heavenly}; and to myriads of angels, [the] universal gathering;
καὶ ἐκκλησίᾳ πρωτοτόκων ^{ἐν} οὐρανοῖς ἀπογεγραμ-
and to [the] assembly of [the] firstborn [ones] in [the] heavens regis-
μένων," καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίων
tered; and to [^{the}]² judge ^{God} of all; and to [the] spirits of [the] just
τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ
[who] have been perfected; and ^{of} ^a ^{covenant} ^{fresh} ^{mediator} ^{to} Jesus; and
αἵματι ῥαντισμοῦ ὑκρίττοντα" λαλοῦντι παρὰ τὸν Ἀβελ
to [the] blood of sprinkling, ^{better} ^{things} ^{speaking} than Abel.
25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι
Take heed ye refuse not him who speaks. For if they
οὐκ ἔφυγον," τὸν ἐπὶ τῆς γῆς παραιτησάμενοι^a ὑπε-
escaped not, ^{him} ^{that} ^{on} ^{the} ^{earth} [^{who}] ^{refused} ^{divine}
ματίζοντα, ^{πολλῶν} ^{μᾶλλον} ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν
ly instructed [them], much more we who ^{him} ^{from} [^{the}] ^{heavens}
ἀποστρεφόμενοι, 26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,
^{turn} ^{away} ^{from}! whose voice ^{the} ^{earth} ^{shook} ^{then};
νῦν δὲ ἐπήγγελλται, λέγων, Ἐτι ἅπαξ ἐγὼ σείσω" οὐ μόνον
but now he has promised, saying, Yet once I shake not only
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ δὲ Ἐτι ἅπαξ, δηλοῖ
the earth, but also the heaven. But the Yet once, signifies
τῶν σαλευόμενων τὴν^b μετὰθεσιν, ὡς πεποιημένων,
^{of} ^{the} [^{things}] ^{shaken} ^{the} ^{removing}, as having been made,
ἵνα μείνῃ τὰ μὴ σαλευόμενα. 28 διὸ βασιλείαν
that ^{may} ^{remain} ^{the} [^{things}] ^{not} ^{shaken}. Wherefore a kingdom
ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς
not to be shaken receiving, may we have grace, by which
λατρεύμεν εὐαρέστως τῷ θεῷ μετὰ ^{αἰδοῦς} καὶ ^{εὐλαβείας}.
we may serve ^{well} ^{pleasingly} ^{God} with reverence and fear.
29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
For also our God [is] a ^{fire} ^{consuming}.
13 Ἡ φιλαδελφία μενέτω. 2 τῆς φιλοξενίας μὴ ἐπιλαν-
^{Brotherly} ^{love} ^{let} ^{abide}; of hospitality ^{not} ^{be} ^{for-}
θάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.
getful; for by this unawares some entertained angels.
3 μνημόνευσε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακῶν
Be mindful of prisoners, as bound with [them]; those being
χοιμμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 τίμιος
evil-treated, as also yourselves being in [the] body. Honourable [let]

^a — ἡ βολίδι κατατοξευθήσεται GLTTAW. ^b Μωϋσῆς GLTTAW. ^c Separate myriads from of angels by a comma GLTRA. ^d ἀπογεγραμμένων ἐν οὐρανοῖς GLTTAW. ^e κρείττον· a better thing GLTTAW.

^f — τῆς GLTTAW. ^g πολὺ LTTRA. ^h σείσω will shake LTTRA. ⁱ τὴν τῶν σαλευομένων LTTRA. ^j εὐλαβείας καὶ δέους fear and awe LTTRA.

ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἀμίαντος· πόρ-
 marriage [be held] in every [way], and the bed [be] undefiled; *for-
 νους ἐδὲ¹ καὶ μοιχοὺς κρινεῖ ὁ θεός. 5 ἀφιλάργυρος
 nicators¹ but and adulterers² will I judge³ God. Without love of money [let
 ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς
 your] manner of life [be], satisfied with present [circumstances]; *the
 γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἔγκαταλίπω.¹
 'for' has said, In no wise thee will I leave, nor in any wise thee will I forsake.
 6 ὥστε θαρρόντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,
 So that we may boldly say, [The] Lord [is] to me a helper,
 *καὶ¹ οὐ φοβηθήσομαι·^k τί ποιήσει μοι ἄνθρωπος;
 and I will not be afraid: what shall² do³ to me⁴ man?

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν
 Remember your leaders, who spoke
 ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν
 to you the word of God; of whom, considering the issue
 τῆς ἀναστροφῆς, μιμῆσθε τὴν πίστιν. 8 Ἰησοῦς χριστὸς
 of [their] conduct, imitate [their] faith. Jesus Christ
 ἁχθὲς¹ καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 διδά-
 yesterday and to-day [is] the same, and to the ages. With
 χαῖς ποικίλαις καὶ ξέναις μὴ^m περιφέρεσθε·¹ καλὸν γὰρ
 'teachings' various² and³ strange be not carried about; for [it is] good [for]
 χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ¹
 'with' grace² to³ be⁴ confirmed⁵ the⁶ heart. not meats; in which⁷ not
 ὠφελήθησαν οἱ ἀπεριπατήσαντες.¹ 10 Ἐχομεν θυσια-
 'were' profited those who walked [therein]. We have an al-
 στήριον ἐξ· οὐ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ
 tar of which to eat they have not authority who the tabernacle
 λατρεύοντες. 11 Ὦν γὰρ εἰσφέρεται ζῶων τὸ αἷμα
 serve; for of those² whose³ is⁴ brought⁵ animals⁶ blood [as sacri-
^oπερὶ ἁμαρτίας¹ εἰς τὰ ἅγια^p διὰ τοῦ ἀρχιερέως, τούτων
 fices] for sin into the holies by the high priest, of these
 τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12 διὸ καὶ
 the bodies are burned outside the camp. Wherefore also
 Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,
 Jesus, that he might sanctify by his own blood the people,
 ἔξω τῆς πύλης ἔπαθεν. 13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν
 outside the gate suffered: therefore we should go forth to him
 ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. 14 οὐ
 outside the camp, his reproach bearing; *not
 γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπι-
 'for' we² have here an abiding city, but the coming one we are
 ζήτοῦμεν. 15 Δι' αὐτοῦ¹ ἑοῦν¹ ἀναφέρωμεν θυσίαν αἰνέσεως
 seeking for. By him therefore we should offer [the] sacrifice of praise
^rδιαπαντὸς¹ τῷ θεῷ, ^φτουτέστιν, ¹καρπὸν χειλέων ὁμολογούν-
 continually to God, that is, fruit of [the] lips confess-
 τω τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
 ing to his name. But of doing good and of communicating
 μὴ ἐπιλανθάνεσθε τοιαύταις γὰρ θυσίαις εὐαρεστέται ὁ θεός.
 be not forgetful, for with such sacrifices is well¹ pleased² God.
 17 Πειθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέικετε αὐτοῖς γὰρ
 Obey your leaders, and be submissive: for they

wares, 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. 4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8 Jesus Christ the same yesterday, and to day, and for ever. 9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established, with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices

⁸ γὰρ for LTTA. ^b ἔγκαταλείπω do I forsake TA. ¹ — καὶ [L]T[TA]. ^k *Textus Receptus* is punctuated as in Authorized version. ¹ ἐχθὲς LTTA.W. ^m παραφέρεσθε carried away GLTTA.W. ⁿ περιπατοῦντες walk LTT. ^o — περὶ ἁμαρτίας LA. ^p + περὶ ἁμαρτίας for sin L. ^q [οὖν] Tr. ^r διὰ παντός LTTA. ^s τοῦτ' ἐστιν GT.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν ἔσται ὡς ἡ πείραξις, 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἡτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. 5 εἰ δέ τις ὑμῶν λέπεται σοφίας, αἰτείτω παρὰ τοῦ κυρίου. 6 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ὡς ὁ κύματι θαλάσσης ἀνεμιζόμενος, οὐκ ἔστιν ὡς ὁ κύματι θαλάσσης ἀνεμιζόμενος. 7 μὴ γὰρ οἴσθω ὁ ἀνθρώπος ἐκεῖνος, ὅτι ἀλγίστος ἔσται· 8 ἀνὴρ διψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. 9 Κανχάσθω δὲ ὁ ἀδελφός ὁ ταπεινός ἐν τῇ ὑψέει αὐτοῦ· 10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ὁ ἄνθος ὁ ἄνθος ἔσται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσῳ, καὶ ἐξήρανται τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ὁ ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δοκιμὸς γενόμενος ἐλάβεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ τοῦ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. 14 ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξεκκόμενος καὶ δελεαζόμενος· 15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τὴν ἀμαρτίαν, ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 17 πᾶσα δοκίμιος ἀγαθὴ καὶ πᾶν δῶρον τέλειον ἄνωθεν ἐστὶν ἀποδιδόμενον τοῖς ἀγαπῶσιν αὐτόν.

2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 but the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 but every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with

^a λήμψεται LTTA.
B — τοῦ GLTTFAW.

^e λήμψεται LTTA.
^h ἀπὸ A.

f — ὁ κύριος (read ἐπηγ. he promised) LTTA.

whom is no variable-ness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

καταβαίνουν ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνι
 *coming *down from the Father of lights, with whom there is not
 παραλλαγή, ἢ τροπῆς ἀποσκίασμα. 18 βουληθεὶς ἀπε-
 variation, or *of *turning *shadow. Having willed [it] he be-
 κύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν
 gat us by [the] word of truth, for *to *be *us *first-fruits
 τινὰ τῶν αὐτοῦ κτισμάτων.
 *a *sort *of of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω ἅς ἄνθρωπος
 So that, *brethren *my *beloved, let *be *every *man
 ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.
 swift to hear, slow to speak, slow to wrath;
 20 ὀργή· γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.
 for *wrath *man's *righteousness *God's *works not *out.
 21 Διὸ ἀποθέμενοι πάσαν ρυπαρίαν καὶ περισσεῖαν κα-
 Wherefore, having laid aside all filthiness and abounding of wick-
 κίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνά-
 edness, in meekness accept the implanted word, which [is]
 μενον σῶσαι πάς ψυχὰς ὑμῶν. 22 γίνεσθε δὲ ποιηταὶ λόγου,
 able to save your souls. But be ye doers of [the] word,
 καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς. 23 ὅτι
 and not only hearers, beguiling yourselves. Because
 εἰ τις ἀκροατὴς λόγου ἐστίν καὶ οὐ ποιητής, οὗτος
 if any man a hearer of [the] word is and not a doer, this one
 ἔοικεν· ἀνδρὶ καταννοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ
 is like to a man considering *face *natural *his
 ἐν ἐσόπτρῳ· 24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελήλυθεν, καὶ
 in a mirror: for he considered himself and has gone away, and
 εὐθέως ἐπελάθετο ὁποῖος ἦν. 25 ὁ δὲ παρακύψας εἰς
 immediately forgot what *like *he *was. But he that looked into
 νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,
 [the] *law *perfect, that of freedom, and continued in [it],
 οὗτος οὐκ ἀκροατὴς ἐκκλησιμονῆς γενόμενος, ἀλλὰ ποιητής
 this one not a *hearer *forgetful having been, but a doer
 ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 26 Εἰ
 of [the] work, this one blessed in his doing shall be. If
 τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν
 anyone *seems *religious *to *be *among *you, not bridling
 γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου
 his tongue, but deceiving his heart, of this one
 μάταιος ἡ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος
 vain [is] the religion. Religion pure and undefiled
 παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρ-
 before God and [the] Father *this *is: to visit or-
 φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτόν τηρεῖν
 phans and widows in their tribulation, unspotted *oneself *to *keep
 ἀπὸ τοῦ κόσμου.
 from the world.

II. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come un-

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν
 My brethren, not *with *respect *of *persons *do *have the faith
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης· 2 ἐὰν γὰρ
 of our Lord Jesus Christ, [Lord] of glory; for if

1 Ἰστε Ye know [it] LITTA.

2 ἀκροαταὶ μόνον LITRAW.

OLITRAW.

1 — τῷ ἰω.

* + δὲ but (let) LITTA.

* — οὗτος LITTA.

* ἀλλὰ LITRAW.

* προσωποληψίας LITTA.

1 οὐκ ἐργάζεται works not LITTA.

* + δὲ but (if) L.

* ἐαυτοῦ (read his own heart) L.

* θρησκεία T.

P — ἐν ὑμῖν

εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἄνθρωπος χρυσοδακτύλιος
 may have come into your synagogue a man with gold rings
 ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
 in apparel splendid, and may have come in also a poor [man] in vile
 ἐσθῇτι, 3 καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῇτα
 apparel, and ye may have looked upon him who wears the apparel
 γὴν λαμπράν, καὶ εἶπῃτε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ
 splendid, and may have said to him, Thou sit thou here well, and
 τῷ πτωχῷ εἶπῃτε, Σὺ στῇθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ
 to the poor may have said, Thou stand thou there, or sit thou here under
 τὸ ὑποπόδιόν μου. 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς,
 my footstool: also not did ye make a difference among yourselves,
 καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε,
 and became judges [having] reasonings evil? Hear,
 ἀδελφοί μου ἀγαπήτοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς
 brethren my beloved: not God did choose the poor
 τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους
 world of this, rich in faith, and heirs
 τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν;
 of the kingdom which he promised to those that love him?
 6 ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι
 But ye dishonoured the poor [man]. Not the rich
 καταδυναστεύουσιν ὑμᾶς, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς
 do oppress you, and [not] they do drag you
 εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν
 before [the] tribunals? not they do blaspheme the good
 ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τηλεῖτε
 name which was called upon you? If indeed [the] law ye keep
 βασιλικόν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίόν σου
 royal according to the scripture, Thou shalt love thy neighbour
 ὡς σεαυτὸν, καλῶς ποιεῖτε. 9 εἰ δὲ προσωποληπτεῖτε, ἁμαρ-
 as thyself, well ye do. But if ye have respect of persons, sin
 τίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.
 ye work, being convicted by the law as transgressors.
 10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνί,
 For whosoever whole the law shall keep, shall stumble but in one
 γεγονός πάντων ἐνοχος. 11 ὁ γὰρ εἰπὼν, Μὴ μοι
 [point], he has become of all guilty. For he who said, not Thou
 χεύσης, εἶπεν καί, Μὴ φονεύσης εἰ δὲ
 mayest commit adultery, said also, Thou mayest not commit murder. Now if
 οὐ μοιχεύσεις, φονεύσεις δὲ γέγονας
 thou shalt not commit adultery, shalt commit murder but, thou hast become
 παραβάτης νόμου. 12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς
 a transgressor of [the] law. So speak ye and so do, as
 διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 ἡ γὰρ κρίσις
 by [the] law of freedom being about to be judged; for judgment
 ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος καὶ κατα-
 [will be] without mercy to him that wrought not mercy. And boasts
 καυχᾶται ἔλεος κρίσεως.
 over mercy judgment.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν μὲν λέγῃ τις 14 What doth it
 What [is] tau profit, my brethren, if faith say anyone profit, my brethren,

to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

τὴν LTTA. ἐπιβλέψῃτε δὲ A. γ—αὐτῷ GLTTA. — ὧδε LTTA. * καὶ LTTA.
 τῷ κόσμῳ (as regards the world) LTTA. c — τοῦτου GLTTA. d οὐχ LW. e ὑμᾶς T.
 προσωποληπτεῖτε LTTA. ε τηρήσῃ, πταίση (read shall have kept, but shall have stum-
 bled) LTTA. φ. μοιχεύεις, φονεύεις (read if thou committest not adultery but committest
 murder) LTTA. ἀνίλεως pitiless LTTA. w. k — καὶ GLTTA. w. l — τὸ L m τις λέγῃ L

though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

ἔχειν, ἔργα δὲ μὴ ἔχει; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;
[³he] ¹has, but works have not? is ²able ¹faith to save him?
15 ἔάν·¹ δὲ² ἀδελφός ἢ ἀδελφή γυμνοὶ ὑπάρχωσιν, καὶ λειπό-
Now if a brother or a sister ²naked ¹be, and desti-
μενοὶ ὥσιν¹ τῆς ἡμέρας τροφῆς, 16 εἴπῃ·δὲ τις αὐτοῖς
tute may be of daily food, and ²say ¹anyone ²to ¹them
ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτά-
²from ²amongst ¹you, Go in peace; be warmed and be fill-
ζεσθε, μὴ δώτε·δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί
ed; but give not to them the needful things for the body, what [is]
πρὸ¹ ὄφελος; 17 οὕτως καὶ ἡ πίστις ἔάν μὴ ἔργα ἔχῃ¹ νεκρά
the profit? So also faith, if ²not ¹works ¹it ²have, ¹dead
ἐστὶν καθ' ἑαυτήν. 18 ἀλλ' ἐρεῖ τις Σὺ πιστὸν ἔχεις,
¹is by itself. But ²will ¹say ¹some²one, Thou ²faith ¹hast
κάγὼ ἔργα ἔχω¹· δεῖξόν μοι τὴν πίστιν σου¹ ἐκ¹ τῶν ἔργων,
and I ²works ¹have. Shew me thy faith from ¹works
²σου,¹ καγὼ ἰδεῖξω σοι¹ ἐκ τῶν ἔργων μου τὴν πίστιν¹ μου.¹
¹thy, and I will shew thee from my works ²faith ¹my.
19 σὺ πιστεύεις ὅτι ὁ θεὸς εἰς ἐστίν.¹ καλῶς ποιεῖς¹ καὶ τὰ
Thou believest that God ²one ¹is. ¹Well ²thou ¹doest; even the
δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. 20 θέλεις·δὲ γινῶναι,
demons believe, and shudder. But wilt thou know,
ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων¹ νεκρά¹ ἐστίν;
O ²man ¹empty, that faith apart from works dead is?
21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνε-
²Abraham ²our ²father ²not ²by ¹works ¹was ¹justified, having
νέγκας¹ Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλέ-
offered Isaac his son upon the altar? Thou
πείς ὅτι ἡ πίστις ²συνήργει¹ τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν
seest that faith was working with his works, and by
ἔργων ἡ πίστις ἐτελειώθη;¹ 23 καὶ ἐπληρώθη ἡ γραφή ἡ
works faith was perfected. And was fulfilled the scripture which
λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη·
says, Now ²believed ¹Abraham God, and it was reckoned
αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. 24 Ὁρᾶτε
to him for righteousness, and friend of God he was called. Ye see
²τοῖνυν¹ ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως
then that by works is justified a man, and not by faith
μόνον.¹ 25 ὁμοίως δὲ καὶ Ῥαάβ ἡ πόρνη οὐκ ἐξ ἔργων
only. But in like manner also ²Rahab ¹the ²harlot ²not ²by ¹works
ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ
¹was ¹justified, having received the messengers, and by another way
ἐκβαλοῦσα; 26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος
having put [them] forth? For as the body apart from spirit
νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν¹ ἔργων νεκρά
²dead ¹is, so also faith apart from works ¹dead
ἐστίν.
¹is.

III. My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι
²Not ²many ²teachers ¹be, my brethren, knowing that
μεῖζον κρίμα ἡγήσόμεθα¹ 2 πολλὰ γὰρ πταίμεν ἅπαντες.
greater judgment we shall receive. For ²often ¹we ²stumble ¹all.

α — δὲ now TTr. ο — ὥσιν TTrA. π — τὸ L. ρ — ἔχῃ ἔργα GLTTrAW. ρ — χωρὶς apart from GLTTrAW. σ — σου LTTrAW. σ — σοι δεῖξω TTr. σ — μου TTrAW. σ — εἰς ἐστίν ὁ θεός LTTr; εἰς ὁ θεός ἐστίν AW. σ — ἀργή idle LTTrA. σ — συνενγεί works with TTr. σ — τοῖνυν GLTTrAW. σ — Read verse 22 interrogatively, as pointed in the Greek. EGLTrW. σ — Read verse 24 as a question GLTr. σ — τῶν TTr. σ — ἡγησόμεθα LTTrA.

εἰ τις ἐν λόγῳ οὐ πταίει. ὁ ἄνθρωπος τέλειος ἀνὴρ, δυνατὸς
 If anyone in word stumble not, this one [is] a perfect man, able
 χαλινάγων ἵσαι καὶ ὅλον τὸ σῶμα. 3 ἰδοὺ τῶν ἵππων
 to bridle also whole the body. Lo, of the horses
 τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν ἐπὶ τὸ πειθεσθαι
 the bits in the mouths we put, for to obey
 αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετὰγομεν. 4 ἰδοὺ
 them us, and whole their body we turn about. Lo,
 καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ ἐσκληρῶν ἀνέμων
 also the ships, so great being, and by violent winds
 ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου
 being driven, are turned about by a very small rudder, wherever
 ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 οὕτως καὶ
 the impulse of him who steers may will. Thus also
 ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ. Ἰδοὺ,
 the tongue a little member is, and boasts great things. Lo,
 ὀλίγον πῖρ ἡλικὴν ὕλην ἀνάπτει. 6 καὶ ἡ γλῶσσα
 a little fire how large a wood it kindles; and the tongue [is]
 πῦρ, ὃ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται
 fire, the world of unrighteousness. Thus the tongue is set
 ἐν τοῖς μέλεσιν ἡμῶν, ὥστε σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο-
 in our members, the defiler [of] whole the body, and setting
 γιζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς
 on fire the course of nature, and being set on fire by
 γέννησός. 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπε-
 geenna. For every species both of beasts and of birds, of creeping
 τῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ
 things both and things of the sea, is subdued and has been subdued by
 φύσει τῇ ἀνθρωπίνῃ. 8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται
 species the human; but the tongue no one is able
 ἀνθρώπων δαμάσαι. ἀκατάσχετον κακόν, μεστὴ ἰού
 of men to subdue; [it is] an unrestrainable evil, full of poison
 θανατηφόρον. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν καὶ πατέρα,
 death-bringing. Therewith we bless God and [the] Father,
 καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ'
 and therewith we curse men who according to [the]
 ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρ-
 likeness of God are made. Out of the same mouth goes
 χεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα
 forth blessing and cursing. Not ought, my brethren, these things
 οὕτως γινεσθαι. 11 μῆτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς
 thus to be. The fountain out of the same opening
 βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται, ἀδελφοί
 pours forth sweet and bitter? Is able, brethren
 μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία
 my, a fig-tree olives to produce, or a vine figs? Thus no
 πηγὴ ἀλκυὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.
 fountain [is able] salt and sweet to produce water.

13 Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς
 Who [is] wise and understanding among you; let him shew out of

offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 but the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endowed with knowledge among you?

^d ἴδε G; εἰ δὲ but if (read καὶ also) LTT^aAW. ^e εἰς LTT^aA. ^f ἡμῖν αὐτοὺς A.
^g ἀνέμων σκληρῶν LTT^aAW. ^h — ἂν (read where) TTr. ⁱ βούλεται wills TTr.
^k μεγάλα αὐχεῖ LTT^aA. ^l ἡλικὸν literally how great (some translate how small) LTT^aAW.
^m — καὶ (read the tongue kindles. A fire, &c.) T. ⁿ — οὕτως LTT^aAW. ^o καὶ
(read both defiling) T. ^p δαμάσαι δύναται ἀνθρώπων LTT^aA. ^q ἀκατάστατον an unsettled
LTT^aAW. ^r τὸν κύριον the Lord LTT^aA. ^s — οὕτως LTT^aAW. ^t οὔτε ἀλκυὸν neither
salt [water is able] GLTT^aAW.

let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace. IV. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your

καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ ἔζηλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ ἐστὶν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἄλλ' ἐπίγειος, ψυχική, δαιμονιώδης. 16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην. 4 Πόθεν πόλεμοι καὶ ὡς μάχαι ἐν ὑμῖν; οὐκ ἐντέθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε ἁδέ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· 3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. 4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ θεοῦ ἐστίν; ὅς ἂν οὖν βουλευθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει· πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; 6 μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, Ὁ θεὸς ἐν ὑμῖν; 7 ὑποτάγητε οὖν τῷ θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· 8 ἐγγίστατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, διψυχοι. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε.

μ τῆς ἀληθείας καὶ ψεύδεσθε T. ν ἀλλὰ TTr. ω — καὶ LTrA. x — τῆς GLTTAW.
 y + πόθεν whence LTTAW. z + καὶ and T. a — δέ GLTTA. b — Μοιχοὶ καὶ
 LTTAW; join adulteresses to what precedes T. c ἐστὶν τῷ θεῷ is with God T. d ἐάν LT.
 e —; Text. Rec. and LA. f κατώκησεν he made to dwell LTTA. g —; T. h + δὲ but
 (resist) LTTA. i — καὶ T.

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς
 *Your laughter *to *mourning *let be turned, and [your] joy to
 κατήφειαν. 10 ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώ-
 heaviness. Humble yourselves before the Lord, and he will
 σε ὑμᾶς.
 exalt you.

laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν
 Speak not against one another, brethren. He that speaks against
 ἀδελφῷ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
 [his] brother, and judges his brother, speaks against [the]
 νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ
 law, and judges [the] law. But if [the] law thou judgest, *not
 εἰ ποιητῆς νόμον, ἀλλὰ κριτῆς. 12 εἰς ἐστὶν ὁ νομο-
 *thou art a doer of [the] law, but a judge. One is the law-
 θέτης^m, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἰ οὗς
 giver, who is able to save and to destroy: *thou who art that
 κρίνεις τὸν ἕτερον;
 judgest the other?

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὔριον πορευ-
 Go to now, ye who say, To-day and to-morrow we may
 σώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν
 go into such a city and may spend there year
 ἕνα καὶ ἔμπορευσώμεθα, καὶ κερδήσωμεν. 14 οὔτινες οὐκ
 one and may traffic, and may make gain, ye who not
 ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν;
 *know what on the morrow [will be], (for what [is] your life?
 ἀτμίς γάρ ἐστιν ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα
 A vapour even it is, which for a little [while] appears, *then
 ὡς ἀφανιζομένη. 15 ἀντὶ τοῦ λέγειν ὑμᾶς, Βάν ὁ κύριος
 *and disappears,) instead of your saying, If the Lord
 θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.
 should will and we should live, also we may do this or that.
 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχη-
 But now ye boast in your vauntings: all boasting
 σις τοιαύτη πονηρὰ ἐστίν. 17 εἰδότες οὖν καλὸν ποιεῖν,
 *such evil is. To [him] knowing therefore good to do,
 καὶ μὴ ποιῶντι, ἁμαρτία αὐτῷ ἐστίν.
 and not doing [it], sin to him it is.

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλοφύροντες ἐπὶ ταῖς
 Go to now, [ye] rich, weep, howling over
 ταλαιπώριας ὑμῶν ταῖς ἐπεροχομέναις. 2 ὁ πλοῦτος
 *miseries your that [are] coming upon [you]. *Riches
 ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σιτόβρωτα γέγονεν·
 your have rotted, and your garments moth-eaten have become.
 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ ἰδὸς αὐτῶν
 Your gold and silver has been eaten away, and their canker
 εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς
 for a testimony against you shall be, and shall eat your flesh as
 πῦρ· ἐθουσίσατε ἐν ἐσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθὸς
 fire. Ye treasured up in [the] last days. Lo, the hire

V. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the

^k — τοῦ (read [the]) LITTA. ^l ἢ OF LITTA. ^m + καὶ κριτῆς and judge, GLTTA.
ⁿ + δὲ but (who) GLTTA. ^o ὁ κρίνων LITTA. ^p πλησίον (read [thy] neighbour) LITTA.
^q ἢ OF BLTTA. ^r πορευσώμεθα we will go ELTTAW. ^s ποιήσωμεν will spend ELTTAW.
^t — ἐνα (read a year) LIT. ^v ἔμπορευσώμεθα will traffic ELTTAW. ^w κερδήσωμεν will
 make gain ELTTAW. ^x τὰ L. ^y [γὰρ] Tr. ^z — γὰρ L. ^a ἔστε ye are LITAW.
^b καὶ LITTA; — δὲ w. ^c ζήσωμεν we shall live LITTA. ^d ποιήσωμεν we shall do
 ELTTAW. ^e ἀλαζονεῖς T.

hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. 13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the

των εργατων των αμειναντων τας χωρας υμων, ο απεστερη- of the workmen who harvested your fields, which has been μένος, αφ' υμων κραζει, και αι βοαι των θεισαντων εις kept back by you, cries out, and the cries of those who reaped, into τα ωτα κυριου Σαβαωθ εισεληλυθασιν." 5 ετρυφησατε the ears of [the] Lord of Hosts have entered. Ye lived in indulgence επι της γης, και εσπαταλησατε. εθρεψατε τας καρδιας υμων upon the earth, and lived in self-gratification; ye nourished your hearts ως εν ημερα σφαγης. 6 κατεδικασατε, εφονευσατε τον δι- as in a day of slaughter; ye condemned, ye killed, the καιον οκ αντιτασσειται υμιν. just; he does not resist you.

7 Μακροθυμησατε ουν, αδελφοι, εως της παρουσιας του Be patient therefore, brethren, till the coming of the κυριου. ιδου, ο γεωργος εκδεχεται τον τιμον καρπον της Lord. Lo, the husbandman awaits the precious fruit of the γης, μακροθυμων επ' αυτω εως αν λαβη υεταν κρω- earth, being patient for it until it receive [the] rain ear- ιμον και οψιμον. 8 μακροθυμησατε και υμεις, στηριξατε ly and later. Be patient also ye: establish

τας καρδιας υμων, οτι η παρουσια του κυριου ηγγικεν. your hearts, because the coming of the Lord has drawn near.

9 Μη στεναζετε κατ' αλληλων, αδελφοι, ινα μη κατακρι- Groan not against one another, brethren, that not ye be con-

θητε. ιδου, ο κριτης προ των θυρων εστηκεν. 10 Υπο- demned. Lo, [the] judge before the door stands. [As] an ex-

δειγμα λαβετε της κακοπαθειας, αδελφοι μου, και της ample take of suffering evils, my brethren, and

μακροθυμιας, τους προφητας οι ελαλησαν τω ονοματι κυ- of patience, the prophets who spoke in the name of [the]

ριου. 11 ιδου, μακαριζομεν τους υπομενοντας. την υπο- Lord. Lo, we call blessed those who endure. The en-

μονην Ιωβ ηκουσατε, και το τελος κυριου ειδετε, οτι durance of Job ye have heard of, and the end of [the] Lord ye saw; that

πολυσπλαγχνος εστιν ο κυριος και οικτιρμων. 12 Προ- full of tender pity is the Lord and compassionate. Before

παντων δε, αδελφοι μου, μη ομνυετε, μητε τον ουρανόν, all things but my brethren, swear not, neither [by] heaven,

μητε την γην, μητε αλλον τινα ορκον ητω δε υμων το ναι, nor the earth; nor any other oath; but let be of you the yea,

ναι, και το ου, ου ινα μη εις υποκρισιν πεσητε. 13 κακο- yea, and the nay, nay, that not into hypocrisy ye may fall. Do's suf-

παθει τις εν υμιν; προσευχεσθω ευθυμει τις; fer hardships anyone among you? let him pray: is cheerful anyone?

ψαλλετω. 14 ασθενει τις εν υμιν; προσκαλεσασθω let him praise; is sick anyone among you? let him call to [him]

τους πρεσβυτερους της εκκλησιας, και προσευξασθωσαν επ' the elders of the assembly, and let them pray over

αυτον, αλειψαντες αυτον ελαιω εν τω ονοματι του κυριου him, having anointed him with oil in the name of the Lord;

^f αφυστερημένος TTr.

^g εισεληλυθαι LITTAW.

^h — ως LITTAW.

ⁱ — αν TTrA.

^j — υεταν (read [rain]) LITTA.

^k προίμον TTr.

^l αδελφοι, κατ' αλληλων LTrA.

^m κρι-

θητε ye be judged GLITTAW.

ⁿ + ο the GLITTAW.

^o, αδελφοι μου, της κακοπαθειας

(— μου my LITTAW) GLITTAW.

^p + εν in (the) LITTr.

^q υπομεινοντας endured LITTA.

^r ειδετε see ye A.

^s υπο κρισιν under judgment EGLITTAW.

^t — αυτον (read [him]) T.

^v — του (read of [the]) LITTA.

15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγε-
and the prayer of faith shall save the exhausted one, and ^{will}
ρεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ᾗ· πεποιηκώς.
^{raise up} ^{him} ^{the} ^{Lord}; and if ^{sins} ^{he} ^{be} ^{one} ^{who} ^{has} ^{committed},
ἀφεθήσεται αὐτῷ. 16 ἔξομολογεῖσθε ᾧ ἀλλήλοις
it shall be forgiven him. Confess to one another [your]
τὰ παραπτώματα,¹ καὶ ἑυχέσθε² ὑπὲρ ἀλλήλων, ὅπως ἰαθῇ-
offences, and pray for one another, that ye may be
τε. πολὺ ἰσχύει δέσσις δικαίου ἐνεργουμένη.
healed. ^{Much} ^{prevails} [the] ^{supplication} of ^a ^{righteous} ^{man} ^{operative}.
17 Ὁ Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ
Elias ^a ^{man} ^{was} of like feelings to us, and with prayer
προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς
he prayed [for it] not to rain; and it did not rain upon the earth
ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 καὶ πάλιν προσηύξατο, καὶ
^{years} ^{three} and ^{months} ^{six}; and again he prayed, and
ὁ οὐρανὸς ἕτερον ἔδωκεν,³ καὶ ἡ γῆ ἐβλάστησεν τὸν
the heaven ^{rain} ^{gave}, and the earth caused ^{to} ^{sprout}
καρπὸν αὐτῆς.
^{fruit} ^{its}.

19 Ἀδελφοί, ἴάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-
Brethren, if anyone among you err from the truth,
θείας, καὶ ἐπιστρέψῃ τις αὐτόν, 20 γινώσκετω⁴ ὅτι ὁ
and ^{bring} ^{back} ^{anyone} him, let him know that he who
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει
brings back a sinner from [the] error of his way, shall save
ψυχὴν⁵ ἐκ θανάτου, καὶ καλύψει πληθὸς ἁμαρτιῶν.
a soul from death, and shall cover a multitude of sins.

⁶ Ἰακώβου ἐπιστολῇ.⁷

² Of ^{James} ^{epistle}.

Lord: 15 and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him; 20 let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.¹

¹ OF ^{PETER}

² GENERAL

³ EPISTLE

⁴ FIRST.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις
Peter, apostle of Jesus Christ, to [the] elect sojourners
διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ
of [the] dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and
Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἀγιασ-
Bithynia, according to [the] foreknowledge of God [the] Father, by sanctifi-
μῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
cation of [the] Spirit, unto [the] obedience and sprinkling of [the] blood
Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
of Jesus Christ: Grace to you and peace be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
Blessed [be] the God and Father of our Lord Jesus
χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς⁵
Christ, who according to his great mercy begat ^{us} again

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 3 Blessed be the God and Father of our Lord Jesus Christ, which according to

¹ + οὖν therefore LTTA.

² τὰς ἁμαρτίας sins LTTA.

³ προσεύχεσθε L.

⁴ Ἠλείας T.

⁵ ἔδωκεν ὑμῖν LTTA.

⁶ + μου my (brethren) LTTA.

⁷ γινώσκετε know ye A.

⁸ + αὐτοῦ (read his soul) LT.

⁹ — the subscription EGIW; Ἰακώβου TΛ.

¹⁰ + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Πέτρου ἐπιστολὴ α' Tτ; Πέτρου α LTAW.

¹¹ ἡμᾶς you E.

his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11 searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 as obedient children, not fashioning yourselves

εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ
to a hope living through [the] resurrection of Jesus Christ from among
νεκρῶν, 4 εἰς κληρονομίαν ἀφθάρτον καὶ ἀμίαντον καὶ
[the] dead, to an inheritance incorruptible and undefiled and
ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, 5 τοὺς ἐν
unfading, reserved in [the] heavens for us, who by
δυνάμει θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν
[the] power of God [are] being guarded through faith, for salvation
ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ 6 ἐν ᾧ ἀγαλ-
ready to be revealed in [the] time last. Wherein ye ex-
λιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἔστιν, λυπηθέντες
ult, for a little while at present, if necessary it is, having been put to grief
ἐν ποικίλοις πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως
in various trials, that the proving of your faith,
ᾧ πολὺ τιμώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ
[much] more precious than gold that perishes, by fire though
δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν
being proved, be found to praise and honour and glory, in
ἀποκαλύψει Ἰησοῦ χριστοῦ 8 ὃν οὐκ εἰδότες ἀγαπᾶτε,
[the] revelation of Jesus Christ, whom not having seen ye love;
εἰς ὃν ἄρτι μὴ ὁρῶντες; πιστεύοντες δὲ, ἀγαλλιᾶσθε
on whom now [though] not looking, but believing, ye exult
χαρᾷ ἀνεκκαλήτῳ καὶ δεδοξασμένῳ, 9 κομιζόμενοι τὸ τέλος
with joy unspeakable and glorified, receiving the end.
τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν 10 περὶ ἧς
of your faith, [the] salvation of [your] souls; concerning which
σωτηρίας ἐξεζήτησαν καὶ ἐξερευνήσαν προφῆται οἱ περὶ
salvation sought out and searched out prophets, who of
τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, 11 ἐρευνῶντες εἰς
the towards you grace prophesied; searching to
τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα
what or what manner of time was signifying the in them Spirit
χριστοῦ, προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα, καὶ
of Christ, testifying beforehand of the [belonging] to Christ sufferings, and
τὰς μετὰ ταῦτα δόξας 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς,
the after these glories; to whom it was revealed, that not to themselves
ῥῆμιν δὲ δηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ
to us but were serving those things, which now were announced to you by
τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀπο-
those who announced the glad tidings to you in [the] Spirit Holy
σταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἀγγελοὶ παρακύψαι.
sent from heaven, into which desire angels to look.
13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νή-
Wherefore having girded up the loins of your mind, be-
φοντες, τελεῖως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν
ing sober, perfectly hope in the being brought to you grace at
ἀποκαλύψει Ἰησοῦ χριστοῦ. 14 ὥς τέκνα ὑπακοῆς, μὴ
[the] revelation of Jesus Christ; as children of obedience, not
ῥουσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυ-
fashioning yourselves to the former in your ignorance de-
μαίαις, 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ
sires; but according as he who called you [is] holy, also
αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε 16 διότι
yourselves holy in all [your] conduct be ye; because

^b ὑμᾶς YOU GLTTAW.

ⁱ — ἐστίν TTr.

^k πολυτιμώτερον GLTTA.

^l δόξαν καὶ

τιμὴν LTTAW.

^m εἰδότες LTTAW.

ⁿ ἐξερευνήσαν TTrA.

^o ἐραυνῶντες TTrA.

^p ὑμῖν to you GLTTAW.

^q — ἐν (read ἁγίῳ by [the] Holy) LTrA.

^r συνσ- TrA.

γέγραπται, Ἅγιοι ¹γένησθε, ²"ὅτι" ἐγὼ ἅγιός ³εἰμι. ⁴17 Καὶ
it has been written, ¹Holy ²'be ye, because I ³'holy ⁴'am. And
εἰ πατέρα ἐπικαλεῖσθε τὸν ⁵ἄπροσωπολήπτως ⁶κρίνοντα
if [as] Father ye call on him who without regard of persons judges
κατὰ τὸ ἐκάστον ἔργον, ἐν φόβῳ τὸν τῆς παροιικίας ὑμῶν
according to ⁷'of each work, in fear the ⁸'of your sojourn
χρόνον ἀναστράφητε. ⁹18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀρ-
time pass ye, knowing that not by corruptible things, by
γυρίῳ ἢ χουσίῳ, ἐλυτρώθητε ἐκ τῆς μεταίας ὑμῶν ἀναστροφῆς
silver or by gold, ye were redeemed from your vain manner of life
πατροπαράδοτου, ¹⁰19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ
handed down from [your] fathers, but by precious blood as of a lamb
ἀμώμου καὶ ἀσπίλου ¹¹χριστοῦ. ¹²20 προεγνωσ-
without blemish and without spot [the blood] of Christ: having been fore-
μένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'
known indeed before [the] foundation of [the] world, but manifested at
¹³ἔσχάτων ¹⁴τῶν χρόνων δι' ὑμᾶς, ¹⁵21 τοὺς δι' αὐτοῦ
[the] last times for the sake of you, who by him
¹⁶ἠπιστεύοντας ¹⁷εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,
believe in God, who raised up him from among [the] dead,
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι
and glory to him gave, so as for your faith and hope to be
εἰς θεόν. ¹⁸22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς
in God. Your souls having purified by obedience to the
ἀληθείας ¹⁹ἡ διὰ πνεύματος ²⁰εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ
truth through [the] Spirit to brotherly love unfeigned, out of
²¹καθαρᾶς ²²καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. ²³23 ἀναγε-
²⁴'pure ²⁵'a heart one another love ye fervently. Having been
γεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφάρτου, διὰ
begotten again, not of seed corruptible, but of incorruptible, by
λόγον ζῶντος θεοῦ καὶ μένοντος ²⁶εἰς τὸν αἰῶνα. ²⁷24 διότι
[the] word ²⁸living ²⁹'of God and abiding for ever. Because
πάντα σὰρξ ³⁰ὥς ³¹χόρτος, καὶ πάντα δόξα ἀνθρώπου ὡς
all flesh [is] as grass, and all [the] glory of man as [the]
ἄνθος ³²χόρτου. ³³ἔξηρανθη ὁ ³⁴χόρτος, καὶ τὸ ³⁵ἄνθος ³⁶αὐτοῦ
flower of grass. ³⁷Withered ³⁸'the ³⁹'grass, and the flower of it
ἔξεπεσεν. ⁴⁰25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δὲ
fell away; but the word of [the] Lord abides for ever. But this
ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
is the word which was announced to you.

¹2 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ
Having laid aside therefore all malice and all guile and
ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς, ²2 ὡς ἀρτιγέν-
hypocrisies and envyings and all evil speakings, as new-
νητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν
born babes, the ³mental ⁴genuine milk long ye after, that by
αὐτῷ αὐξηθῇτε. ⁵3 ἔειπερ ⁶ἔγευσασθε ὅτι χρηστὸς ὁ κύριος.
it ye may grow, if indeed ye did taste that [is] ⁷'good ⁸'the ⁹'Lord.
¹⁰4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν
To whom coming, a ¹¹'stone ¹²'living, by men indeed
ἀποδοδεκμασμένοι, παρὰ δὲ θεῷ ἐκλεκτόν, ¹³τιμιόν, ¹⁴5 καὶ αὐ-
rejected, but with God chosen, precious, also your-

according to the former lusts in your ignorance: 15 but as he which hath called you is holy, so be ye holy in all manner of conversation; 16 because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work pass the time of your sojourning here in fear: 18 forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot: 20 who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

II. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 as new born babes, desire the sincere milk of the word, that ye may grow thereby:

¹ ἔσεσθε ye shall be LITTAW. ² διότι T. ³ — εἰμι (read [am]) LITTAW. ⁴ ἀπροσωπολήπτως LITTAW. ⁵ ἔσχάτων (read end of the times) LITTAW. ⁶ πιστοὺς [are] believers LITTAW. ⁷ — διὰ πνεύματος LITTAW. ⁸ — καθαρᾶς (read from [the] heart) LITTAW. ⁹ — εἰς τὸν αἰῶνα GLITTAW. ¹⁰ — ὡς L. ¹¹ αὐτῆς (read its glory) GLITTAW. ¹² — αὐτοῦ LITTAW. ¹³ + εἰς σωτηρίαν unto salvation GLITTAW. ¹⁴ εἰ if LITTAW.

3 if so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors, as unto them that are

τοὶ ὡς λίθοι ζῶντες ὁικοδομεῖσθε,^k οἶκος πνευματικός,^k ἱεράτευμα ἅγιον, ἀνεγκάλαι πνευματικὰς θυσίας εὐπροσδέκτους α² πρῆστον ἅγιον ἵνα προσφέρῃς πνευματικὰς θυσίας ἀποδεκτὰς ἱερῶν θεῶν διὰ Ἰησοῦ χριστοῦ. 6 ^m Διό καὶ περιέχει ἐν τῇ γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνναῖον, ἐκλεκτόν, ἐντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυρῇ. 7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ὁ ἀπειθοῦσινⁿ δέ, ῥίθονⁿ ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· 9 ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγέλιτε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς· 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδή- Beloved, I exhort [you] as strangers and sojourners, μους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύον- to abstain from fleshly desires, which war ται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἐθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντεςⁿ δοξά- against the soul; your manner of life among the nations having right that wherein they speak against you as evil doers, through [your] good works having witnessed they σωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. may glorify God in [the] day of visitation.

13 Ὑποτάγητε ὅσῳ πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· 14 εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· 15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιῶντας φιμοῦν τὴν τῶν ἀφρόνων

of God, [by] well doing to put to silence the of senseless

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¹ ἐποικοδομεῖσθε τ.

^k + εἰς for LITRA.

¹ τῷ LITRA.

^m διότι because GLTTAW.

ⁿ — τῇ TTRA; ἡ γραφή (read the scripture contains) L. ^o ἀπιστοῦσιν (read but to [those] unbelieving) TTR.

^p λίθος LTRA.

^q + ὑμᾶς (read that ye abstain) L.

^r ἐποπτεύ-

οντες witnessing LITRAW.

^s — οὖν LITRA.

^t — μὲν GLITRAW.

ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικά-
 men ignorance;) as free, and not as
 λυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ῥοῦλοι
 cloak having of malice freedom, but as bondmen
 θεοῦ. 17 πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν
 of God. All shew honour to, the brotherhood love,
 θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
 God fear, the king honour.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσ-
 Servants, being subject with all fear to [your]
 πόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ
 masters, not only to the good and gentle, but also
 τοῖς σκολιοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ συνειδήσιν
 to the crooked. For this [is] acceptable if for sake of conscience

θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. 20 ποῖον γὰρ
 towards God endures anyone griefs, suffering unjustly. For what
 κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;
 glory [is it], if sinning and being buffeted ye endure it?

ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο ἔστι
 but if doing good and suffering ye endure [it], this [is]
 χάρις παρὰ θεοῦ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ
 acceptable with God. For to this ye were called; because also

χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῶν ὑπολιμπάνων ὑπογραμ-
 Christ, suffered for us, us leaving a model
 μόν, ἵνα ἐπακολουθήσῃτε τοῖς ἔχουσιν αὐτοῦ. 22 ὃς ἀμαρτίαν
 that ye should follow after in his steps; who sin

οὐκ ἐποίησεν, οὐδὲ εὗρεθῇ δόλος ἐν τῷ στόματι αὐτοῦ. 23 ὃς
 did no, neither was found guile in his mouth; who,
 λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπειλεῖ,
 being railled at, railled not in return; [when] suffering threatened not;

παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 ὃς τὰς
 but gave [himself] over to him who judges righteously; who
 ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ
 our sins himself bore in his body on the

ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζή-
 tree, that, to sins [we] being dead, to righteousness we
 σωμεν· οὐ τῷ μύλωπι αὐτοῦ ἰάθητε. 25 ἦτε γὰρ ὡς πρό-
 may live; by whose bruise ye were healed. For ye were as

βάτα ἀπλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποίμενα
 sheep going astray, but are returned now to the shepherd
 καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
 and overseer of your souls.

3 Ὁμοίως, βαί· γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίῳις ἀν-
 Likewise, wives, being subject to your own hus-
 δράσιν, ἵνα καὶ εἴ τις ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν
 bands, that, even if any are disobedient to the word, by the of the

γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθῶσιν. 2 ἐπο-
 wives conduct without [the] word they may be gained, hav-
 πτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν;
 in; witnessed [carried out] your; 2 while they behold

3 ὧν ἐστὼ οὐχ ὁ ἐξωθεν ἐμπλοκῆς τριχῶν, καὶ
 whose let it not be the outward one of braiding hair, and
 περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος;
 putting around of gold, or putting on of garments adorning;
 the hair, and of wear-

sent by him for the punishment of evil-doers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king. 18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

III. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 while they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting

τ θεοῦ δοῦλοι TTa. + γὰρ for (this) LA.

EGLTTaW. — αὐτοῦ LTT[A]. α πλανώμενοι (read ye were going astray as sheep) LTTa.

b — αἱ LTT[A]. c κερδηθῶσιν they will be gained LTTa. d — τριχῶν L. e ἢ or L.

τ ὑμῶν you EGLTTa.

τ ὑμῶν you

ing of gold, or of putting on of apparel; 4 but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ
but the 'hidden 'of 'the 'heart 'man, in the incorruptible
τοῦ 'πραέος καὶ ἡσυχίου" πνεύματος, ὃ ἐστὶν ἐνώπιον
[ornament] of the meek and quiet spirit, which is before
τοῦ θεοῦ πολυτελής. 5 οὕτως· γὰρ ποτε καὶ αἱ ἁγία γυναῖκες
God of great price. For thus formerly also the holy women
αἱ ἐλπίζουσαι ἐπὶ τὸν" θεὸν ἐκόσμουν ἑαυτάς, ὑποτασσό-
those hoping in God adorned themselves, being sub-
μεναι τοῖς ἰδίοις ἀνδράσιν· 6 ὡς Σάρρα ὑπήκουσεν" τῷ
ject to their own husbands; as Sarah obeyed
Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα· ἀγα-
Abraham, 'lord 'him 'calling; of whom ye became children, do-
θοποιοῦσαι καὶ μὴ φοβοῦμεναι μηδεμίαν πτόησιν. 7 Οἱ
ing good and not fearing [with] any consternation.
(lit. no)
ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθε-
Husbands likewise, dwelling with [them] according to knowledge, as with a
νεστέρω σκευεῖ τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς
weaker [even] 'vessel 'with 'the 'female, rendering [them] honour, as
καὶ 'συγκληρονόμοι" χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι·
also [being] joint-heirs of [the] grace of life, so as 'not 'to 'be 'cut
θαι" τὰς προσευχὰς ὑμῶν.
'off 'your 'prayers.

8 Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φι-
Finally, all [being] of one mind, sympathizing, loving
ἀδελφοί, εὐσπλαγχνοί, φιλόφρονες· 9 μὴ ἀποδιδόντες
the brethren, tender hearted, friendly, not rendering
κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὺνναντίον δὲ
evil for evil, or railing for railing; but on the contrary,
εὐλογοῦντες, "εἰδότες" ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν
blessing, knowing that to this ye were called, that blessing
κληρονομήσητε. 10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν
ye should inherit. For he that wills 'life 'to 'love, and to see
ἡμέρας ἀγαθὰς, πανσάτω τὴν γλῶσσαν αὐτοῦ· ἀπὸ
'days 'good, let him cause to cease his tongue from
κακοῦ, καὶ χεῖλη αὐτοῦ τὸ μὴ λαλῆσαι δόλον. 11 ἐκκλι-
evil, and 'lips 'his not to speak guile. Let him turn
νάτω· ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην,
aside from evil, and let him do good. Let him seek peace
καὶ διωξάτω αὐτήν. 12 ὅτι οἱ" ὀφθαλμοὶ κυρίου ἐπὶ
and let him pursue it: because the eyes of [the] Lord [are] 'on
δικαίους, καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ
[the] righteous, and his ears towards their supplication. But [the] face
κυρίου ἐπὶ ποιοῦντας κακά. 13 καὶ τίς ὁ κακώ-
of [the] Lord [is] against those doing evil. And who [is] he that shall in-
σων ὑμᾶς, ἐάν τοῦ ἀγαθοῦ ἠμιμηταὶ γένησθε;
jure you, if 'of 'that 'which [is] 'good 'imitators ye should 'be?
14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι·
But if also ye should suffer on account of righteousness, blessed [are ye];
τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε·
but their fear ye should not be afraid of, neither should ye be troubled;
15 κύριον δὲ τὸν θεὸν ἁγιάσατε ἐν ταῖς καρδαίαις ὑμῶν·
but 'Lord 'the 'God 'sanctify in your hearts,

ἡσυχίου καὶ πραέος L; πραέως (πραέος A) καὶ ἡσυχίου TTA. ε εἰς LTTAW. ἡ ὑπήκουεν L.
συγκληρονόμοις T; συγκληρονόμοις το joint-heirs TTA. κ ἐγκόπτεσθαι to be hindered
GLTAW; ἐν- T. λ ταπεινόφρονες humble minded GLTAW. μ — εἰδότες (read ὅτι
because) LTTA. ν — αὐτοῦ (read [his]) LTTA. ο + δὲ and (let him turn aside) LTTA.
ρ — οἱ (read [the] Lord's eyes) LTTA. ς ζηλωταὶ zealous LTTAW. ζ χριστὸν Christ LTTAW.

ἔτοιμοι·^{δὲ} ἅει πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
and ready [be] always for a defence to everyone that asks you

λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἔμετὰ πρᾶττης καὶ
an account concerning the ⁱⁿ you ^{hope} with meekness and
φύβου· 16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλῶ-
fear; ^a conscience ^{having} good, that whereas they may speak

σιν· ὡς κακοποιῶν, κατασχυνθῶσιν οἱ ἐπηρεάζοντες
against you as evil doers, they may be ashamed who calumniate
ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφὴν. 17 κρεῖττον γὰρ
your good ⁱⁿ Christ ^{manner} of life. For [it is] better,

ἀγαθοποιοῦντας, εἰ θέλει τὸ ἐλπίμα τοῦ θεοῦ, πάσχειν,
[for you] doing good, if ^{he} wills [it] the ^{of} God, to suffer,

ἢ κακοποιοῦντας· 18 ὅτι καὶ χριστὸς ἥπαξ περὶ ἁμαρ-
than doing evil; because ^{indeed} Christ once for sins

τιῶν ἑσταθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ
suffered, [the] just for [the] unjust, that us he might bring

τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ αὐτῷ
to God; having been put to death in flesh, but made alive by the

πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
Spirit, in which also to the ⁱⁿ prison ^{spirits} having gone

ἐκήρυξεν, 20 ἀπειθήσασιν ποτε, ὅτε ἡμᾶς ἐξεδέχετο· ἢ
he preached, [who] disobeyed sometime, when once was waiting the

τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευα-
^{of} God ^{longsuffering} in [the] days of Noe, [while was] being pre-

ζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, ^{αὐτοτέστιν} ὀκτώ, ψυχαὶ
pared [the] ark, into which few, that is eight souls,

διεσώθησαν δι' ὕδατος, 21 ὃ καὶ ἡμᾶς ἀντίτυπον νῦν
were saved through water, which ^{also} us ^{figure} now

σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ
^{saves} [even] baptism, not of flesh a putting away of [the] filth, but

συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀνα-
^{of} a ^{conscience} good [the] demand ^{towards} God, by [the] re-

στάσεως Ἰησοῦ χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ,
surrection of Jesus Christ, who is at [the] right hand of God,

πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ
gone into heaven, ^{having} ^{been} ^{subjected} to ^{him} ^{angels} and

ἐξουσιῶν καὶ δυνάμεων.

^{authorities} and ^{powers}.

4 Χριστοῦ οὖν παθόντος· ἡ ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν
Christ then having suffered for us in [the] flesh, also ye ^{the}

αὐτὴν ἔννοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκί,
^{same} ^{mind} ^{arm} yourselves ^{with}; for he that suffered in [the] flesh

πέπνυται ἁμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας,
has done with sin; no longer ^{men's} ^{to} ^{lusts},

ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπον ἐν σαρκὶ βιώσαι χρόνον.
^{but} ^{to} ^{will} ^{God's} ^{the} ^{remaining} ⁱⁿ [the] ^{flesh} ^{to} ^{live} ^{time}.

3 ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ
For [is] sufficient for us the past time of life the

θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν
will of the nations to have worked out, having walked in

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 by which also he went and preached unto the spirits in prison; 20 which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

IV. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we

* — δὲ and LIT[Λ]. † — ἀλλὰ but LIT[Λ].

LIT[Λ]; καταλαλεῖσθε ye are spoken against TA.

† — ὑμῶν ὡς κακοποιῶν TA. ‡ — θέλοι

may will GLT[Λ]. § — ἀπέθανεν died LIT[Λ].

¶ — τῷ W. — τῷ (read [in the]) GLT[Λ].

⋈ — ἀπεδέχετο (omit once) GLT[Λ]. ⋉ — ὀλίγοι few [persons] LIT[Λ].

⋊ — τῷ W. ⋋ — ὅτι W. ⋌ — ἐν (read [in]) LIT[Λ].

⋍ — ἡμῖν LIT[Λ]. ⋎ — ἐν τῷ W. ⋏ — ἐν τῷ W.

⋐ — ἐν τῷ W. ⋑ — ἐν τῷ W. ⋒ — ἐν τῷ W.

⋓ — ἐν τῷ W. ⋔ — ἐν τῷ W. ⋕ — ἐν τῷ W.

⋖ — ἐν τῷ W. ⋗ — ἐν τῷ W. ⋘ — ἐν τῷ W.

⋙ — ἐν τῷ W. ⋚ — ἐν τῷ W. ⋛ — ἐν τῷ W.

⋜ — ἐν τῷ W. ⋝ — ἐν τῷ W. ⋞ — ἐν τῷ W.

⋟ — ἐν τῷ W. ⋠ — ἐν τῷ W. ⋡ — ἐν τῷ W.

⋢ — ἐν τῷ W. ⋣ — ἐν τῷ W. ⋤ — ἐν τῷ W.

⋥ — ἐν τῷ W. ⋦ — ἐν τῷ W. ⋧ — ἐν τῷ W.

⋨ — ἐν τῷ W. ⋩ — ἐν τῷ W. ⋪ — ἐν τῷ W.

νέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὑμείν¹ τούτῳ. 17 ὅτι
be ashamed, but let him glorify God in ²respect ¹this. Because
ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ.
the time [for] ²to ¹have ²begin ¹the ²judgment from the house of God

εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων
[is come]; but if first from us, what the end of those disobeying

τῷ τοῦ θεοῦ εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σώζεται,
the ²of ¹God ¹'glad ²'tidings? And if the righteous with difficulty is saved,

ὁ ἀσεβὴς καὶ ἁμαρτωλὸς πού φανείται; 19 ὥστε καὶ
²the ¹'ungodly ¹'and ²'sinner ¹'where ²'shall appear? Wherefore also

οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὡς πιστῶ
they who suffer according to the will of God as to a faithful

κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ.
Creator let them commit their souls in well doing.

5 Πρεσβυτέρους^d ἐτοὺς^e ἐν ὑμῖν παρακαλῶ ὁ ἱσχυρὸς
Elders who [are] among you I exhort who [am] a faithful Creator.

πρεσβύτερος^e καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ
fellow elder and witness of the ²of ¹the ²Christ ¹'sufferings, who

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, 2 ποι-
also of the ²about ²to ¹'be ²'revealed ¹'glory [am] partaker: shep-

μάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες^f μὴ
herd the ²'among ¹'you ¹'flock ²of ¹God, exercising oversight not

ἀναγκαστῶς, ἀλλ' ἑκούσιως^g· μὴ δὲ αἰσχροκερδῶς, ἀλλὰ προ-
by constraint, but willingly; not for base gain, but readi-

θύμως^h· 3 μὴ ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ
ly; not as exercising lordship over [your] possessions, but

τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ φανερωθέντος
patterns being of the flock. And ¹'having ¹'been ¹'manifested

τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης
the ²chief ¹'shepherd, ye shall receive the unfading ²of ¹'glory

στέφανον.
¹'crown.

5 Ομοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις^g πάντες
Likewise, [ye] younger [ones], be subject to [the] elder [ones], ²'all

δὲ ἀλλήλοις ὑποτασσόμενοι^h τὴν ταπεινοφροσύνην ἐγκομβώ-
¹'and one to another being subject ²'humility ¹'bind

σασθεⁱ· ὅτι ὁ θεὸς ὑπερηφανοὺς ἀντιτάσσεται, ταπεινοῖς
on; because God [the] proud sets himself against, ²to ²'[the] ¹'humble

δὲ δίδωσιν χάριν. 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν
¹'but gives grace. Be humbled therefore under the mighty

ἡ χεὶρ^j τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ^m· 7 πᾶσαν
hand of God, that you he may exalt in [due] time; all

τὴν μέριμναν ὑμῶν ἐπιρρίψαντεςⁿ ἐπ' αὐτόν, ὅτι αὐτῷ
your care having cast upon him, because with him

μέλει περὶ ὑμῶν. 8 νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος
there is care about you. Be sober, watch, because ²'adversary

ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπάτει, ζητῶν^o πτῖνα^p
¹'your [the] ¹'devil, as a ²'lion ¹'roaring, goes about, seeking whom

καταπίη^q· 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ
he may swallow up. Whom resist, firm in faith, knowing the

αὐτὰ τῶν παθημάτων τῇ ἐν^r κόσμῳ ὑμῶν ἀδελφότητι
same sufferings ²'which ²'[is] ¹'in ¹'[the] ¹'world ¹'in ¹'your ¹'brotherhood

¹ ὀνόματι ἡμεῖς LTTrAW. ² + ὁ the T. ³ — ὡς LTTrA. ⁴ αὐτῶν LTTrAW.
⁵ ἀγαθοποιίας LW. ⁶ + οὖν then LTTrA. ⁷ — τοὺς LTTrA. ⁸ συν- T. ⁹ — ἐπι-
σκοποῦντες T[A]. ¹⁰ ἀλλὰ TTrA. ¹¹ + κατὰ θεόν according to God LTTr. ¹² — ὑποτασσό-
μενοι LTTrAW. ¹³ χεῖραν T. ¹⁴ + ἐπισκοπῆς (read in time of visitation) L. ¹⁵ ἐπιρρί-
ψαντες LTTrA. ¹⁶ — ὅτι GLTTrAW. ¹⁷ πτῖνα some one L. ¹⁸ καταπίειν to swallow up LTA;
καταπίειν Tr. ¹⁹ + τῷ the TTr.

man suffer as a Chris-
tian, let him not be
ashamed; but let him
glorify God on this
behalf. 17 For the time
is come that judgment
must begin at the
house of God: and if
it first begins at us, what
shall the end be of
them that obey not the
gospel of God? 18 And
if the righteous scarce-
ly be saved, where
shall the ungodly and
the sinner appear? 19
Wherefore let them
that suffer according
to the will of God
commit the keeping of
their souls to him in
well doing, as unto a
faithful Creator.

V. The elders which
are among you I ex-
hort, who am also an
elder, and a witness
of the sufferings of
Christ, and also a par-
taker of the glory that
shall be revealed: 2
Feed the flock of
God which is among
you, taking the over-
sight thereof, not by
constraint, but will-
ingly; not for filthy
lucre, but of a ready
mind: 3 neither as
being lords over God's
heritage, but being ex-
amples to the flock. 4
And when the chief
Shepherd shall appear,
ye shall receive a
crown of glory that
fadeth not away.

5 Likewise, ye young-
er, submit yourselves
unto the elder. Yea,
all of you be subject
one to another, and be
clothed with humility:
for God resisteth the
proud, and giveth
grace to the humble.
6 Humble yourselves
therefore under the
mighty hand of God,
that he may exalt you
in due time: 7 casting
all your care upon him;
for he careth for you.
8 Be sober, be vigilant;
because your adver-
sary the devil, as a
roaring lion, walketh
about, seeking whom
he may devour: 9 whom
resist steadfast in the
faith, knowing that
the same afflictions are

accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

ἐπιτελεῖσθαι. 10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας
are being accomplished. But the God of all grace, who called
ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον
us to eternal his glory in Christ Je-sus, a little while
παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, ὡς στηρίξαι, σθενώ-
[ye] having suffered, himself may perfect you, may he establish, may he
σαι, ἡμελιώσαι. 11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς
strengthen, may he found [you]: to him [be] the glory and the might, to
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages. Amen.

12 Διὰ Σιλβανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζο-
By Silvanus, to you the faithful brother, as I reckon,
μαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
briefly I wrote, exhorting and testifying this
εἶναι ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν ἑστήκατε. 13 Ἀσπά-
to be [thé] true grace of God, in which ye stand. Sa-
ζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος
lutes you she in Babylon elected with [you], and Mark
ὁ υἱός μου. 14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.
my son. Salute one another with a kiss of love.
εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν χριστῷ Ἰησοῦ. ἀμήν.
Peace [be] with you all who [are] in Christ Jesus. Amen.

ἡ Πέτρου ἐπιστολὴ καθολικὴ πρώτη.
Of Peter Epistle General First.

ἘΠΙΣΤΟΛΗ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.¹

ἘΠΙΣΤΟΛΗ

OF PETER

GENERAL

SECOND.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ,
Simeon Peter, bondman and apostle of Jesus Christ,
τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιο-
to those who like precious with us obtained faith through [the] right-
σύνη τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. 2 χάρις
ousness of our God and Saviour Je-sus Christ: 2 Grace
ὑμῖν καὶ εἰρήνη πληθυνθεῖ ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ
to you and peace be multiplied in [the] knowledge of God, and
Ἰησοῦ τοῦ κυρίου ἡμῶν.
of Jesus our Lord.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ
As all things to us divine power his which [1] pertain
πρὸς ζωὴν καὶ εὐσέβειαν δεδορημένης, διὰ τῆς ἐπιγνώσεως
to life and piety has given, through the knowledge
τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι' ὧν
of him who called us by glory and virtue, through which
τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται, ἵνα
the greatest to us and precious promises he has given, that
διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀπο-
through these ye may become of [the] divine partakers nature, hav-

¹ ὑμᾶς γοῦ LTTAW.

² — Ἰησοῦ T[Tr].

³ καταρτίσει will perfect [you] LTTAW.

⁴ στηρίξει, σθενώσει will establish, will strengthen GLTTAW.

⁵ ἡμελιώσει will found

GTAW; — θεμελιώσει LTTA.

⁶ — ἡ δόξα καὶ LTTA.

⁷ — τοῦ L.

⁸ στήτε stand

ye LTTA.

⁹ — Ἰησοῦ LTTA.

¹⁰ — ἀμήν GLTTA.

¹¹ — the subscription EGLTW;

Πέτρου ἄ TTA.

¹² + τοῦ ἀποστόλου the apostle E; — καθολικὴ O; Πέτρον β' LTAW; Πέτρον ἐπιστολὴ β' Tr.

¹³ Σίμων Simon L. ¹⁴ + ἡμῶν our (Saviour) E. ¹⁵ + τὰ τ. ¹⁶ ἰδία δόξα καὶ ἀρετῇ by [his]

own glory and virtue LTTAW. ¹⁷ μέγιστα καὶ τίμια ἡμῖν LTTA; τίμια ἡμῖν καὶ μέγιστα T.

φυγόντες τῆς ἐν ¹κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. 5 καὶ
 ing escaped the ²in [³the] ⁴world ⁵through ⁶lust ⁷corruption. ⁸also
⁹αὐτὸ·τοῦτο" δέ, σπουδὴν πᾶσαν παρεισενέγκαν-
 *for ¹⁰this ¹¹very ¹²reason ¹³but, ¹⁴diligence, ¹⁵all ¹⁶having ¹⁷brought ¹⁸in ¹⁹be-
 τες, ἐπιχορηγεῖσθε ἐν τῇ πίστει· ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
 sides, supply ye in your faith virtue, and in virtue
 τὴν γνῶσιν, ὅ ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-
 knowledge, and in knowledge self-control, and in self-con-
 τεῖα τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ
 trol endurance, and in endurance piety, and in
 τῇ εὐσέβειᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
 piety brotherly love, and in brotherly love love:

8 ταῦτα· γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ
 for these things ²in ³you ⁴being and abounding [⁵to ⁶be] ⁷neither
 ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου· ἡμῶν
 idle nor unfruitful make [²you] as to the ³of our Lord

Ἰησοῦ χριστοῦ ἐπίγνωσιν· 9 ᾧ· γὰρ μὴ· παρέστιν ταῦτα
 Jesus Christ knowledge; for with whom are not present these things
 τυφλός ἐστιν, μυωπάζων, λήθην· λαβὼν τοῦ καθαρισμοῦ τῶν
 blind he is, short sighted, having forgotten the purification

πάλα αὐτοῦ ἁμαρτιῶν." 10 Διὸ μᾶλλον, ἀδελφοί· σπου-
 of old of his sins. Wherefore rather, brethren, be dili-
 δάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιῆσθαι·
 gent sure your calling and election to make,

ταῦτα· γὰρ ποιοῦντες οὐ μὴ· παύσητε ποτε. 11 οὕτως
 for these things doing in no wise shall ye stumble at any time. Thus

γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἵσοδος εἰς τὴν αἰώ-
 for richly shall be supplied to you the entrance into the eter-
 νιον βασιλείαν τοῦ κυρίου· ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.
 nal kingdom of our Lord and Saviour Jesus Christ.

12 Διὸ οὐκ· ἀμελήσω ὑμᾶς ἀεὶ ὑπομνησκειν
 Wherefore I will not neglect you always to put in remembrance

περὶ τούτων, καί περ· εἰδότες, καὶ ἐστηριγμένους ἐν
 concerning these things, although knowing [them] and having been established in
 τῇ παρούσῃ ἀληθείᾳ. 13 δικαιοῦν δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμί ἐν
 the present truth. But right I esteem it, as long as I am in

τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·
 this tabernacle, to stir up you by putting [you] in remembrance,

14 εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου,
 knowing that speedily is the putting off of my tabernacle

καθὼς καὶ ὁ κύριος· ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσέν μοι.
 [to be], as also our Lord Jesus Christ signified to me;

15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν· ὑμᾶς μετὰ
 but I will be diligent also at every time for you to have [it in your power] after

τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην· ποιῆσθαι. 16 οὐ· γὰρ
 my departure these things to have in remembrance. For not

σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν
 cleverly imagined fables having followed out we made known to you the
 τοῦ κυρίου· ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'
 of our Lord Jesus Christ power and coming, but

ἐπόπτα γεννηθέντες τῆς ἐκείνου μεγαλειότητος. 17 λαβὼν
 eye-witnesses having been of his majesty. Having received

γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθεί-
 for from God [the] Father honour and glory, a voice having been

corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 and to knowledge temperance; and to temperance patience; and to patience godliness; 7 and to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory when there came such a voice to him from the excellent glory; This is my bo-

¹ + τῷ the LTT.
⁹ ἁμαρτημάτων GTT.
⁹ ποιήσθε ye make L.

⁸ αὐτοὶ (read but ye also) L
⁹ + ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.
⁹ μελήσω I will take care LTT+AW.

⁸ παρόντω being present L.
⁹ αἰ ὑμᾶς GTT+AW.

loved Son, in whom I am well pleased, 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 7 and delivered just Lot, vexed with the filthy conversation of the

σης αὐτῷ τοιαύτῃ ἐν τῇ μεγαλοπρεποῦς δόξης, ὁ οὗτος ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὥς λύχνος φαίνοντι ἐν ἀσχημῶ τόπῳ, ἕως οὗ ἡμέρα διανύσῃ, καὶ φωσφόρος ἀνατεῖλῃ ἐν ταῖς καρδίαις ὑμῶν. 20 τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη

ἡ προφητεία, ἀλλ' ὅτι ἁγιοὶ ἄνθρωποι ὡς ἐκείνοι ἐλάλησαν ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν τοῖς ἁγίοις. 2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. 2 καὶ πολλοὶ ἔξακολουθήσουσιν αὐτῶν ταῖς ἀπώλειαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. 3 καὶ ἐν πλεονεξίᾳ πλάστοις τοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἐκπαλεῖ οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ἔσειράς τινος αὐτοὺς ἐν τῇ ζόφῳ ταρατρώσας παρέδωκεν εἰς κρίσιν τετηρημένους. 5 καὶ ἀρχαῖον κόσμον οὐκ ἐφείσατο, ἀλλ' ὁ γδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ πόλεις σοδόμων καὶ γομόρρας ἰεφρώσας καταστροφῇ κατέκρινεν, ὑποδείγματι μελλόντων ἀσεβούντων καταδικασθέντων ὡς ἐκεῖνοι.

1 Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν my Son my beloved this is a. ὁ ἁγίος ὄρει Tra. ὡς προφητεία ποτέ Tra. 2 ἀλλὰ Tra. 3 — οἱ GLT Tra. 4 ἀπὸ (read 1200 from God) Tra. 5 + τοῦ L. 6 ἀσελγείαις licentiousnesses GLT Tra. 7 σιροῖς το δευ LT; σιροῖς LT. 8 τηρουμένους to be kept GTT Tra. 9 κολαζομένους τηρεῖν to keep, to be punished L. 10 ἀλλὰ Tra.

μαιν¹ τεθεικώς· 7 καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς
 "ungodly 'having 'set; and righteous Lot, oppressed by the
 τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἡρρύσατο· 8 βλέμ-
 *of 'the 'lawless 'in 'licentiousness 'conduct he delivered, ('through
 ματι γὰρ καὶ ἀκοῇ εὐ² δίκαιος, ἡγκατοικῶν³ ἐν αὐτοῖς,
 'seeing 'for and hearing, the righteous [man], dwelling among them,
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις
 day by day [his] 'soul 'righteous 'with 'their] 'lawless 'works
 ἐβασάνιζεν· 9 οἶδεν κύριος εὐσεβεῖς ἐκ ἰπειρασμοῦ⁴
 'tormented,) 'knows [the] 'Lord [how the] pious out of temptation
 ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
 to deliver, and [the] unrighteous to a day of judgment 'to 'be 'punished
 τηρεῖν· 10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ
 'to 'keep; and specially those who after [the] flesh in [the] lust
 μασμοῦ πορονομένους, καὶ κυριότητος καταφρονούντας.
 of pollution walk, and lordship despise. [They

Τολμηταί, αὐθάδεις, δόξας οὐτρέμουσιν βλασφημοῦντες·
 are] daring, self-willed; 'glories 'they 'tremble 'not 'speaking 'evil 'of;

11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέ-
 where angels 'in 'strength 'and 'power 'greater 'being, 'not 'do

ρουσιν κατ' αὐτῶν κ⁵ παρὰ κυρίῳ⁶ βλάσφημον κρίσιν.
 bring against them, before [the] Lord, a railing charge.

12 οὗτοι δὲ, ὡς ἄλογα ζῶα ἰφυσικά γεγεννημένα⁷ εἰς ὤλω-
 But these, as 'irrational 'animals 'natural born for cap-

σιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν
 ture and corruption, 'in 'what 'they 'are 'ignorant 'of 'speaking 'evil, in

τῇ φθορᾷ αὐτῶν καταφθαρήσονται, 13 κομιούμενοι
 their corruption shall utterly perish, being about to receive [the]

μισθὸν ἀδικίας, ἡδονὴν ἡγνούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 reward of unrighteousness; 'pleasure 'esteeming 'ephemeral 'indulgence;

σπίλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις⁸ αὐτῶν, συν-
 spots and blemishes, luxuriating in 'deceits 'their, feast-

ευχοῦμενοι ἑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος
 ing with you; eyes having full of an adulteress,

καὶ ἁκαταπαύστους⁹ ἁμαρτίας, δολεάζοντες ψυχὰς ἀστηρικ-
 and that cease not from sin, alluring souls unestablish-

τους, καρδίαν γεγυμνασμένην πλεονεξίαις¹⁰ ἔχοντες, κατάρ-
 ed; 'a 'heart 'exercised 'in 'craving 'having, 'of 'curse

τέκνα, 15 καταλειπόντες¹¹ τὴν εὐθείαν ὁδὸν, ἐπλανήθησαν,
 'children; having left the straight way, they went astray,

ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς
 having followed in the way of Balaam, [son] of Bosor, who [the]

μισθὸν ἀδικίας ἡγάπησεν, 16 ἐλεγξιν δὲ ἔσχεν ἰδίας
 reward of unrighteousness loved; but reproof had of his own

παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ
 wickedness, [the] 'beast 'of 'burden 'dumb, in man's voice

φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
 speaking, forbade the 'of the 'prophet 'madness.

17 οὗτοι εἰσιν πηγαὶ ἄνυδροι, νεφέλαι¹² ὑπὸ λαίλαπος ἔλαν-
 These are fountains without water, clouds by storm being

νόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα¹³ τετήρηται.
 driven, to whom the gloom of darkness for ever is kept.

ἡρρύσατο TrA. 8 — ὁ (read [the]) L. 9 ἐν- T. 10 πειρασμῶν temptations T.
 κ — παρὰ κυρίῳ [Tr]. 11 φυσικά γεγεννημένα EG; γεγεννημ. (γεγεννημ. T) φυσικά (read irra-
 tional animals, born naturally) LITTrAW. 12 καὶ φθαρήσονται shall even perish LITTrAW.

13 ἀγάπαις 'love 'feasts LTr. 14 ἀκαταπάστους insatiable (for sin) L. 15 πλεονεξίας GLITTrAW.
 16 καταλείποντες leaving T. 17 — τὴν (read [the]) GLITTrAW. 18 καὶ ὁμίχλαι and mists
 GLITTrAW. 19 — εἰς αἰῶνα LITTrA.

wicked: 8 (for that
 righteous man dwell-
 ing among them, in
 seeing and hearing,
 vexed his righteous
 soul from day to day
 with their unlawful
 deeds); 9 the Lord
 knoweth how to de-
 liver the godly out of
 temptations, and to
 reserve the unjust un-
 to the day of judgment
 to be punished: 10 but
 chiefly them that walk
 after the flesh in the
 lust of uncleanness,
 and despise govern-
 ment. Presumptuous
 are they, selfwilled,
 they are not afraid to
 speak evil of dignities.
 11 Whereas angels,

which are greater in
 power and might
 bring not railing ac-
 cusation against them
 before the Lord. 12 But
 these, as natural
 brute beasts, made to
 be taken and destroy-
 ed, speak evil of the
 things that they un-
 derstand not; and
 shall utterly perish in
 their own corruption;
 13 and shall receive the
 reward of unright-
 eousness, as they that
 count it pleasure to
 riot in the daytime.

Spots they are and
 blemishes, sporting
 themselves with their
 own deceivings while
 they feast with you;
 14 having eyes full of
 adultery, and that
 cannot cease from
 sin; beguiling unsta-
 ble souls: an heart
 they have exercised
 with covetous practi-
 ces; cursed children:
 15 which have forsaken
 the right way, and are
 gone astray, following
 the way of Balaam the
 son of Bosor, who lov-
 ed the wages of un-
 righteousness; 16 but
 was rebuked for his in-
 iquity: the dumb ass
 speaking with man's
 voice forbade the mad-
 ness of the prophet.

17 These are wells
 without water, clouds
 that are carried with a
 tempest; to whom
 the mist of darkness
 is reserved for ever.
 18 For when they
 speak great swelling
 words of vanity, they

are like
 fountains of
 wind,
 clouds
 driven
 by
 storm.

19 These are
 like
 mists
 driven
 by
 storm.

allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

III. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3 knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 where-by the world that then was, being overflowed with water, perished:

18 ὑπέρογκα· γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν
For great swelling [words] of vanity speaking, they allure
ἐν ἐπιθυμίαις σαρκός, ἄσελγείαις, τοὺς ὄντως
with [the] desires of [the] flesh, by licentiousness, those who indeed
ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, 19 ἐλευ-
escaped from those who in error walk, free-
θερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
dom them promising, themselves bondmen being
τῆς φθορᾶς· ὧ· γὰρ τις ἡττηται, τοῦτ' αὖ καὶ δε-
of corruption; for by whom anyone has been subdued, by him also he is
δούλωται. 20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου
held in bondage. For if having escaped the pollutions of the world
ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος Ἰησοῦ χριστοῦ,
through [the] knowledge of the Lord and Saviour Jesus Christ,
τούτοις δὲ πάλιν ἐμπακέντες ἡττῶνται, γέγονεν
but by these again having been entangled they are subdued, has become
αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 κρείττον
to them the last [state] worse than the first. 21 Better
γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης,
for it were for them not to have known the way of righteousness,
ἢ ἐπιγνοῦσιν ἐπιστρέψαι αὐ-
than having known [it] to have turned from the delivered to
τοῖς ἁγίαις ἐντολῇς. 22 συμβέβηκεν δὲ αὐτοῖς τὸ τῆς
the holy commandment. But has happened to them the [word] of the
ἀληθοῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα
true proverb: [The] dog having returned to his own vomit;
καί, Ὡς λουσαμένη, εἰς κύλισμα βροβόρου.
and, [The] sow washed, to [her] rolling place in [the] mire.

3 Ταύτην ἡδὴ, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,
This now, beloved, a second to you I write epistle,
ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐκρι-
in [both] which I stir up your in putting [you] in remembrance pure
νῇ διάνοιαν, 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν
mind, to be mindful of the spoken before words by the
ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἐντολῆς,
holy prophets, and of the the apostles by us commandment
τοῦ κυρίου καὶ σωτήρος. 3 τοῦτο πρῶτον γινώσκοντες, ὅτι
of the Lord and Saviour; this first knowing, that
ἐλεύσονται ἐπ' ἡσχάτου τῶν ἡμερῶν ἑμπαῖκται, κατὰ
will come at the close of the days mockers, according to
τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, 4 καὶ λέγοντες, Ποῦ
their own lusts walking, and saying, Where
ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέ-
is the promise of his coming? for since the fa-
ρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτί-
thers fell asleep, all things thus continue from [the] beginning of [the]
σεως. 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι
creation. For is hidden from them this, [they] willing [it], that
οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
heavens were of old, and an earth out of water and in water
συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ, 6 δι' ὧν ὁ τότε
subsisting, by the of God word, through which [waters] the then

† + ἐν E. * ὀλίγως scarcely GLTTAW. ‡ ἀποφεύγοντας are escaping from LTTAW.
γ — καὶ ἡ τῇ. † + ἡμῶν (read our Lord) LT. * κρείσσον T. ‡ + εἰς τὰ ὅπως to the
[things] behind L. † ὑποστρέψαι to have turned-back LTTA. ‡ ἀπὸ L. † — δὲ but
LTTA. † κυλισμὸν rolling TTA. ‡ ὑμῶν (read by your apostles) LTTAW. † ἑσχάτων
(read in the last days) LTTAW. † + ἐν ἐμπαίγῳ (read mockers, with mocking)
GLTTAW.

κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ δὲ νῦν οὐρανοὶ
world with water having been deluged perished. But the now heavens
καὶ ἡ γῆ ¹αὐτοῦ ²λόγῳ τεθραυρισμένοι εἰσὶν, πυρὶ τηρού-
and the earth by his word ²treasured ^{up} ¹are, for fire being
μενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.
kept to a day of judgment and destruction of ungodly men.
8 ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα
But this one thing let not be hidden from you, beloved, that one day
παρὰ κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα
with [the] Lord [is] as a thousand years, and a thousand years as ²day
μία. 9 οὐ βραδύνει ^mὁ κύριος τῆς ἐπαγγελίας, ὡς τινες βρα-
¹one. ²Does ^{not} ²delay ²the ²Lord the promise, as some ²de-
δυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ ⁿεἰς ^oἡμᾶς, ¹μὴ βουλό-
lay ²esteem, but is longsuffering towards us, not will-
μενός ¹τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρη-
ing [for] any to perish, but all to repentance to
σαι. 10 ἥξει δὲ ^pῆ ¹ἡμέρα κυρίου ὡς κλέπτῃς ^qἐν νυκτί,
come. But shall come the day of [the] Lord as a thief in [the] night,
ἐν ᾗ ^qοἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ
in which the heavens with rushing noise shall pass away, and [the] elements
καυσούμενα ¹λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα
burning with heat shall be dissolved, and [the] earth and the ²in ^{it} ¹works
¹κατακαήσεται. ¹
shall be burnt up.

11 Τούτων οὖν ¹πάντων λυομένων, ποταποῦς
These things then all belong to be dissolved, what kind of [persons]
δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,
ought ²to ²be ¹ye in holy conduct and piety,
12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ
expecting and hastening the coming of the
θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθή-
¹of ²God ¹day by reason of which [the] heavens, being on fire, shall be dis-
σονται, καὶ στοιχεῖα καυσούμενα ^wτήκεται, ¹13 καινούς
solved, and [the] elements burning with heat shall melt? ²New
δὲ οὐρανούς καὶ ²γῆν καινὴν ¹κατὰ ²τὸ ἐπάγγελμα ¹αὐτοῦ
¹but heavens and ²earth ¹a ²new according to ²promise ¹his,
προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 διό, ἀγαπη-
we expect, in which righteousness dwells. Wherefore, belov-
τοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπελοι καὶ ἀμώ-
ed, these things expecting be diligent without spot and unblam-
μητο αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ κυρίου ἡμῶν
able by him to be found in peace; and the ²of ²our ²Lord
μακροθυμίαν, σωτηρίαν ἡγήσθε· καθὼς καὶ ὁ ἀγαπητὸς
¹longsuffering, ²salvation ²esteem ²ye; according as also ²beloved
ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν ²αὐτῷ δοθεῖσαν ¹σοφίαν
¹our brother Paul according to the ²to ²him ²given ²wisdom
ἔγραψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις ^bταῖς ¹ἐπιστολαῖς, λαλῶν
wrote to you, as also in all [his]
ἐν αὐταῖς περὶ τούτων· ἐν ^oοἷς ¹ἐστιν δυσνόητά
in them concerning these things, among which are ²hard ²to ²be ²understood

7 but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 as also in all his epistles, speaking in them of these things; in which are some things hard to be

¹ τῷ αὐτῷ (read by the same word) ELT; τῷ αὐτοῦ GTRAW.

LTTAW. ² δι' because of LT.

^q — ἐν νυκτί GLTTAW.

θήσεται shall be detected Tr.

¹ καὶ and L.

LTTAW.

^c αἷς LTTAW.

^r — οἱ (read [the]) TA.

² οὕτως thus A.

^w τακήσεται L.

² δοθεῖσαν αὐτῷ LTTAW.

^p — ἡ (read [the]) LTTAW.

¹ λυθήσεται LTT.

² καινὴν γῆν T.

^b — ταῖς

^m — ὁ (read [the])

^o ὑμᾶς you LTTAW.

¹ εὐρε-

² τακήσεται L.

² δοθεῖσαν αὐτῷ LTTAW.

^b — ταῖς

ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ "χριστοῦ" τοῦ υἱοῦ
 we have with one another, and the blood of Jesus Christ "Son
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8 ἂν εἴπωμεν
 his cleanses us from every sin. If we should say
 ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια
 that sin we have not, ourselves we deceive, and the truth
 οὐκ ἔστιν ἐν ἡμῖν." 9 ἂν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,
 is not in us. If we should confess our sins,
 πιστὸς ἐστὶν καὶ δίκαιος, ἵνα ἀφῇ ῥῆμιν" τὰς ἁμαρτίας,
 faithful he is and righteous, that he may forgive us the sins,
 καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἂν εἴπωμεν
 and may cleanse us from all unrighteousness. If we should say
 ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος
 that we have not sinned, a liar we make him, and "word
 αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
 his i. not in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε·
 "Little children my, these things I write to you, that ye may not sin;
 καὶ ἂν τις ἁμαρτή, παράκλητον ἔχομεν πρὸς τὸν πατέρα,
 and if anyone should sin, a Paraclete we have with the Father,
 Ἰησοῦν χριστὸν δίκαιον· 2 καὶ αὐτὸς ῥίλασμός ἐστιν"
 Jesus Christ [the] righteous; and he [the] propitiation is
 περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,
 for our sins; "not for ours "but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.
 but also for "whole "the world.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἂν
 And by this we know that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, "Εγνώκα αὐτόν,
 his commandments we keep. He that says, I have known him,
 καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ
 and his commandments is not keeping, a liar is, and in him
 ἡ ἀλήθεια οὐκ ἔστιν· 5 ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,
 the truth is not; but whoever may keep his word,
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ
 truly in him the love of God has been perfected. By this
 γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. 6 ὁ λέγων ἐν αὐτῷ
 we know that in him we are. He that says in him [he]
 μένει, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως·
 abides, ought, even as he walked, also himself so
 περιπατεῖν. 7 Ἀδελφοί," οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
 to walk. Brethren, not a "commandment "new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ
 but "commandment "an old, which ye had from [the] beginning: the
 ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἅπ'
 "commandment "old is the word which ye heard from [the]
 ἀρχῆς." 8 Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν
 beginning. Again a "commandment "new I write to you, which is
 ἀληθές ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται,
 true in him and in you, because the darkness is passing away,
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 ὁ λέγων ἐν τῷ
 and the "light "true already shines. He that says in the
 φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν
 light [he] is, and "his "brother "hates, in the darkness is
 in darkness even until

with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until

7 — χριστοῦ LTTA. 8 ἐν ἡμῖν οὐκ ἐστὶν LTRW.

Ἰλασμός L. 9 ὅτι [L]TTA.

9 — ἀπ' ἀρχῆς LTTA.

P ἡμῶν our (sins) W.

9 ἐστὶν

ἀγαπητοὶ beloved CLTTAW.

now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of

ἔως ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἔν αὐτῷ οὐκ ἔστιν. 11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τέκνια, ὅτι ἀφείωνται ὑμῖν αἱ ἁμαρτίαι διὰ τοῦ ὀνόματος αὐτοῦ.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν [the] beginning. I write to you, young men, because ye have overcome the wicked [one]. I write to you, little children, because ye have known the Father.

14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν. 15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη world. If anyone should love the world, 'not 'is 'the love τοῦ πατρὸς ἐν αὐτῷ. 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ὑαλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ. ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα. 18 Παιδιά, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντιχριστοὶ πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. 19 ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν· ἀν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς might be made manifest that 'are 'not 'all of us. And ye

* οὐκ ἔστιν ἐν αὐτῷ LTA. * ἔγραψα I wrote LTTAW. * ὑαλαζονεία T. * ἀλλὰ Ttrw.
 † — ὁ LTTAW. ‡ ἐξῆλθον LTTAW. § ἐξ ἡμῶν ἦσαν Tr.

χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.¹ [the] anointing have from the holy [one], and ye know all things.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι I wrote not to you because ye know not the truth, but because οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. ye know it, and that any lie of the truth not is.

(lit. every) 22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ χριστός; οὗτος ἐστὶν ὁ ἀντίχριστος ὁ ἀρνούμενος Who is the liar but he that denies that Jesus is the Christ? He is antichrist who denies

τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἀρνούμενος τὸν υἱόν, the Father and the Son. Everyone that denies the Son, οὐδὲ τὸν πατέρα ἔχει.² 24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' neither the Christ? He is the antichrist who denies

ἀρχῆς, ἐν ὑμῖν μενέτω. εἰ ἐν ὑμῖν μένῃ ὃ ἀπ' [the] beginning, in you let it abide: if in you should abide what from ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ [the] beginning ye heard, also ye in the Son and in the Father

μενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγ- shall abide. And this is the promise which he pro- γειλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν raised us, life eternal. These things I wrote to you

περὶ τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χρῖσμα concerning those who lead astray you: and you the anointing ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε which ye received from him, in you abides, and not need ye have

ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρῖσμα διδάσκει that anyone should teach you; but as the same anointing teaches ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἐστὶν ψεῦ- you concerning all things, and true is, and is not

δος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἡμενεῖτε ἐν αὐτῷ. lie; and even as it taught you, ye shall abide in him.

28 Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερω- And now, little children, abide in him, that when he be mani- θῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, fested we may have boldness, and not be put to shame from before him

ἐν τῇ παρουσίᾳ αὐτοῦ. at his coming.

29 Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ If ye know that righteous he is, ye know that everyone who ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ, γεγέννηται. 3 Ἴδετε πο- practises righteousness of him has been begotten. See

ταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ what love has given to us the Father, that children of God κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, we should be called. On account of this the world knows not us,

ὅτι οὐκ ἔγνω αὐτόν. 2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, because it knew not him. Beloved, now children of God are we, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν· ὅδε ὅτι ἐὰν and not yet was it manifested what we shall be; but we know that

φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς he be manifested, like him we shall be, for we shall see him as

ns. 20 But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknow-

ledgeth the Son hath the Father also. 21 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him

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¹ πάντες (read ye all know) T. ² + ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει he that confesses the Son has the Father also GLTTRAW. ³ — οὖν LTTR. ⁴ — ἐν L. ⁵ μένει ἐν ὑμῖν LTTR. ⁶ αὐτοῦ (read as his anointing) TTR. ⁷ μένετε abide LTTRAW. ⁸ ἐὰν if LTTR. ⁹ σχῶμεν LTTR. ¹⁰ + καὶ also TTR. ¹¹ γεγέννηται in Stephens. ¹² + καὶ ἴσμεν and we are [such] LTTR. ¹³ — δὲ but LTTRAW.

ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς
 brother his a murderer is, and ye know that any
 ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.
 murderer not has life eternal in him abiding.

his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ
 By this we have known love, because he for
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
 us his life laid down; and we ought for the
 ἀδελφῶν τὰς ψυχὰς ὑτιθέναί. 17 ὅς· ὁ· ἂν ἔχῃ τὸν
 brethren [our] lives to lay down. But whoever may have

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν
 means of life the world's, and may see his brother need
 ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ
 having, and may shut up his bowels from him, how the
 ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;
 love of God abides in him?

18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μὴ δὲ ᾧ γλώσσῃ,
 Little children, may, we should not love in word, nor with tongue,
 ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. 19 καὶ ἐν τούτῳ ἐγινώσκουμεν
 but in work and in truth. And by this we know

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν
 that of the truth we are, and before him shall persuade
 τὰς καρδίας ἡμῶν. 20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά,
 our hearts, that if should condemn our heart,

ὅτι μεῖζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.
 that greater is God than our heart and knows all things.

21 ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν μὴ καταγινώσκῃ ἡμῶν,
 Beloved, if heart our should not condemn us,

παρρησίαν ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὁ ἐὰν αἰτῶμεν,
 boldness we have towards God, and whatsoever we may ask,

λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν,
 we receive from him, because his commandments we keep,

καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιῶμεν. 23 καὶ αὕτη
 and the things pleasing before him we practise. And this

ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ
 is his commandment, that we should believe on the name

υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς
 of his Son Jesus Christ, and should love one another, even as

ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ,
 he gave commandment to us. And he that keeps his commandments,

ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν
 in him abides, and he in him: and by this we know

ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.
 that he abides in us, by the Spirit which to us he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμά-
 Beloved, not every spirit believe, but prove

ζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδο-
 the spirits, if of God they are; because many false

προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε
 prophets have gone out into the world. By this ye know

τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν
 the Spirit of God: every spirit which confesses Jesus Christ

IV. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are come out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come

* εαυτῷ himself LT. γ θεῖναι LTTAW * — μου LTTAW. * + τῇ (read with the tongue) GLTTAW. b ἀλλὰ TTR. c + ἐν in (work) GLTTAW. d — καὶ L[TrA]. e γνωσόμεθα we shall know LTTAW. f ὅ τι (read whatever our heart) L. * — ἡμῶν (read the heart) LTr[A]. b ἀπ' LTTAW. i πιστεύωμεν we believe LTT; πιστεύ[σ]ωμεν Δ.

in the flesh is of God: 3 and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστιν. 3 καὶ πᾶν πνεῦμα ^(lit. every) ἐκ τοῦ θεοῦ οὐκ ἐστὶν καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. [of] which ye heard that it comes, and now in the world is it already. 4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς. Ye of God are, little children, and have overcome them, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. because greater is he who [is] in you than he who [is] in the world. 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν, ὃς οὐκ ἐστὶν ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα of God, hears not us. By this we know the spirit τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. of truth and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστὶν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται, καὶ γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν, καὶ ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱόν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἡγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱόν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τέτελειώμένη ἐστὶν ἐν ἡμῖν. 13 ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δίδωκεν ἡμῖν. 14 καὶ ἡμεῖς τεθέαμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. the Father has sent the Son [as] Saviour of the world.

^k — χριστὸν w; — χριστὸν ἐν σαρκὶ ἐληλυθότα (read the Jesus) GLTTA. τετελειωμένη ἐστὶν L; τετελ. ἐν ἡμῖν ἐστὶν TTa.

^l ἐν ἡμῖν

15 Ὁς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ. ὁ
 Whosoever may confess that Jesus is the Son of God,
 θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνώ-
 God in him abides, and he in God. And we have
 καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.
 known and have believed the love which has God as to us.
 ὁ ἔξος ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ
 God's love is, and he that abides in love, in God
 μένει, καὶ ὁ θεὸς ἐν αὐτῷ^m. 17 ἐν τούτῳ τετελείωται ἡ ἀγάπη
 abides, and God in him. In this has been perfected love
 μεθ' ἡμῶν, ἵνα παρῶσιν ἐχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,
 with us, that boldness we may have in the day of judgment,
 ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.
 that even as he is, also we are in this world.
 18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἡ ἀλλ' ἡ τελεία ἀγάπη ἔξω
 Fear there is not in love, but perfect love out
 βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβοῦ-
 casts fear; because fear torment has, and he that fears
 μενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ὁ ἀγαπῶμεν
 has not been made perfect in love. We love

αὐτὸν· ὅτι αὐτὸςⁿ πρῶτός ἡγάπησεν ἡμᾶς.
 him because he first loved us.

20 Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελ-
 If anyone should say, I love God, and
 φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν
 ther his should hate, a liar he is. For he that loves not
 ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν,
 his brother whom he has seen, God whom he has not seen,
 πῶς^o δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχο-
 how is he able to love? And this commandment we
 μεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν
 have from him, that he that loves God should love also
 ἀδελφὸν αὐτοῦ. 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ
 brother his. Everyone that believes that Jesus is the
 χριστὸς ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν
 Christ, of God has been begotten; and everyone that loves him that
 γεννησάντα ἀγαπᾷ· καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν
 begat, loves also him that has been begotten of him. By
 τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν
 this we know that we love the children of God, when
 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.ⁿ 3 αὕτη γὰρ
 God we love and his commandments keep. For this
 ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν·
 is the love of God, that his commandments we should keep;
 καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 ὅτι πᾶν τὸ γε-
 and his commandments burdensome are not. Because all that has
 γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν
 been begotten of God overcomes the world; and this is
 ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν· 5 τίς
 the victory which overcame the world, our faith. Who
 ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
 is he that overcomes the world, but he that believes that Jesus
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ;
 is the Son of God?

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in loved dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also. V. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

^m + μένει abides [L] Tr.

ⁿ ἀλλὰ Tr.

^o + οὖν therefore I.

^p — αὐτὸν LIT Tr. W.

^q ὁ θεὸς God L. ^r οὐ (read he is not able) LIT Tr. ^s [καὶ] LIT.

^t + [δέ] but (who) Tr.

τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία
for those that sin not to death. There is a sin
πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·
to death; not concerning that do I say that he should beseech.

17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς
Every unrighteousness ²sin ¹is; and there is a sin not to
θάνατον. 18 οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
death. We know that ²anyone ³that ⁴has ⁵been ⁶begotten ⁷of ⁸God

οὐχ ἀμαρτάνει· ἄλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ὁ ἑαυ-
¹not ²sins, but he that was begotten of God keeps him-
τόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 19 οἶδαμεν ὅτι
self, and the wicked [one] does not touch him. We know that

ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
of God we are, and the ²world ¹whole in the wicked [one] lies.

20 Ροῖδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν
And we know that the Son of God is come, and has given us
διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν
an understanding that we might know him that [is] true; and we are
ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. οὗτός
in him that [is] true, in his Son Jesus Christ. He
ἐστίν ὁ ἀληθινὸς θεός, καὶ ἡ ζωὴ αἰώνιος.
is the true God, and life eternal.

21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.
Little children, keep yourselves from idols. Amen.
Ἰωάννου ἐπιστολὴ καθολικὴ πρώτη.
²Of ³John ⁴epistle ⁵general ¹first.

sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

ἘΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΔΕΥΤΕΡΑ.
²EPISTLE ³OF ⁴JOHN ¹SECOND.

Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,
The elder unto the elect lady and her children,
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
whom I love in truth, and not I only, but also
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλή-
all those who have known the truth, for sake of the
θειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·
truth which abides in us, and with us shall be for ever.
3 ἔσται μεθ' ἡμῶν χάρις, εἰρήνη παρὰ θεοῦ πατρὸς
²Shall ¹be ³with ⁴us ⁵grace, mercy, peace, from God [the] Father,
καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν
and from [the] Lord Jesus Christ, the Son of the Father, in
ἀληθείᾳ καὶ ἀγάπῃ.
truth and love.

4 Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπα-
I rejoiced exceedingly that I have found of thy children walk-
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
ing in truth, as commandment we received from the

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 for the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

¹ ἄλλὰ Tr. ² αὐτόν him TrA. ³ καὶ οἶδαμεν GL. ⁴ γινώσκωμεν we know TrA.
⁵ — ἡ LTTTrA. ⁶ ἑαυτὰ LTTTr. ⁷ — ἀμήν GLTTTrAW. ⁸ — the subscription EGLTW;
⁹ Ἰωάννου α' Tr; Ἰωάννου α' A. ¹⁰ + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου β' LTAw; Ἰωάννου
ἐπιστολὴ β' Tr. ¹¹ Stephens puts a capital E, reading the word as a proper name.
¹² Κυρία Cyria (reading the word as a proper name) GLT. ¹³ υἱὸν σου EGLW. ¹⁴ — κυ-
ρίου LTTTrAW.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 for he that biddeth him God speed is partaker of his evil deeds.

12 Having many things, to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee. Amen.

πατρός. 5 καὶ νῦν ἐρωτῶ σε, κυρία,¹ οὐχ ὡς ἐντολήν
Father And now I beseech thee, lady, not as a² commandment
ἔγραψω σοι καινὴν,³ ἀλλὰ ἣν⁴ ἔειχομεν⁵ ἀπ' ἀρ-
²I write³ to⁴ thee⁵ new, but that which we were having from [the] begin-
ning, that we should love one another. 6 καὶ αὕτη ἐστὶν ἡ ἀγάπη,
ning, that we should love one another. And this is love,
ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὕτη ἐστὶν ἡ
that we should walk according to his commandments. This is the
ἐντολή,⁶ καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ
commandment, even as ye heard from [the] beginning, that in it
περιπατήτε. 7 ὅτι πολλοὶ πλάνοι εἰσῆλθον⁷ εἰς τὸν
ye might walk. Because many deceivers entered into the
κόσμον, οἱ μὴ-ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν
world, those who do not confess Jesus Christ coming in
σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 βλέπετε
flesh— this is the deceiver and the antichrist. See to
ἐαυτοὺς, ἵνα μὴ ἀπολέσωμεν⁸ ἃ ἐργασάμεθα,⁹ ἀλλὰ
ourselves, that¹⁰ not¹¹ we¹² may lose from [the] things we wrought, but
μισθὸν πλήρη¹³ ἀπολάβωμεν.¹⁴ 9 πᾶς ὁ παραβαίων,¹⁵ καὶ
a¹⁶ reward¹⁷ full¹⁸ we may receive. ¹⁹Anyone²⁰ who²¹ transgresses,²² and
(lit. everyone)
μὴ-μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸν οὐκ ἔχει· ὁ
²³abides²⁴ not²⁵ in²⁶ the²⁷ teaching²⁸ of²⁹ the³⁰ Christ,³¹ God³² not³³ has. He that
μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ,³⁴ οὗτος καὶ τὸν πατέρα
abides in the teaching of the Christ, this [one] both the Father
καὶ τὸν υἱὸν ἔχει. 10 εἴ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην
and the Son has. If anyone comes to you, and this
τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἶκον,
teaching doe- not bring, do not receive him into [the] house,
καὶ χαίρειν αὐτῷ μὴ λέγετε. 11 ὁ γὰρ λέγων αὐτῷ χαίρειν
and³⁵ Hail!³⁶ to³⁷ him³⁸ say³⁹ not; for he who says to him Hail!
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
partakes in⁴⁰ works⁴¹ his⁴² evil.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην⁴³ διὰ χάρι-
Many things having⁴⁴ to⁴⁵ you⁴⁶ to⁴⁷ write, I would not with pa-
τον καὶ μέλανος· ἀλλὰ ἐλπίζω· ἐλθεῖν⁴⁸ πρὸς ὑμᾶς, καὶ στόμα
per and ink; but hope to come to you, and mouth
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν⁴⁹ ᾧ πληρωμένη.⁵⁰
to mouth to speak, that⁵¹ joy⁵² our⁵³ may be full.
13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκ-
⁵⁴Salute⁵⁵ thee⁵⁶ the⁵⁷ children⁵⁸ sister⁵⁹ of⁶⁰ thine⁶¹ elect.
τῆς.⁶² ἀμήν.⁶³
Amen.

⁶⁴Ἰωάννου ἐπιστολὴ δευτέρα.⁶⁵

⁶⁶Of⁶⁷ John⁶⁸ ⁶⁹epistle⁷⁰ ⁷¹second.

¹Κυρία Cyria (see verse 1) GLT.

σοι LTT^r.

²εἶχαμεν TT^r.

θαν (-θον TAW) went forth LTT^r.

ye wrought LTT^r W.

LTT^r AW.

³— τοῦ χριστοῦ LTT^r AW.

⁴ἐλπίζω γὰρ for I hope GL.

ρωμένη ἢ LT.

⁵See note b verse 1.

⁶Ἰωάννου β' Tr; ⁷Ἰωάννου β' A.

⁸γράφων (writing) σοι καινὴν EGAW; καινὴν γράφων

ἡ ἐντολή ἐστὶν LTT^r AW.

⁹+ ἵνα that T.

¹⁰ἀπολέσητε ye may lose LTT^r AW.

¹¹εἰργασάσθε

ye wrought LTT^r W.

¹²προάγων goes forward

LTT^r AW.

¹³λέγων γὰρ LTT^r A.

¹⁴ἐβουλήθην LTT^r AW.

¹⁵ἡμῶν your LTT^r A.

¹⁶πληρωμένη ἢ LT.

¹⁷— ἀμήν GLT^r AW.

¹⁸— the subscription EGLTW;

Ἡ ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΤΡΙΤΗ.¹
²EPISTLE ³OF ⁴JOHN ⁵THIRD.

Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
 The elder to Gaius the beloved, whom I love in truth.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Ἀγαπητέ, περὶ πάντων εὐχομαὶ σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦται σου ἡ ψυχὴ. 3 ἐχάρην ὡς γὰρ ἴδον σου ἐρχομένην ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 μείζοτεράν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμά τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὅταν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ἑξέους, 6 οἱ ἐμαρτύρησάν σοι τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὗς καλῶς ποιήσεις προπεψας ἀξίως τοῦ θεοῦ. 7 ὑπὲρ γὰρ τοῦ ὀνόματος ἡ ἐξήλθον μὴδὲν λαμβάνοντες ἀπὸ τῶν ἔθνων. 8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοί γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγώ σου γράφω τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐάν τις ἐλθῃ, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγους ποιηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ τῆς ἐκκλησίας ἐκβάλλει. 11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ θεοῦ ἐστίν· ὁ δὲ κακοποιῶν οὐχ ἐκ τοῦ θεοῦ ἐστίν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children walk in truth. 5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 6 which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowworkers to the truth. 9 I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. 12 Demetrius hath good report of all men,

Beloved, concerning all things I wish thee to prosper and be in health, even as thy soul prospereth. 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children walk in truth. 5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 6 which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowworkers to the truth. 9 I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. 12 Demetrius hath good report of all men,

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¹ + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου γ' LTAW; Ἰωάννου ἐπιστολὴ γ' Tr. ² — γὰρ Tr. ³ + τῇ the LTTAW. ⁴ ἐργάζῃ thou workest L. ⁵ τοῦτο that LTTAW. ⁶ + αὐτοῦ (read his name) E. ⁷ ἐξήλθον LTT. ⁸ ἐθνικῶν (read those of the nations) LTTAW. ⁹ ἀπολαμβάνειν to sustain LTTAW. ¹⁰ + τι somewhat LTTAW. ¹¹ Διοτρεφὴς LA. ¹² — ἐκ (read [from]) T. ¹³ — δὲ but GLTTAW.

and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee: 14 but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name

ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.
ye know that our witness true is.

13 Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι. 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. 15 Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.
Many things I had to write, but I will not with ink and pen to thee to write; but I hope immediately to see thee, and mouth to mouth we shall speak. Peace to thee. Salute the friends by name.

Ἰωάννου ἐπιστολῇ καθολικῇ τρίτῃ.
Of John epistle general third.

^a ΕΠΙΣΤΟΛΗ ΤΟΥ ΙΟΥΔΑ ΚΑΘΟΛΙΚΗ.

² EPISTLE

³ OF JUDE

¹ GENERAL.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied.

ἸΟΥΔΑΣ Ἰησοῦ χριστοῦ δούλος, ἀδελφός· δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ χριστῷ τετηρημένοις κλητοῖς. 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.
Jude, of Jesus Christ bondman, and brother of James, to the in God Father sanctified and in Jesus Christ kept ones. Mercy to you and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. 4 παρεῖσεδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν καὶ τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνούμενοι.
Beloved, all diligence using to write to you concerning the common salvation, necessity I had to write to you, exhorting [you] to contend earnestly for the once delivered to the saints faith. For came in stealthily certain men, they who of old have been before marked out to this sentence, ungodly [persons] the of our God grace changing into licentiousness and the only master— God and our Lord Jesus Christ denying.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed

5 Ὑπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότες ὅτι ὑμᾶς ἅπαξ ἐτοῦτο, ὅτι ἡ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν. 6 ἄγ-

P ὑπὸ T.

οἶδας thou knowest LTTA.

γράφαι σοι to write to thee LTTA.W.

γράφειν σοι L; σοι γράφειν TTA.W.

σε ἰδεῖν LTTA.W.

— the subscription EGLTW;

Ἰωάννου γ' Tr; Ἰωάννου γ' A.

+ ἀποστόλου apostle B; Ἰουδα ἐπιστολῇ GLTW; Ἰουδα TA.

ἡγαπημένους beloved

LTTA.W. c + ἡμῶν (read our common) LTTA.

d χάριτα LTTA.W.

e — θεὸν GLTTA.W.

f — ὑμᾶς LTTA.W. g πάντα all things LTTA.W.

h — ὁ TTA.

i Ἰησοῦς Jesus LA.

γέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ
 Angels and who kept not their own first-state, but
 ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλην
 left their own dwelling, unto [the] judgment of [the] great
 ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· 7 ὡς Σόδομα
 day in bonds eternal under darkness he keeps; as Sodom
 καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμιον τού-
 and Gomorrha, and the around them cities, in like with
 τοις τρόποις ἐκπορνεύσασαι, καὶ ἀπελθούσαι
 them manner having given themselves to fornication and having gone
 ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δείγμα, πυρὸς αἰωνίου
 after flesh other, are set forth as an example, of fire eternal
 δίκην ὑπέχουσαι. 8 ὁμοίως μέντοι καὶ οὗτοι ἐνυπνια-
 [the] penalty undergoing. Yet in like manner also these dream-
 ζόμενοι, σάρκα μὲν μιάνουσιν, κυριότητα δὲ ἀθετοῦσιν,
 ers [the] flesh defile, and lordship set aside,
 δόξας δὲ βλασφημοῦσιν. 9 ἡ δὲ Μιχαὴλ ὁ ἀρχάγγελος,
 and glories speak evil of. But Michael the archangel,
 ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μω-
 when with the devil disputing he reasoned about the of
 σέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασ-
 Moses body, did not dare a charge to bring against [him] rail-
 φημίας, ἄλλ' εἶπεν, Ἐπιτιμῆσαι σοι κύριος. 10 οὗτοι δὲ
 ing, but said, Rebuke thee [the] Lord. But these,
 ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν· ὅσα δὲ
 whatever things they know not they speak evil of; but whatever things
 φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπίστανται, ἐν τοῦτοις
 naturally, as the irrational animals, they understand, in these things
 φθείρονται. 11 οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάιν
 they corrupt themselves. Woe to them! because in the way of Cain
 ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν,
 they went, and to the error of Balaam for reward rushed,
 καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο. 12 οὗτοι εἰσιν ἐν
 and in the gainsaying of Korah perished. These are in
 ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι· ἀφόβως,
 your love feasts sunken rocks, feasting together [with you] fearlessly,
 ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνύδροι, ὑπὸ ἀνέμων
 themselves pasturing; clouds without water, by winds
 περιφερόμεναι· δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθα-
 being carried about, trees autumnal, without fruit, twice dead,
 νόντα ἐκριζωθέντα· 13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα
 rooted up; waves wild of [the] sea, foaming out
 τὰς ἑαυτῶν αἰσχύνas· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ
 their own shames; stars wandering, to whom the gloom
 σκότους εἰς τὸν αἰῶνα τετήρηται. 14 προεφήτευσεν δὲ καὶ
 of darkness for ever has been kept. And prophesied also
 τοῦτοις ἔβδομος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, Ἴδού,
 as to these [the] seventh from Adam, Enoch, saying, Behold,
 ἦλθεν κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, 15 ποιῆσαι
 came [the] Lord amidst myriads holy his, to execute
 κρίσιν κατὰ πάντων, καὶ ἐξελέγξει πάντα τοὺς ἀσεβεῖς
 judgment against all, and to convict all the ungodly

not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all

1 τρόπον τούτοις LTTAW.
 LTTAW. P ἀλλὰ LTTAW.
 Tr place the comma after συνευ-
 GLTTAW. V ἐπροφήτευσεν Ttr.

m ὅτε when L.

n τότε at that time L.

o Μωϋσέως

q + oi (read the sunken rocks) LTTA.

r παραφερόμεναι being carried about GLTTAW.

s ἀγίαις μυριάσιν GLTTAW.

t ἐλέγξει LTTA.

u — τὸν

that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

αὐτῶν¹ περὶ πάντων τῶν ἔργων² ἀσεβείας³ αὐτῶν ὧν⁴ of them concerning all works of ungodliness their which ἡέβησαν, καὶ περὶ πάντων τῶν σκληρῶν⁵ ὧν⁶ they did ungodlily, and concerning all the hard [things] which ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 οὗτοί εἰσιν⁷ spoke against him sinners ungodly. These are γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι⁸ murmurers, complainers, after their lusts walk- μενοὶ καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες⁹ ing; and their mouth speaks great swelling [words], admiring πρόσωπα ὠφελείας χάριν. 17 ὑμεῖς δέ, ἀγαπητοί, μνή- persons profit for the sake of. But ye, beloved, re- σθητε τῶν ῥημάτων τῶν προειρημένων¹⁰ ὑπὸ τῶν ἀπο- member the words which have been spoken before by the apo- στόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 18 ὅτι ἔλεγον ὑμῖν, stles of our Lord Jesus Christ, that they said to you, ὅτι¹¹ ἐν ἑσχάτῳ χρόνῳ¹² ἔσονται ἐμπαίκται, κατὰ τὰς that in [the] last time there will be mockers, after ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 οὗτοί εἰσιν¹³ their own desires walking of ungodliness. These are οἱ ἀποδιορίζοντες¹⁴, ψυχικοί, πνεῦμα μὴ they who set apart [themselves], natural [men], [the] Spirit not ἔχοντες. 20 ὑμεῖς δέ, ἀγαπητοί, τῇ ἁγιωτάτῃ ὑμῶν πίστει¹⁵ having. But ye, beloved, on your most holy faith ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχό- building up yourselves, in [the] Spirit Holy pray- μενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχό- ing, yourselves in [the] love of God keep, await- μενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, εἰς ζωὴν ing the mercy of our Lord Jesus Christ unto life αἰώνιον. 22 καὶ οὓς μὲν ἐλέειτε διακρινόμενοι¹⁶ 23 ἄλλους δέ with fear save, out of the fire snatching [them]; hating καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. even the by the flesh spotted garment.

24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς¹⁷ ἀπταίστους, καὶ But to him who is able to keep them without stumbling, and στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμώμους ἐν ἀγαλ- to set [them] before his glory blameless with exul- λάσει, 25 μόνῳ σοφῷ θεῷ σωτῇ ἡμῶν, δόξα καὶ¹⁸ tation, to [the] only wise God our Saviour, [be] glory and μεγαλυσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας greatness, might and authority, both now, and to all τοὺς αἰῶνας. ἀμήν. the ages. Amen.

Ὁ Ἐπιστολὴ Ἰούδα καθολικὴ.¹⁹
Epistle of Jude general.

7 — αὐτῶν LTTra. 8 [ἀσεβείας] Tr. 9 + λόγων speeches T. 10 προειρημένων ῥη- μάτων words having been spoken before L. 11 — ὅτι LT[Tr]. 12 ἐπ' ἐσχάτου τοῦ (— τοῦ T[Α]W) χρόνου at the end of the time LTTraW. 13 + ἐαυτοὺς themselves EG 14 ἐποικο- δομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει LTTraW. 15 ἐλέγχετε διακρινόμενους [who] dispute, convict LTTraW. 16 οὓς δὲ σώσετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεάτε (ἐλεείτε W) ἐν φόβῳ but others save, from [the] fire snatching [them], and others pity in fear LTTraW. 17 ὑμᾶς you (and read set [you] before) EGLTW. 18 — σοφῷ GLTTraW. 19 + διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν through Jesus Christ our Lord GLTTraW. 20 — καὶ LTTraW. 21 + πρὸ παντός τοῦ αἰῶνος before the whole age (read καὶ and) LTTraW. 22 — the subscription EGLTW; Ἰούδα TrA.

ἈΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.*
 REVELATION OF JOHN THE DIVINE

ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός,
 Revelation of Jesus Christ, which ²gave ²to ¹him ¹God,
 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ
 to shew to his bondmen what things must take place shortly: and
 ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
 he signified [it], having sent by his angel to his bondman
 Ἰωάννη· ² ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν
 John, who testified the word of God and the
 μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα ²τε ¹εἶδεν. ³ μακά-
 testimony of Jesus Christ, ²whatsoever ³things ¹and he saw. Bless-
 ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους·
 ed [is] he that reads, and they that hear the words
 τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα·
 of the prophecy, and keep the things ²in ³it ¹written;
 ὁ γὰρ καιρὸς ἐγγύς.
 for the time [is] near.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 Ἰωάννης ¹ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·
 John to the seven assemblies which [are] in Asia:
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ
 Grace to you and peace from him who is and who was and who [is]
 ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ¹ ἐστὶν ἐνώπιον
 to come; and from the seven Spirits which are before
 τοῦ θρόνου αὐτοῦ· 5 καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ
 his throne; and from Jesus Christ, the ²witness
 πιστός, ὁ πρωτότοκος ¹ ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν
 faithful, the firstborn from among the dead, and the ruler of the
 βασιλείων τῆς γῆς· τῷ ¹ ἀγαπήσαντι ἡμᾶς, καὶ ¹ λού-
 kings of the earth. To him who loved us, and wash-
 σαντι ἡμᾶς ¹ ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·
 ed us from our sins in his blood,
 6 καὶ ἐποίησεν ἡμᾶς ¹ βασιλεῖς καὶ ¹ ἱερεῖς τῷ θεῷ καὶ πατρὶ
 and made us kings and priests to ²God ³and ⁴Father
 αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 his: to him [be] the glory and the might to the ages of the
 αἰώνων. Ἀμήν.
 ages. Amen.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 and from Jesus Christ, who is the faithful witness, and the firstborn of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς
 Behold, he comes with the clouds, and shall see him every
 ὀφθαλμός, καὶ οἷτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται
 eye, and they which ¹him ¹pierced, and ²shall ³wail
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.
¹on ²account ³of ⁴him ⁵all ⁶the ⁷tribes ⁸of ⁹the ¹⁰earth. Yea, amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 Ἐγώ εἰμι τὸ Ἀ καὶ τὸ Ω, ἡ ἀρχὴ καὶ τέλος· λέγει
 I am the A and the Ω, beginning and ending, says

8 I am Alpha and Omega, the beginning and the ending, saith

* Ἀποκάλυψις α; Ἀποκάλυψις Ἰωάννου (Ἰωάνου Tr) LITtrAW. b Ἰωάνη Tr. c — τε
 GLITtrAW. d ἶδεν T. e τὸν λόγον the word T. f Ἰωάνης Tr. g — τοῦ (read [him])
 GLITtrAW. h τῶν Tr. i — ἐστὶν (read [are]) LITtrAW. k — ἐκ (read τῶν of the)
 GLITtrAW. l ἀγαπῶντι loves GLITtrAW. m λύσαντι freed LITtr; λ[ο]ύσαντι A. n ἐκ LITtrA.
 o [ἡμῶν] A. p ἡμῶν L; ἡμῖν for us Tr. q βασιλείαν, a kingdom, GLITtrAW. r — τῶν
 αἰώνων A. s ἄλφα Alpha LITtrAW. t Ω LA. v — ἀρχὴ καὶ τέλος GLITtrAW.

the Lord, which is, and which was, and which is to come, the Almighty.

ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. the Lord, who is and who was and who [is] to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book; and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ χριστοῦ, τὸ ἔγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ. 10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγούσης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θάτιραν, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεῖαν. 12 καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις ἐλάλησεν μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς, 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὁμοίον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοὺς ἡμαστοὺς ζώνην χρυσοῦν. 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσει ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· 15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ· 16 πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· 17 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χερὶ ἑπτὰ ἀστέρας· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὡς ἔξαις ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 καὶ ὅτε εἶδον αὐτόν, ἐπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ

* κύριος ὁ θεός [the] Lord God GLTTAW. * Ἰωάννης Tr. * — καὶ GLTTAW. * συν T.
 A — ἐν τῇ GLTTAW. b + ἐν in (Jesus) LTTAW. c χριστῷ Ἰησοῦ W; — χριστοῦ
 LTTA. d — διὰ LTTA. e — χριστοῦ LTTA. f — Ἐγὼ εἰμι... ἔσχατος· καὶ
 GLTTAW. g + ἑπτὰ seven GLTTAW. h — ταῖς ἐν Ἀσίᾳ GLTTAW. i Ζμύρναν T.
 k Θάτιραν IAW. l Φιλαδεφίαν T. m Λαοδικεῖαν T. n ἐλάλει was speaking LTTAW.
 o — ἑπτὰ LTTA. p υἱὸν T. q μαζοῖς L; μασθοῖς T. r χρυσῶν LTTA. s ὡς
 as GLTTAW. t πεπυρωμένης (-ἐνφ T) [it] glowed LTTA. v χερὶ αὐτοῦ LTTA.

ἔπιθεν¹ τὴν δεξιάν² αὐτοῦ³ χεῖρα⁴ ἐπ' ἐμέ, λέγων ἡμοί⁵,
 he laid his right hand upon me, saying to me,
 Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 18 καὶ ὁ
 Fear not; I am the first and the last, and the
 ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς
 living [one]: and I became dead, and behold ²alive ¹I ²am to the
 αἰῶνας τῶν αἰώνων· ἀμήν⁶ καὶ ἔχω τὰς κλείς τοῦ ᾄδου καὶ
 ages of the ages, Amen; and have the keys of ²hades and
 τοῦ θανάτου. 19 γράψον⁷ ἃ εἶδες, καὶ ἃ
 of death. Write the things which thou sawest and the things
 εἰσιν, καὶ ἃ μέλλει γίνεσθαι⁸ μετὰ ταῦτα· 20 τὸ
 which are, and the things which are about to take place after these. The
 μυστήριον τῶν ἐπτὰ ἀστέρων⁹ ἃ εἶδες ἐπὶ τῆς δεξιᾶς¹⁰
 mystery of the seven stars which thou sawest on ²right ²hand
 μου, καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσεῖς· οἱ ἐπτὰ ἀστέρες
 my, and the seven ²lampstands ²golden. The seven stars
 ἄγγελοι τῶν ἐπτὰ ἐκκλησιῶν εἰσιν¹¹ καὶ αἱ¹² ἑπτὰ λυχνίαι¹³
 angels of the seven ²assemblies ²are; and the seven ²lampstands
 ἃς εἶδες¹⁴ ἐπτὰ ἐκκλησίαι εἰσιν.
 which thou sawest ²seven ²assemblies ²are.

2 Τῷ ἀγγέλῳ¹⁵ τῆς¹⁶ ἐφεσίνης¹⁷ ἐκκλησίας γράψον, Τάδε
 To the angel of the Ephesian assembly write: These things
 λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ
 says he who holds the seven stars in his right hand, who
 περιπατῶν ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν τῶν¹⁸ χρυσεῶν¹⁹.
 walks in [the] midst of the seven ²lampstands ²golden.
 2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου,
 I know thy works, and ²labour ²thy, and ²endurance
 καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ²⁰ ἐπειράσω²¹
 thy, and that thou canst not bear evil [ones]; and thou didst try
 τοὺς²² ὁφάσκοντας εἶναι ἀποστόλους²³ καὶ οὐκ εἰσίν,
 those who declare [themselves] to be apostles and are not,
 καὶ εἶδες αὐτοὺς ψευδεῖς, 3 καὶ²⁴ ἐβίασασας καὶ ὑπομονὴν
 and didst find them liars; and didst bear and ²endurance
 ἔχεις, καὶ²⁵ διὰ τὸ ὄνομά μου²⁶ ἡκεκοπίακας καὶ οὐκέμνηκας.²⁷
 hast, and for the sake of my name hast laboured and hast not wearied:
 4 Ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην
 but I have against thee, that thy ²love ²first
 ἄφῃκας. 5 μνημόνευε οὖν πόθεν²⁸ ἐκπέπτωκας, καὶ
 thou didst leave. Remember therefore whence thou hast fallen from, and
 μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι
 repent, and the first works do: but if not, I am coming
 σοι²⁹ τάχει, καὶ³⁰ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου
 to thee quickly, and I will remove thy ²lampstand out of ²place
 αὐτῆς, ἐὰν μὴ μετανόησῃς. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι
 its, except thou shouldest repent. But this thou hast, that
 μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ. 7 ὁ
 thou hatest the works of the Nicolaitanes, which I also hate. He that

laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

II. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7 He that hath

¹ ἔθηκεν GLTTraW.

² — χεῖρα (read δεξιάν right hand) GLTTraW.

³ — μοί GLTTraW.

⁴ — ἀμήν GLTTraW.

⁵ θανάτου καὶ τοῦ ᾄδου GLTTraW

⁶ + οὖν therefore GLTTraW.

⁷ γενέσθαι TA.

⁸ οὓς LITra.

⁹ ἐν (in) τῇ δεξιᾷ L.

¹⁰ — αἱ W.

¹¹ λυχνίαι αἱ ἐπτὰ GLTTraW.

¹² — ἃς εἶδες GLTTraW.

¹³ τῷ (read ἐκκλ. of the assembly) LTr.

¹⁴ ἐν

¹⁵ Εφέσω in Ephesus GLTTraW.

¹⁶ χρυσεῶν LITra.

¹⁷ — σου LITra

¹⁸ ἐπειράσας GLTTraW.

¹⁹ λέγοντας ἑαυτοὺς ἀποστόλους εἶναι declare themselves to be apostles (— εἶναι LITra) GLTTraW.

²⁰ ὑπομονὴν ἔχεις καὶ ἐβίασασας GLTTraW.

²¹ καὶ οὐ κεκοπίακας and hast not wearied LITra;

²² καὶ οὐκ ἐκοπίασας and didst not weary GW.

²³ ἄλλα TTraW.

²⁴ ἀφῃκας TTra.

²⁵ πέπτωκας thou hast fallen GLTTraW; πέπτωκες T.

²⁶ τάχῃ EQW; — τάχει LITra.

an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balaam to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·
has an ear, let him hear what the Spirit says to the assemblies.

τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς
To him that overcomes, I will give to him to eat of the tree of life

ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ θεοῦ.
which is in [the] midst of the paradise of God.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον,
And to the angel of the assembly of Smyrneans write:

Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς
These things says the first and the last, who became dead

καὶ ἐζήσεν· Ἐγὼ οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν
and lived. I know thy works and tribulation and

πτωχείαν· ἀπλούσιος δὲ εἶ καὶ τὴν βλασφημίαν τῶν
poverty; but rich thou art; and the calumny of those who

λεγόντων Ἰουδαίους εἶναι ἐαυτοὺς, καὶ οὐκ εἶναι, ἀλλὰ συν-
declare Jews to be themselves, and are not, but a syn-

αγωγὴ τοῦ σατανᾶ. 10 μὴ δὲ φοβοῦ αὐτὸν μέλλεις
agogue of Satan. Not at all fear the things which thou art about

πάσχειν. ἰδοὺ, ἐγὼ μέλλω βαλεῖν ἐξ ὑμῶν ὁ διάβολος
to suffer. Lo, I am about to cast [some] of you the devil

εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν
into prison, that ye may be tried; and ye shall have tribulation days

δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοὶ τὸν στέ-
ten. Be thou faithful unto death, and I will give to thee the

φανὸν τῆς ζωῆς. 11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
crown of life. He that has an ear, let him hear what the Spirit

λέγει ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ
says to the assemblies. He that overcomes in no wise shall be injured of

τοῦ θανάτου τοῦ δευτέρου.
the death second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγᾶμῳ ἐκκλησίας γράψον,
And to the angel of the in Pergamos assembly write:

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίτομον τὴν
These things says he who has the sword two-edged

ὀξεῖαν· 13 Οἶδά σου τὰ ἔργα σου καὶ πῶς κατοικεῖς, ὅπου ὁ
sharp, I know thy works and where thou dwellest, where the

θρόνος τοῦ σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
throne of Satan [is]; and thou holdest fast my name, and not

ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷσι· Ἀν-
didst deny my faith even in the days in which An-
τίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν,
tipas my witness faithful [was], who was killed among you,

ὅπου κατοικεῖ ὁ σατανᾶς. 14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα,
where dwells Satan. But I have against thee a few things;

ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς
because thou hast there [those] holding the teaching of Balaam, who

ἐδίδασκεν ἐν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν
taught Balak to cast a snare before the

υἱὸν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.
sons of Israel, to eat things sacrificed to idols and to commit fornication.

⁷ + ἐπὶ seven L.
(read of my God) of [A].

⁸ τῷ (read ἐκκλ. of the assembly) L.
(.) ἐκκλησίας assembly in Smyrna GLTTAW.

⁹ + ἐκ of (those who) GLTTAW.
¹⁰ μὴ Not LTTAW.

¹¹ ἐξ ὑμῶν GLTTAW.
¹² ἐχρητε ye may have L.

¹³ τὰ ἔργα σου καὶ LTTA.
¹⁴ καὶ TTTA.

¹⁵ αἷσι (read in those days [was] Antipas) LTT[A].
¹⁶ Ἀντίπας T.

¹⁷ + μου (read my faithful [one]) LTT[A].
¹⁸ ὁ σατανᾶς κατοικεῖ GLTTAW.

¹⁹ νικῶντι L.

²⁰ τῷ παραδείσῳ the paradise GLTTAW.

²¹ + μου

²² ἐν Σμύρῃ (Σμύρνη T.)

²³ ἀλλὰ πλούσιος

²⁴ ἐγὼ οἶδά σου

²⁵ ἐν LTTAW.

²⁶ αἷσι (read in those days

²⁷ + μου

²⁸ ἐν EGLTTAW.

²⁹ τὸν E.

15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν *τῶν^h
So hast also thou [those] holding the teaching of the
Νικολαϊτῶν ὃ μισῶ.^h 16 μετανόησον²· εἰ δὲ μή, ἔρχομαι
Nicolaitanes, which thing I hate. Repent! but if not, I am coming
σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ρομφαίᾳ τοῦ
to thee quickly, and will make war with them with the sword
στόματός μου. 17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
of my mouth. He that has an ear, let him hear what the Spirit
λέγει ταῖς ἐκκλησίαις· τῷ *νικῶντι^h δώσω αὐτῷ^h φαγεῖν
says to the assemblies. To him that overcomes, I will give to him to eat
ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον
of the ²manna τοῦ ^hhidden; and I will give to him a ²pebble
λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ
²white, and on the pebble a ²name ²new written, which
οὐδεὶς ²ἐγνων^h εἰ μὴ ὁ λαμβάνων.
no one knew except he who receives [it].

18 Καὶ τῷ ἀγγέλῳ^h τῆς^h ἐν Θυατείροις ἐκκλησίας γράψον,
And to the angel of the ²Thyatira ²assembly write:
Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς
These things says the Son of God, he who has ²eyes
αὐτοῦ^h ὡς φλόγα^h πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῖ-
²his as a flame of fire, and his feet like fine
βάνψ· 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην, καὶ τὴν δια-
brass. I know thy works, and love, and ser-
κονίαν, καὶ τὴν πίστιν^h καὶ τὴν^h ὑπομονήν σου^h, καὶ τὰ ἔργα
vice, and faith, and ²endurance ²thy, and ²works
σου, καὶ^h τὰ ἔσχατα πλείονα τῶν πρώτων. 20 Ἄλλ^h
²thy, and the last [to be] more than the first. But
ἔχω κατὰ σοῦ ὀλίγα,^h ὅτι^h ἡ ἄρς^h τὴν γυναῖκα^h οὐ^h ἰεζα-
I have against thee a few things that thou sufferest the woman Jeze-
βήλ, ἣ τὴν λέγουσαν^h ἑαυτὴν^h προφῆτιν, ὁδιδάσκειν καὶ πλα-
bel, her who calls herself a prophetess, to teach and to
νασθαί^h ἐμοὺς δούλους, πορνεύσαι καὶ εἰδωλό-
mislead my bondmen to commit fornication and ²things ²sacrificed ²to
θυτα φαγεῖν.^h 21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησῃ^h ἐκ
²idols ²to eat. And I gave her time that she might repent of
τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.^h 22 ἰδοὺ, ἐγὼ^h βάλλω
her fornication; and she repented not. Lo, I cast
αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς
her into a bed, and those who commit adultery with her into
θλίψιν μεγάλην, ἐὰν μὴ^h μετανοήσωσιν^h ἐκ τῶν ἔργων
²tribulation ²great, except they should repent of ²works
αὐτῶν.^h 23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ^h καὶ
²their. And her children I will kill with death; and
γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ^h ἐρευνῶν^h
²shall ²know ²all ²the ²assemblies that I am he who searches

hast thou also them
that hold the doctrine
of the Nicolaitanes,
which thing I hate.
16 Repent; or else I
will come unto thee
quickly, and will fight
against them with the
sword of my mouth.
17 He that hath an ear,
let him hear what the
Spirit saith unto the
churches; To him that
overcometh will I give
to eat of the hidden
manna, and will give
him a white stone, and
in the stone a new
name written, which
no man knoweth saving
he that receiveth
it.

18 And unto the an-
gel of the church in
Thyatira write; These
things saith the Son
of God, who hath his
eyes like unto a flame
of fire, and his feet are
like fine brass; I
know thy works, and
charity, and service,
and faith, and thy pa-
tience, and thy works;
and the last to be more
than the first. 20 Not-
withstanding I have a
few things against
thee, because thou
sufferest that woman
Jezebel, which calleth
herself a prophetess,
to teach and to seduce
my servants to commit
fornication, and to eat
things sacrificed unto
idols. 21 And I gave
her space to repent of
her fornication; and
she repented not. 22 Be-
hold, I will cast her
into a bed, and them
that commit adultery
with her into great
tribulation, except
they repent of their
deeds. 23 And I will
kill her children with
death; and all the
churches shall
know that I am he
which searcheth the

* — τῶν the L[Tr]AW.

γ ὁμοίως in like manner GLTTrAW.

* + οὖν therefore

GLT[A]W.

^h νικῶντι LTr.

^h — φαγεῖν ἀπὸ GLTTrAW.

^h οἶδεν knows GLTTrAW.

^h τῷ (read ἐκκλ. of the assembly) L.

^h — αὐτοῦ L.

^h ἀγάπην, καὶ τὴν

πίστιν καὶ τὴν διακονίαν GLTA; πίστιν καὶ τὴν ἀγάπην καὶ τὴν διακονίαν Tr.

^h — τὴν L.

^h — σου T.

^h — καὶ (read thy last works) GLTTrAW.

^h ἀλλὰ TrAW.

^h — ὀλίγα

GLTTrAW. ^h ἀφ' οὗ thou lettest alone GLTTrAW.

^h + σου (read thy wife) GL[A]W.

^h τὴν Ἰεζάβελ L; Ἰεζάβελ GT; Ἰεζαβὲλ TrAW.

^h ἡ λέγουσα she who calls GLTTrAW.

^h αὐτὴν T.

^h καὶ διδάσκει καὶ πλανᾷ τοὺς and she teaches and misleads GLTTrAW.

^h φαγεῖν εἰδωλόθυτα GLTTrAW.

^h καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς and she

wills not to repent of her fornication GLTTrAW.

^h — ἐγὼ (read βάλλω I cast) GLTTrAW.

^h μετανοήσωσιν they shall repent TrAW.

^h αὐτῆς her GLTTrAW.

^h ἐραυνῶν LTr.

reins and hearts : and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : 27 and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

νεφρούς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστω κατὰ τὰ
reins and hearts ; and I will give to you each according to
ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω ^ακαὶ ^βλοιποῖς τοῖς ἐν
²works ¹your. But to you I say, and to [the] rest who [are] in
Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην, ^βκαὶ ^α
Thyatira, as many as have not this teaching, and
οἵτινες οὐκ ἔγνωσαν τὰ βάθη ^ατοῦ σατανᾶ, ὡς λέγουσιν, Οὐ
who knew not the depths of Satan, as they say ; ²not
^δβαλῶ ^εἐφ' ὑμᾶς ἄλλο βάρος· 25 πλὴν ὃ ἔχετε κρατή-
¹I ²will ³cast upon you any other burden ; but what ye have hold
σατε, ^εἄχρις ^δοὗ ἂν ἤξω. 26 καὶ ὁ νικῶν καὶ ὁ
fast till I shall come. And he that overcomes, and he that
τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν
keeps until [the] end my works, I will give to him authority
ἐπὶ τῶν ἐθνῶν· 27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σι-
over the nations, and he shall shepherd them with ²rod ¹an
δηρᾶ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ γὰρ
²iron, as vessels of pottery are broken in pieces ; as I also
εἴληφα παρὰ τοῦ πατρὸς μου· 28 καὶ δώσω αὐτῷ τὸν
have received from my Father ; and I will give to him the
ἀστέρα τὸν πρωῒνον. 29 ὃ ἔχων οὖς ἀκουσάτω τί τὸ
²star ¹morning. He that has an ear, let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.

Spirit says to the assemblies.

III. And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον,
And to the angel of the ²in ³Sardis ⁴assembly write :
Τάδε λέγει ὁ ἔχων τὰ ^επνεύματα τοῦ θεοῦ καὶ τοὺς
These things says he who has the Spirits of God and the
ἐπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ^εστὸ ^δὄνομα ἔχεις ὅτι
seven stars. I know thy works, that ²the ¹'name ³'thou ⁴'hast that
ζῆς, καὶ νεκρὸς εἶ. 2 γίνου γρηγορῶν, καὶ ^βστήριξον ^α
thou livest, and ²dead ¹art. Be watchful, and strengthen
τὰ λοιπὰ ^δἃ ^εμέλλει ^βἀποθανεῖν· οὐ γὰρ εὗρηκά
the things that remain, which are about to die, for I have not found
σου ¹τὰ ²ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ. 3 μνημόνευε
thy works complete before God. Remember
¹οὖν ²πῶς εἴληφας καὶ ἤκουσας, καὶ ^βτήρει· καὶ
therefore how thou hast received and heard, and keep [it] and
μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ἤξω ^αἐπὶ σέ ^β
repent. If therefore thou shalt not watch I will come upon thee
ὡς κλέπτης, καὶ οὐ μὴ ^αγνῶς ^βποῖαν ὥραν ἤξω
as a thief, and in no wise shalt thou know what hour I shall come
ἐπὶ σέ. 4 ^οῥέχεις ὀλίγα ^δὀνόματα ^εκαὶ ^βἐν Σάρδεσιν, ^δἃ οὐκ
upon thee. Thou hast a few names also in Sardis which ²not
ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν
¹defiled their garments, and they shall walk with me in
λευκοῖς, ὅτι ἀξιοὶ εἰσιν. 5 ὁ νικῶν, ^οοὗτος ^βπερί-
white, because worthy they are. He that overcomes, he shall
βαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ^αἐξαλείψω τὸ ὄνομα
be clothed in ²garments ¹white ; and in no wise will I blot out ³name

^α τοῖς to the (rest) GLTTAW.

^β — καὶ GLTTAW.

^γ βαθέα GLTTAW.

^δ βάλλω

I cast (not) LTTAW.

^ε ἄχρι LTT.

^ζ + ἐπτὰ seven EGLTTAW.

^η — τὸ (read a

name) GLTTAW.

^θ στήριξον GLTTAW.

^ι ἐμελλον were about GLTTAW.

^κ — τὰ

LTTA].

^λ + μου (read my God) GLTTAW.

^μ [οὖν] A.

^ν — ἐπὶ σέ LTTA.

^ξ γνώση

TT. ^ο + ἀλλά (ἀλλ' G) But LTTAW.

^π ὀλίγα ἔχεις T.

^ρ — καὶ GLTTAW.

^σ οὕτως

thus LTT.

αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἑξομολογήσονται τὸ ὄνομα
 'his from the book of life, and will confess 'name
 αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων
 'his before my Father and before angels
 αὐτοῦ. 6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 'his. He that has an ear, let him hear what the Spirit says
 ταῖς ἐκκλησίαις.
 to the assemblies.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον,
 And to the angel of the in Philadelphia assembly write:

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα^κ
 These things says the Holy, the True; he who has the key

τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ
 of David, who opens and no one shuts, and shuts and

οὐδεὶς ἀνοίγει. 8 Οἰδά σου τὰ ἔργα ἰδοῦ, δέδωκα ἐνώπιόν
 no one opens. I know thy works. Lo, I have set before

σου θύραν ἀνεφωγμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτήν.
 thee door an opened, and no one is able to shut it,

ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον,
 because a little thou hast power, and didst keep my word,

καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. 9 ἰδοῦ, δίδωμι ἐκ τῆς συνα-
 and didst not deny my name. Lo, I give of the syna-

γωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
 gogue of Satan those that declare themselves Jews to be,

καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα
 and are not, but do lie; lo, I will cause them that

ἔξωσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου,
 they should come and should do homage before thy feet,

καὶ γινῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι ἐτήρησας τὸν
 and should know that I loved thee. Because thou didst keep the

λόγον τῆς ὑπομονῆς μου, καγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ
 word of my endurance, I also thee will keep out of the hour

πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
 of trial which [is] about to come upon the habitable world

ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Ἰδοῦ,
 whole, to try them that dwell upon the earth. Behold,

ἔρχομαι ταχύ κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν
 I come quickly: hold fast what thou hast, that no one take

στέφανόν σου. 12 ὁ νικῶν, ποιήσω αὐτὸν στήλην ἐν τῷ
 crown thy. He that overcomes, I will make him a pillar in the

ναὸν τοῦ θεοῦ μου, καὶ ἐξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω
 temple of my God, and out not at all shall he go more; and I will write

ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως
 upon him the name of my God, and the name of the city

τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἥ καταβαίνουσα^κ
 of my God, the new Jerusalem, which comes down

ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ
 out of heaven from my God, and my name

καινόν. 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 new. He that has an ear, let him hear what the Spirit says

ταῖς ἐκκλησίαις.
 to the assemblies.

name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

* ὁ μολογῶν GLTTTAW. † Φιλαδελφία T. ‡ ὁ ἀληθινός, ὁ ἅγιος A. § κλεῖν GLTTTAW.
 1 — τοῦ τῷ [A.] † Δαυεὶδ LTTT; Δαυὶδ GW. ‡ κλείσει shall shut LTTTAW. § [καὶ] L.
 † κλείων shutting LTTT. ‡ ἀνοίξει shall open TTTAW. § ἠνεφωμένην T. † ἦν
 which GLTTTAW. † δίδω I will give LTA; δίδω T. § ἔξουσιν they shall come LTTTAW.
 † προσκυνήσουσιν shall do homage LTTTAW. † — ἰδοῦ GLTTTAW. † ἡ καταβαίνει B.

ἔγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνός ἐκειτο ἐν τῷ
 I became in [the] Spirit; and behold, a throne was set in the
 οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 καὶ ὁ καθί-
 heaven, and upon the throne [one] sitting, and he who [was] sit-
 μενος ἦν ὁμοιος ὁράσει λίθῳ ἰάσπιδι καὶ ἑσπερίδι· καὶ
 ting was like in appearance to a stone jasper and a sardius; and
 ἵρις κυκλόθεν τοῦ θρόνου ὁμοιος ὁράσει σμαραγ-
 a rainbow [was] around the throne like in appearance to an eme-
 δίνῳ. 4 καὶ κυκλόθεν τοῦ θρόνου ἑθρόνοι· εἴκοσι καὶ ἑτ-
 rald. And around the throne *thrones *twenty *and
 σαρεις, καὶ ἐπὶ τοὺς ἑθρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας
 *four, and on the thrones I saw twenty and four
 πρεσβυτέρους καθημένους, περιβεβλημένους ἑν ἱματίοις
 elders sitting, clothed in *garments
 λευκοῖς· καὶ ὅσυχον ἔπαι τὰς κεφαλὰς αὐτῶν στεφάνους χρυ-
 *white; and they had on their heads *crowns gold-
 οὺς. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ
 en. And out of the throne go forth lightnings and
 ῥέζονται καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καίμεναι
 thunders and voices; and seven lamps of fire burning
 ἐνώπιον τοῦ θρόνου, αἷ ἑπτὰ πνεύματα τοῦ
 before the throne, which are the seven Spirits
 θεοῦ. 6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνῃ, ὅμοια
 of God; and before the throne a sea of glass, like
 κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου
 crystal. And in [the] midst of the throne and around the throne
 τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἑμπροσθεν καὶ
 *four living creatures, full of eyes before and
 ὀπισθεν. 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι,
 behind; and the *living creature *first [was] like a lion,
 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶ-
 and the second living creature like a calf, and the third living
 ον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον
 creature having the face as a man, and the fourth
 ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 καὶ ἑτ-
 living creature like eagle flying. And [the] four
 ζῶα, ἑν καθ' ἑαυτὸν ἑκάστη ἔχον ἄνὰ πτέρυγας ἑξ,
 living creatures, each for itself had respectively *wings *six;
 κυκλόθεν καὶ ἔσθθον γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ
 around and within full of eyes; and *cessation *not
 ἔχουσιν ἡμέρας καὶ νυκτός, λέγοντα, Ἅγιος, ἅγιος, ἅγιος
 *they *have day and night, saying, Holy, holy, holy,
 κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ
 Lord God Almighty, who was, and who is, and who [is]
 ἐρχόμενος. 9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ
 to come. And when *shall *give *the *living creatures glory and
 τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ
 honour and thanksgiving to him who sits upon the throne, who

intely I was in the Spirit; and, behold, a throne was set in hea-
 ven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardius stone; and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the

* τὸν θρόνον LTTAW. † ἦν GLTTAW. ‡ σαρδίῳ GLTTAW. ὁμοία E. ἱ θρόνους LT.
 * — καὶ GLTTAW. 1 τέσσαρας L; τέσσαρας T. ὁρόνους τοὺς (— τοὺς GTT) εἴκοσι
 τέσσαρας GTTAW; εἴκοσι τέσσαρας (τέσσαρας A) θρόνους LA. — ἐν (read ἱματίοις with
 garments) L. — ὅσυχον GLTTAW. P χρυσεύς Tr. φωναὶ καὶ βρονταὶ GLTTAW.
 † + [αὐτοῦ] (read his throne) A. ‡ ἄ LT. † εἶπιν L. † [τὰ] A. — + ὡς AS
 GLTTAW. 2 τέσσαρα LTT. 3 ἑμπροσθεν T. 4 ἔχων TTA. 5 — ὡς G[A]W. 6 αἰθρώ-
 που of a man GLTTAW. 7 πετομένη GLTTAW. 8 + τὰ τοῦ GLTTAW. 9 εἰς τέσσαρα
 LTT. 10 καθ' ἑν αὐτῶν (ἐκαστον αὐτῶν Tr) (read each of them) GLTA. 11 ἔχον (ἐχων
 TTA) having GLW. 12 γέμουσιν ATr full GLTTAW. 13 λέγοντες GLTTAW. 14 τῷ
 θρόνῳ LTTA.

throne, who liveth for ever and ever, 10 the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνοῦσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, 11 Ἄξιός εἰ, ὁ κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶν καὶ ἐκτίσθησαν.

V. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρυσσόντα φωνῇ μεγάλῃ, Τίς ἐστὶν ἄξιός ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιός ἐρέθι ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό. 5 καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 καὶ εἶδον καὶ ἰδοὺ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστῆ- κός ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ τοῦ θεοῦ πνεύματα ἑπτὰ, αἳ εἰσιν τὰ ἑπτὰ ἡ ἐν ἑαυτῷ ἑστῆς. 7 καὶ ἦλθεν, καὶ εἴληφεν τὸ βιβλίον, καὶ ἐβόη, λέγων, ἰδοὺ, ἡ ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ.

1 — καὶ GLTTAW. 2 προσκυνήσουσιν shall worship EGLTTAW. 3 βαλοῦσιν shall cast EGLTTAW. 4 ὁ κύριος καὶ ὁ θεὸς ἡμῶν O Lord and our God LTTAW. 5 — τὴν L. 6 ἦσαν they were GLTTAW. 7 + ἐν in (a loud voice) GLTTAW. 8 — ἐστιν (read [is]) LTTAW. 9 εἶδονατο T. 10 οὔτε T. 11 οὔτε LTTAW. 12 — ἐγὼ (read ἔκλαιον I was weeping) T[Tr]. 13 — καὶ ἀναγνῶναι GLTTAW. 14 — ὢν (read [is]) GLTTAW. 15 Δαυεῖδ LTTAW; Δαυὶδ GW. 16 — λύσαι GLTTAW. 17 — καὶ GTTAW. 18 — ἰδοὺ GLTTAW. 19 ἐστῆς TTr. 20 ἔχων TTr. 21 ἂ W. 22 — ἐπτὰ L. 23 πνεύματα τοῦ θεοῦ GLTTAW. 24 — τὰ (read ἀπεστ. having been sent) LTTAW. 25 ἀπεσταλμένοι LTr; ἀποστελλόμενα [are] being sent w. 26 — τὸ βιβλίον (read [it]) LTTAW.

of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

γίδων. καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγον-
and I heard ^{one} of ^{the} ^{four} ^{living} creatures ^{saying},
τος, ὡς ^{φωνῆς} ^{βοοιτῆς}, "Ερχου καὶ βλέπε." 2 Καὶ ^{εἶδον},
ing, ^{as} ^a ^{voice} ^{of} ^{thunder}, Come and see. And I saw,
καὶ ἰδοὺ, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων
and behold, a horse white, and he sitting on it having
τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν, καὶ
a bow; and was given to him a crown, and he went forth overcoming and
ἵνα νικήσῃ.
that he might overcome.

3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα ἤκουσα τοῦ
And when he opened the second seal I heard the
δευτέρου ζώου λέγοντος, "Ερχου καὶ βλέπε." 4 Καὶ
second living creature saying, Come and see. And
ἐξῆλθεν ἄλλος ἵππος πυρρόος· καὶ τῷ καθημένῳ ἐπ' αὐτῷ
went forth another horse red; and to him sitting on it
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα
was given to him to take peace from the earth, and that
ἀλλήλους σφάξουσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.
one another they should slay; and was given to him a sword great.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say. A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα ἤκουσα τοῦ τρίτου
And when he opened the third seal I heard the third
ζώου λέγοντος, "Ερχου καὶ βλέπε." Καὶ ^{εἶδον}, καὶ
living creature saying, Come and see. And I saw, and
ἰδοὺ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν
behold, a horse black, and he sitting on it having a balance
ἐν τῇ χειρὶ αὐτοῦ. 6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν
in his hand. And I heard a voice in [the] midst of the
τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου,
four living creatures, saying, A chenix of wheat for a denarius,
καὶ τρεῖς χοίνικες κριθῆς δηναρίου καὶ τὸ ἐλαιον καὶ τὸν
and three chenixes of barley for a denarius: and the oil and the
ὄλινον μὴ ἀδικήσῃς.
wine thou mayest not injure.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα
And when he opened the ^{seal} fourth, I heard [the]
φωνῆν τοῦ τετάρτου ζώου λέγουσαν, "Ερχου καὶ
voice of the fourth living creature saying, Come and
βλέπε." 8 Καὶ ^{εἶδον}, καὶ ἰδοὺ, ἵππος χλωρός, καὶ ὁ καθήμενος
see. And I saw, and behold, a horse pale, and he sitting
ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ἄδης ἄκο-
on it, ^{name} his [was] Death, and hades fol-
λουθεῖ μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειν
lows with him; and was given to them authority to kill
ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν
over the fourth of the earth with sword and with famine and with
θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
death, and by the beasts of the earth.

9 And when he had opened the fifth seal,

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα ^{εἶδον} ὑποκάτω
And when he opened the fifth seal I saw under

¹ φωνή (read without the numerals) GLTTAW.

² καὶ ἴδε and behold so; — καὶ βλέπε

LTTRA. ³ ἴδον T. ⁴ αὐτὸν GLTTAW.

⁵ σφραγίδα τὴν δευτέραν GLTTAW.

⁶ — καὶ

βλέπε GLTTAW.

⁷ [αὐτῷ] L.

⁸ ἐκ GLTTAW.

⁹ σφάξουσιν they shall slay LTTRA.

¹⁰ σφραγίδα τὴν τρίτην GLTTAW.

¹¹ + ὡς as LTTRA.

¹² κριθῶν LTTRA.

¹³ — φωνήν

(read I heard the fourth) GLTTAW.

¹⁴ λέγοντος (connect λέγουσαν with φωνήν; λέγοντος with ζώου) GLTTAW.

¹⁵ ἡκολούθει followed GLTTAW.

¹⁶ — ὁ T[Α].

¹⁷ αὐτῷ to him G.

¹⁸ ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει GLTTAW.

τοῦ θυσιαστηρίου· τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν
the altar the souls of those having been slain because of the
λόγον τοῦ Θεοῦ, καὶ ὁ διὰ τὴν μαρτυρίαν ἣν εἶχον, 10 καὶ
word of God, and because of the testimony which they held; and
ῥέκραζον¹ φωνῇ μεγάλῃ, λέγοντες, "Ἔως πότε, ὁ δεσ-
they were crying with a voice loud, saying, Until when, O Mas-
πότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
ter, the holy and the true, dost thou not judge and avenger
τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 Καὶ
our blood on those who dwell on the earth? 11 And
ἑξέδοθησαν² ἑκάστος³ ἑστολαὶ λευκαί,⁴ καὶ ἐβρέθη αὐτοῖς ἵνα
were given to each robes white; and it was said to them that
ἀναπαύσωνται ἔτι χρόνον⁵ μικρόν,⁶ ἕως οὗ⁷ πληρωθῶσιν⁸
they should rest yet a time little, until shall be fulfilled
καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες
both their fellow-bondmen and their brethren, those being about
ἀποκτείνεσθαι⁹ ὡς καὶ αὐτοί.
to be killed as also they.

12 Καὶ εἶδον¹⁰ ὅτε ἠνοιξεν τὴν σφραγίδα τὴν ἕκτην¹¹ καὶ
And I saw when he opened the seal sixth, and
εἶδού¹² σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας¹³
behold, earthquake a great there was, and the sun became black
ὡς σάκκος τρίχινος, καὶ ἡ σελήνη¹⁴ ἐγένετο ὡς αἷμα, 13 καὶ
as sackcloth hair, and the moon became as blood, and
οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει¹⁵
the stars of the heaven fell unto the earth, as a fig-tree casts
τοὺς ὀλύνθους αὐτῆς, ὑπὸ¹⁶ μεγάλου ἀνέμου¹⁷ σειομένη¹⁸. 14 καὶ
its untimely figs, by a great wind being shaken. 14 And
οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον¹⁹ εἰλισσόμενον,²⁰ καὶ πᾶν
heaven departed as a book being rolled up, and every
ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν²¹. 15 καὶ
mountain and island out of their places were moved. And
οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ
the kings of the earth, and the great, and the rich, and
οἱ χιλιάρχοι,²² καὶ οἱ δυνατοί,²³ καὶ πᾶς δούλος καὶ πᾶς²⁴
the chief captains, and the powerful, and every bondman, and every
ἐλεύθερος²⁵ ἔκρυψαν²⁶ ἐαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς
free [man] hid themselves in the caves and in the
πέτρας τῶν ὀρέων, 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
rocks of the mountains; and they say to the mountains and to the
πέτραις, ὁ Πέσετε²⁷ ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσ-
rocks, Fall on us, and hide us from [the] face
ώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου,²⁸ καὶ ἀπὸ τῆς ὀργῆς
of him who sits on the throne, and from the wrath
τοῦ ἀρνίου²⁹. 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
of the Lamb; because is come the day great wrath
αὐτοῦ,³⁰ καὶ τίς δύναται σταθῆναι;
of his, and who is able to stand?

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenger our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of his wrath is come; and who shall be able to stand?

ο — διὰ L[A]. ρ ῥέκραζον they cried GLTTRAW. 9 — ὁ GLTTRAW. 11 ἐκ from LTTTAW.
2 ἐδόθη was given GLTTRAW. 4 + αὐτοῖς to them GLTTRAW. 5 — ἐκάστος GW; ἐκάστῳ
each LTTT[A]. 6 πολλὴ λευκὴ a white robe GLTTRAW. 7 χρόνον ἐτι L. 8 — μι-
κρόν G. 9 — οὐ GLTTRAW. 10 πληρωθῶσιν should be fulfilled LW; πληρωσῶσιν should
fulfil [it] OTTFA. 11 ἀποκτείνεσθαι GLTTRAW. 12 ἴδον T. 13 — ἴδου GLTTRAW.
14 μέλας ἐγένετο GT. 15 + ὅλη whole (moon) GLTTRAW. 16 βάλλουσα casting T.
17 ἀνέμου μεγάλου GLTTRAW. 18 + ὁ the GLTTRAW. 19 ἐλισσόμενον LTTTAW. 20 χιλιάρχοι,
καὶ οἱ πλούσιοι GLTTRAW. 21 ἰσχυροὶ strong GLTTRAW. 22 — πᾶς LTTTAW. 23 Πέσετε
LAW. 24 τῷ θρόνῳ T. 25 αὐτῶν of their TTR.

VII. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and

7 Καὶ μετὰ ταῦτα ἔιδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. 2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ ἔκραζεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἕως ἡμεῶν. 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα καὶ ὀκτώ χιλιάδες, ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ. 5 ἐκ φυλῆς Ἰούδα, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Ῥουβὴν, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Γαδ, ἐκ φυλῆς Ἀσέρ, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Νεφθαλίμ, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Μανασσὴ, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Συμεὼν, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Λευὶ, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Ἰσασαχάρ, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Ζαβουλὼν, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Ἰωσήφ, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες, ἐκ φυλῆς Βενιαμὴν, ἑκατὸν ἑξήκοντα καὶ δύο χιλιάδες.

9 Μετὰ ταῦτα ἔιδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν οὐδεὶς ἀριθμῆσαι αὐτὸν οὐδέ τις ἠδύνατο, ἐκ παντὸς ἔθνους καὶ

τ — καὶ [τῶν].

* τοῦτο this LTTAW.

† ἰδον T.

‡ τι any LTI[A]W.

* ἀναβαί-
vonta ascending GLTTAW.

† ἀνατολῶν L.

‡ ἄχρι LTA.

2 — οὐ LTTA.

* σφρα-
γίσωμεν we may have sealed EGLTTAW.

a hundred and forty-four GLTTAW.

† δώδεκα twelve LTTAW.

‡ δ — ἐσφραγισμένον

LTTAW.

† Νεφθαλίμ A.

‡ Μαννασὴ T.

‡ Λευεὶ TTr.

‡ Ἰσασαχάρ E;

† Ἰσασαχάρ T.

† Ἰσασαχάρ T.

† Βενιαμὴν LTTTr.

‡ — καὶ L.

‡ ἰδοὺ L.

‡ ὄχλον πολὺν L.

† ἐδύνατο LTTAW.

φυλῶν καὶ λαῶν καὶ γλῶσσῶν, ὅς τωτες ἐνώπιον τοῦ θρόνου
tribes, and peoples, and tongues, standing before the throne
καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι¹ στολὰς λευκάς, καὶ
and before the Lamb, clothed with² robes³ white, and
ῥοίνικες ἐν ταῖς χερσίν αὐτῶν⁴ 10 καὶ κρίζοντες⁵ φωνῇ
palms in their hands; and crying with a⁶ voice
μεγάλῃ, λέγοντες, Ἡ σωτηρία⁷ τῷ καθήμενῳ ἐπὶ τοῦ
loud, saying, Salvation to him who sits on the
θρόνου τοῦ θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ. 11 Καὶ πάντες οἱ ἄγ-
throne of our God, and to the Lamb. And all the an-
γелоι ἑστήκεσαν⁸ κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
gels stood around the throne and the elders and
τῶν τεσσάρων ζώων, καὶ ἔπεσον⁹ ἐνώπιον τοῦ θρόνου
the four living creatures, and fell before the throne
ἐπὶ πρόσωπον¹⁰ αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-
ing, Amen Blessing, and glory, and wisdom, and
τες, Ἀμήν¹¹ ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
ing, Amen Blessing, and glory, and wisdom, and thanksgiving,
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς
and honour, and power, and strength, to our God to the
αἰῶνας τῶν αἰώνων. Ἀμήν.¹²
ages of the ages. Amen.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι
And¹³ answered¹⁴ one¹⁵ of the¹⁶ elders, saying to me, These
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσιν, καὶ
who are clothed with the¹⁷ robes¹⁸ white, who are they, and
πόθεν ἦλθον; 14 Καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ
whence came they? And I said to him, [My] lord, thou knowest. And
εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι¹⁹ ἐκ τῆς θλίψεως τῆς²⁰
he said to me, These are they who come out of the²¹ tribulation
μεγάλης, καὶ ἐπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν
great, and they washed their robes, and made white
ἡ στολὰς²² αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου. 15 διὰ τοῦτο
robes²³ their in the blood of the Lamb. Because of this
εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ
are they before the throne of God, and serve him
ἡμέρας καὶ νυκτὸς ἐν τῷ ναβ. αὐτοῦ καὶ ὁ καθήμενος ἐπὶ
day and night in his temple; and he who sits on
τοῦ θρόνου²⁴ σκηνώσει ἐπ' αὐτούς. 16 οὐ πεινάσουσιν
the throne shall tabernacle over them. They shall not hunger
ἔτι, οὐδὲ²⁵ διψήσουσιν ἔτι, οὐδὲ²⁶ μὴ πέση ἐπ' αὐ-
any more, neither shall they thirst any more, nor at all shall fall upon
τοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα²⁷ 17 ὅτι τὸ ἀρνίον τὸ
them the sun, nor any heat; because the Lamb which [is]
ἀνάμεσον²⁸ τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδήγησει αὐτοὺς
in [the] midst of the throne will shepherd them, and will lead them
ἐπὶ ἐξώσας²⁹ πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν
to living fountains of waters, and will wipe away³⁰ God every
δάκρυον³¹ ἀπὸ³² τῶν ὀφθαλμῶν αὐτῶν.
tear from their eyes.

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¹ ὅς τωτες AW. ² περιβεβλημένους GLTTAW. ³ ῥοίνικας T. ⁴ κρίζουσιν they cry GLTTAW. ⁵ τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ (τοῦ θρόνου EG) to our God who sits on the throne EGLTTAW. ⁶ εἰστήκεισαν LTTA; ἑστήκεισαν W. ⁷ ἔπεσαν LTTAW. ⁸ τὰ πρόσωπα faces GLTTAW. ⁹ — ἀμήν L. ¹⁰ + μου my (lord) G[L]TTAW. ¹¹ ἀπὸ θλίψεως from tribulation L. ¹² — στολὰς GLTTAW. ¹³ αὐτὰς them GLTT[A]W. ¹⁴ τῷ θρόνῳ T. ¹⁵ + μὴ (read neither at all) L. ¹⁶ οὐδὲ οὐ A. ¹⁷ ἀνὰ μέσον EGLTAW. ¹⁸ ζωῆς (read to fountains of waters of life) GLTTAW. ¹⁹ ἐκ GLTTAW.

VIII. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there

8 Καὶ ἵστε¹ ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο
And when he opened the seal seventh, was
σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον.² 2 Καὶ εἶδον³ τοὺς ἑπτὰ
silence in the heaven about half-an-hour. And I saw the seven
ἁγγέλους, οἱ ἐνώπιον τοῦ θεοῦ ἑστῆκασιν, καὶ ἐδόθησαν
angels, who before God stand, and were given
αὐτοῖς ἑπτὰ σάλπιγγες. 3 καὶ ἄλλος ἄγγελος ἦλθεν, καὶ
to them seven trumpets. And another angel came and
ἑστάθη ἐπὶ τὸ θυσιαστήριον,⁴ ἔχων λιβανωτὸν χρυσοῦν· καὶ
stood at the altar, having a censer golden; and
ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ⁵ ταῖς
was given to him incense much, that he might give [it] to the
προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
prayers of the saints all upon the altar
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ ἀνέβη ὁ καπνὸς
golden which [was] before the throne. And went up the smoke
τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς
of the incense with the prayers of the saints, out of [the] hand
τοῦ ἁγγέλου, ἐνώπιον τοῦ θεοῦ. 5 καὶ εἶληφεν ὁ ἄγγελος τὸ
of the angel, before God. And took the angel the
λιβανωτόν, καὶ ἐγένετο αὐτῷ ἐκ τοῦ πυρὸς τοῦ θυσιαστη-
censer, and filled it from the fire of the altar,
ριου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ
and cast [it] into the earth: and there were voices, and
βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.
thunders, and lightnings, and an earthquake.

6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοί-
And the seven angels having the seven trumpets pre-
μασαν ἑαυτοὺς ἵνα σαλπίσωσιν.
pared themselves that they might sound [their] trumpets.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισεν, καὶ ἐγένετο
And the first angel sounded [his] trumpet; and there was
χάλαζα καὶ πῦρ μεμιγμένα⁶ αἷματι, καὶ ἐβλήθη εἰς τὴν
hail and fire mingled with blood, and it was cast upon the
γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος
earth: and the third of the trees was burnt up, and all grass
χλωρὸς κατεκάη.
green was burnt up.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν, καὶ ὡς
And the second angel sounded [his] trumpet; and as [it were]
ὄρος μέγα πυρὶ καίμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ
a mountain great with fire burning was cast into the sea, and
ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. 9 καὶ ἀπέθανεν τὸ
became the third of the sea blood; and died the
τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα
third of the creatures which were in the sea, and which have
ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.⁷
life; and the third of the ships was destroyed.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ἔπεσεν ἐκ
And the third angel sounded [his] trumpet; and fell out of

¹ ὅταν LTTA. ² ἡμῶριον LTTA. ³ ἵδον T. ⁴ τοῦ θυσιαστηρίου TTA. ⁵ δώ-
σει he shall give LTTA. ⁶ τὸν EGLTTAW. ⁷ αὐτὸν EGLTTAW. ⁸ βρονταὶ καὶ
ἀστραπαὶ καὶ φωναὶ L; βρονταὶ καὶ ἀστραπαὶ TTA. ⁹ + οἱ (read who have)
GLTTAW. ¹⁰ αὐτοῦ LTTA. ¹¹ — ἄγγελος GLTTAW. ¹² μεμιγμένον T. ¹³ + ἐν
burnt (blood) GLTTAW. ¹⁴ + καὶ τὸ τρίτον τῆς γῆς κατεκάη, and the third of the earth was
burnt up GLTTAW. ¹⁵ διεφθάρησαν were destroyed LTTA.

τοῦ οὐρανοῦ ἀστήρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν
 'the 'heaven 'a 'star 'great, burning as a lamp, and it fell
 ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὕδατων.
 upon the third of the rivers, and upon the fountains of waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὡς Ἀψινθος· καὶ γίνεται¹
 And the name of the star is called Wormwood; and becomes

τὸ τρίτον² εἰς ἄψινθον, καὶ πολλοὶ³ ἀνθρώπων ἀπέθανον
 'the 'third into wormwood, and many 'of 'men died
 ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.
 of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη
 And the fourth angel sounded [his] trumpet; and was smitten
 τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον
 the third of the sun, and the third of the moon, and the third
 τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ
 of the stars; that should be darkened the third of them, and the
 ἡμέρα μὴ φαίνη⁴ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.
 day 'not 'should appear [for] the third of it, and the night likewise.

13 Καὶ εἶδον,⁵ καὶ ἤκουσα ἑνὸς ἁγγέλου πετωμένου⁶ ἐν
 And I saw, and heard one angel flying in
 μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί,
 mid-heaven, saying with a 'voice 'loud, Woe, woe, woe,
 ἡ τοῖς κατοικοῦσιν⁷ ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν
 to those who dwell on the earth, from the remaining voices
 τῆς σάλπιγγος τῶν τριῶν ἁγγέλων τῶν μελλόντων σαλ-
 of the trumpet of the three angels who [are] about to sound
 πίζειν.
 [their] trumpets.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον⁸
 And the fifth angel sounded [his] trumpet; and I saw
 ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδό-
 a star out of the heaven fallen to the earth, and there was
 θη αὐτῇ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. 2 καὶ ἠνοιξεν
 given to it the key of the pit of the abyss. And it opened
 τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος
 the pit of the abyss; and there went up smoke out of the pit
 ὡς καπνὸς καμίνου μεγάλης, καὶ ἔσκοτίσθη⁹ ὁ ἥλιος
 as [the] smoke of a 'furnace 'great; and 'was 'darkened 'the 'sun
 καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 καὶ ἐκ τοῦ καπνοῦ
 and the air by the smoke of the pit. And out of the smoke
 ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς¹⁰ ἐξουσία,
 came forth locusts unto the earth, and was given to them power,
 ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· 4 καὶ ἐρέθη
 as 'have 'power 'the 'scorpions 'of 'the 'earth; and it was said
 αὐταῖς¹¹ ἵνα μὴ ἀδικήσωσιν¹² τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν
 to them, that 'not 'they 'should injure the grass of the earth, nor any
 χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους.¹³
 green thing, nor any tree, but the men only
 οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων
 who have not the seal of God on 'their foreheads
 αὐτῶν.¹⁴ 5 καὶ ἐδόθη παῦταῖς¹⁵ ἵνα μὴ ἀποκτείνωσιν αὐτοὺς,
 'their. And it was given to them that they should not kill them, to them it was given

fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the trumpet of the three angels which are yet to sound!

IX. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given

¹ + τῶν of the (waters) GLTFAW.

² + ὁ GLTAW.

³ ἐγένετο became LTTAW.

⁴ + τῶν ὑδάτων of the waters EGLTFAW. ⁵ + τῶν of the (men) GLTFAW.

LTW; φαῖν TTA.

⁶ εἶδον T.

⁷ ἀετοῦ πετομένου eagle flying GLTFAW.

⁸ φαῖν

κατοικούντας TTA.

⁹ εἶδον T.

¹⁰ ἐσκοτώθη LTA.

¹¹ αὐτοῖς T.

¹² ἀδικήσωσιν 'thou

¹³ shall injure LTA.

¹⁴ — μόνους GLTFAW.

¹⁵ — αὐτῶν (read on the foreheads) LTTA.

¹⁶ αὐτοῖς LT.

ἡμέραν καὶ μῆνα καὶ ἑνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον
day and month and year, that they might kill the third
τῶν ἀνθρώπων. 16 καὶ ὁ ἀριθμὸς^α στρατευμάτων τοῦ ἵππι-
of men; and the number of [the] armies of the caval-

κοῦ ὁδὸς μυριάδες^α μυριάδων. Ἔκαστος τὸν ἀριθμὸν
ry [was] two myriads^α myriads, and I heard the number

αὐτῶν. 17 καὶ οὕτως ἑίδον^α τοὺς ἵππους ἐν τῇ ὁράσει, καὶ
of them. And thus I saw the horses in the vision, and

τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ
those sitting on them, having breastplates fiery, and

ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων
hyacinthine, and brimstone-like; and the heads of the horses [were]

ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύε-
as heads of lions, and out of their mouths issued fire and

ται πῦρ καὶ καπνὸς καὶ θείον. 18 ὑπὸ^α τῶν τριῶν^β τούτων
out fire and smoke and brimstone. By three these

ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ
were killed the third of the men, by the fire and

ἐκ^α τοῦ καπνοῦ καὶ ἐκ^α τοῦ θείου, τοῦ ἐκπορευομένου ἐκ
by the smoke and by the brimstone, which goes forth out of

τῶν στομάτων αὐτῶν. 19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῇ
their mouths. For the powers of them in

στόματι αὐτῶν εἰσιν^α αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,
mouth their are; for their tails [are] like serpents,

ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν. 20 καὶ οἱ λοιποὶ
having heads, and with them they injure. And the rest

τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
of the men who were not killed by these plagues,

οὔτε^α μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ
not even repented of the works of their hands, that not

προσκυνήσωσιν^α τὰ δαιμόνια, καὶ εἰδῶλα τὰ χρυσᾶ καὶ
they should do homage to the demons, and idols the golden and

τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα,
silver and brazen and stone and wooden,

οὔτε βλέπειν^α δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν^α
which neither to see are able, nor to hear, nor to walk.

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν
And they repented not of their murders, nor of

φαρμακείων^α αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ
sorceries their, nor of their fornications, nor of

τῶν κλεμμάτων αὐτῶν.
their thefts.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ
And I saw another angel strong coming down out of the

οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἱρὶς ἐπὶ τοῦ κεφ-
heaven, clothed with a cloud, and a rainbow on the

αλῆ^α, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ
head, and his face as the sun, and his feet

ὡς στύλοι πυρός· 2 καὶ εἶχεν^α ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
as pillars of fire, and he had in his hand a little book

αἱ πόδες αὐτοῦ ὡς στύλοι πυρός· 2 καὶ εἶχεν^α ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
his feet as pillars of fire, and he had in his hand a little book

αἱ πόδες αὐτοῦ ὡς στύλοι πυρός· 2 καὶ εἶχεν^α ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
his feet as pillars of fire, and he had in his hand a little book

αἱ πόδες αὐτοῦ ὡς στύλοι πυρός· 2 καὶ εἶχεν^α ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
his feet as pillars of fire, and he had in his hand a little book

αἱ πόδες αὐτοῦ ὡς στύλοι πυρός· 2 καὶ εἶχεν^α ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
his feet as pillars of fire, and he had in his hand a little book

αἱ πόδες αὐτοῦ ὡς στύλοι πυρός· 2 καὶ εἶχεν^α ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
his feet as pillars of fire, and he had in his hand a little book

and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen were

two hundred thousand thousand; and I heard the number of them. 17 And thus I saw the horses in the vision, and them

that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses

were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men

killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their

power is in their mouth, and in their tails: for their tails were like unto ser-

pents, and had heads, and with them they do hurt. 20 And the rest of the men

which were not killed by these plagues yet repented not of the works of their hands,

that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood:

which neither can see, nor hear, nor walk: 21 neither repented they of their murders,

nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head,

and his face was as it were the sun, and his feet as pillars of fire: 2 and he had in his hand a little book

which he had in his hand a little book

which he had in his hand a little book

which he had in his hand a little book

which he had in his hand a little book

which he had in his hand a little book

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which he had in his hand a little book

which he had in his hand a little book

which he had in his hand a little book

^α + τῶν of the (armies) GLTTAW.

^ο δις μυριάδες LTA.

P — καὶ GLTTAW.

^α ἑίδον T. ^α ἀπὸ from GLTTAW.

^α + πληγῶν plagues GLTTAW.

^α — ἐκ

GLTTAW. ^α ἡ γὰρ ἐξουσία τῶν ἵππων For the power of the horses (αὐτῶν for τῶν ἵππων w) ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν is in their mouth and in their tails GLTTAW.

^α οὐ not GW; οὐδὲ TA. ^α προσκυνήσουσιν they shall do homage to LTTAW.

^α + τὰ GLTTAW. ^α δύναται LTTA.

^α φαρμακίων T; φαρμάκων A.

^α + ἡ the

(rainbow) GLTTAW. ^α τὴν κεφαλὴν LTTAW.

^α + αὐτοῦ (read his head) GLTTAW

^α ἔχων having GLTTAW.

open · and he set his right foot upon the sea, and his left foot on the earth, 3 and cried with a loud voice, as when a lion roareth and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things which are therein, that there should be time no longer: 7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon

^f ἀνεφωγμένον^h καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὲν ἐπὶ θάλασσαν, καὶ τὸν ἄλιν εὐώνυμον ἐπὶ τὴν γῆν, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἔλαλθαν αἱ ἑπτὰ βρονταὶ τὰς ἐκείνων φωνάς· 4 καὶ ὅτε ἔλαλθαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἐαυτῶν, ^h ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν ἡμοί, ⁱ να γράψουσιν ἃ ἔλαλθαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς. 5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν, 6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἐκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, ὅκαὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ⁱ ὅτι χρόνος οὐκ ἔσται ἔτι· 7 ἄλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ⁱ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλιον ⁱ τοῖς ἐαυτοῦ δούλοις τοῖς προφήταις.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν ἔλαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλαρίδιον· τὸ ἡνεφωγμένον ἐν τῇ χειρὶ ἡ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 Καὶ ἠπάγηθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. 10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ

^f ἡνεφωγμένον LITTA.

^g τῆς θαλάσσης GLITTAU.

^h τῆς γῆς GLITTAU.

ⁱ — τὰς

φωνὰς ἐκείνων GLITTAU.

^k ἔμελλον LITTAU.

^l — μοι GLITTAU.

^m αὐτὰ LITTAU.

ⁿ + τὴν δεξιάν the right GLITTAU.

^o [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ] L.

^p οὐκέτι

ἔσται GLITTAU.

^q ἀλλ' LITTAU.

^r ἐτελέσθη was completed GLITTAU.

^s τοὺς ἐαυτοῦ

δούλους τοὺς προφῆτας GLITTAU.

^t λαλοῦσαν LITTAU.

^u λέγουσαν LITTAU.

^v βιβλίον book LITTAU.

^w + τοῦ of the GLITTAU.

^x ἠπάγηθα LIT.

^y δοῦναι (read telling

him to give) GLITTAU.

ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. 11 καὶ ἔλεγεν¹ μοι, Δεῖσε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ^d ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.
when I did eat it, 'was 'made 'bitter 'my 'belly. And, he says
me, Thou must again prophecy as to peoples, and nations, and
tongues, and 'kings 'many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,^e λέγων, Ἔγει-
And was given to me a reed like a staff, saying, Rise,
ραι, καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον,
and measure the temple of God, and the altar,

καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· 2 καὶ τὴν αὐλὴν τὴν
and those who worship in it. And the court which
ἔσωθεν^h τοῦ ναοῦ ἔκβαλε^h ἔξω, καὶ μὴ αὐτὴν μετρήσῃς,
[is] within the temple cast out, and 'not 'it 'measure;

ὅτι ἐδόθη τοῖς ἔθνεσιν καὶ τὴν πόλιν τὴν ἁγίαν
because it was given [up] to the nations, and the 'city 'holy
πατήσουσιν μῆνας ἑτεσσαράκοντα^k δύο. 3 καὶ δώσω
shall they trample upon 'months 'forty 'two. And I will give

τοῖς δυνάμει μαρτυρίαν μου, καὶ προφητεῖσουσιν ἡμέρας
to my two witnesses, and they shall prophecy 'days

χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι^m σάκ-
'a 'thousand 'two 'hundred [and] 'sixty, clothed in sack-
κους. 4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχνίαι
cloth. These are the two olive trees, and [the] two lampstands

αἱ ἐνώπιον τοῦⁿ ὁθεοῦⁿ τῆς γῆς ἑστῶσαι. 5 καὶ εἴ τις
which 'before 'the 'God 'of 'the earth 'stand. And if anyone

αὐτοὺς θέλῃⁿ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος
'them 'should 'will 'to 'injure, fire goes out of 'mouth

αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν καὶ εἴ τις αὐτοὺς
'their, and devours their enemies. And if anyone 'them

θέλῃⁿ ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 6 οὕτοι
'should 'will 'to 'injure, thus must he be killed. These

ἔχουσιν^s ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βροχῇ
have authority to shut the heaven, that no 'may 'fall

ὕετός ἐν ἡμέραις αὐτῶν τῆς προφητείας, καὶ ἐξουσίαν
'rain in [the] days of their prophecy; and 'authority

ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα. καὶ πατά-
they have over the waters, to turn them into blood; and to

ξαι τὴν γῆν^w πᾶσιν πληγῇ, ὡςάκις ἐὰν θελήσωσιν. 7 καὶ
smite the earth with every plague, as often as they may will. And

ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
when they shall have completed their testimony, the beast who

ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν,ⁿ
comes up out of the abyss will make war with them,

καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ τὰ
and will overcome them, and will kill them: and

πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς με-
'bodies 'their [will be] on the street of 'city 'the

as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

XI. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand three hundred and sixty days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which

^c λέγουσιν they say LTT^r. ^d + ἐπὶ as to T. ^e + καὶ ὁ ἄγγελος εἰστήκει and the angel stood E. ^f Ἐγειρε LTT^r. ^g ἔξωθεν outside EGLTT^r. ^h ἔξωθεν outside LTT^r. ⁱ τεσσαράκοντα LTT^r. ^k + καὶ and LAW. ^l περιβεβλημένους Tr. ^m + αἱ the GLTT^r. ⁿ — τοῦ L. ^o κυρίου Lord GLTT^r. ^p ἐστῶτες GLTT^r. ^q θέλει wills GLTT^r. ^r αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; θελήσῃ αὐτοὺς should have willed them T; αὐτοὺς θελήσῃ Tr. ^s + τὴν the LT(A)W. ^t τὸν οὐρανόν ἐξουσίαν κλεῖσαι G. ^u ὑέτος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. w) (reul [during] the days) GLTT^r. ^v + ἐν with (every) LTT^r. ^w ὡςάκις ἐὰν θελήσωσιν ἐν πᾶσιν πληγῇ GW. ^x μετ' αὐτῶν πόλεμον GLTT^r. ^y τὸ πτώμα body GLTT^r. ^z + τῆς LTT^r.

spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before

γάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἔσταυρώθη. 9 καὶ ἐβλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίσουσιν τεθῆναι εἰς ἔμνηματα. 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ. λέγουσαν αὐτοῖς, Ῥανάβητε ὦδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῇ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἐμβοβοῦ ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένετο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, Ἐγένετο αἱ βασιλεῖαι τοῦ κόσμου τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ θεοῦ καθή-

ο αὐτῶν their GLTT^{raw}.

ε βλέπουσιν see GLTT^{raw}.

δ τὸ πτώμα body GLTT^{raw}.

ε [καὶ] A. ε ἀφίσουσιν they suffer LTT^a; ἀφίσουσιν W.

ε μνήμα a tomb GLTT^{raw}.

η χαίρουσιν rejoice GLTT^{raw}. ι εὐφραίνονται make merry LTT^{raw}.

κ πέμψουσιν send T.

λ ἐν (— ἐν T[α]) αὐτοῖς GLTT^{raw}.

μ ἐπέσεν LTT^{raw}.

ν φωνῆς μεγάλης T^a.

ο λέ-

γούσης T^a. ρ Ἀνάβητε LTT^{raw}.

σ — ἡ W.

τ λέγοντες GLT^{aw}.

υ Ἐγένετο ἡ

βασιλεία is 'become' the 'kingdom' GLTT^{raw}.

φ — οἱ L[A].

ψ — καὶ GLTT^{raw}.

ω — οἱ (read καθή. sitting) L[A].

ξ οἱ κάθηται (read who [are] before God who sit) TT.

μενοι¹ ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν,
on their thrones, fell upon their faces,
καὶ προσεκύνησαν τῷ θεῷ, 17 λέγοντες, Εὐχαριστοῦμέν σοι,
and worshipped God, saying, We give thanks to thee,
κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
Lord God Almighty, [He] who is, and who was, and who [is]
ἐρχόμενος,² ὅτι ἔληφας τὴν δύναμίν σου τὴν μεγάλην.
coming, that thou hast taken ²power ¹thy ²great,
καὶ ἐβασίλευσας. 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ
and reigned. And the nations were angry, and is come
ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν
²wrath ¹thy, and the time of the dead to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ
reward to thy bondmen the prophets, and to the saints, and
τοῖς φοβούμενοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς
to those who fear thy name, the small and the
μεγάλοις,³ καὶ διαφθεῖραι τοὺς διαφθείροντας⁴ τὴν γῆν.
great; and to bring to corruption those who corrupt the earth.
19 Καὶ ἡνοίγη ὁ ναὸς τοῦ θεοῦ⁵ ἐν τῷ οὐρανῷ, καὶ ὤφ-
And was opened the temple of God in the heaven, and was
θη ἡ κιβωτὸς τῆς διαθήκης⁶ αὐτοῦ⁷ ἐν τῷ ναῷ αὐτοῦ. καὶ
seen the ark of his covenant in his temple: and
ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
there were lightnings and voices and thunders and an earthquake and
χάλαζα μεγάλη.
²hail ¹great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι-
And a ¹great was seen in the heaven; a woman cloth-
βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
ed with the sun, and the moon under her feet,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα. 2 καὶ
and on her head a crown of ²stars ¹twelve; and
ἐν γαστρὶ ἔχουσα,⁸ ἔκραζεν⁹ ὠδίνουσα καὶ βασανιζομένη
being with child she cries being in travail, and being in pain
τεκεῖν.
to bring forth.

3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά-
And was seen another sign in the heaven, and behold, a ²dra-
κων¹⁰ μέγας πυρρός,¹¹ ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. καὶ
gon ¹great ¹red, having ²heads ¹seven and ²horns ¹ten, and
ἐπὶ τὰς κεφαλὰς αὐτοῦ ²διαδήματα ἑπτὰ.¹² 4 καὶ ἡ οὐρὰ αὐτοῦ
upon his heads ²diadems ¹seven; and his tail
σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
drags the third of the stars of the heaven, and he cast them
εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς
to the earth. And the dragon stands before the woman who
μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς
is about to bring forth, that when she should bring forth, her child
καταφάγῃ. 5 καὶ ἔτεκεν υἱὸν ἄρρενα,¹³ ὃς μέλλει ποι-
he might devour. And she brought forth a ¹son ¹male, who is about to
μαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ. καὶ ἡρπίσθη
shepherd all the nations with ²rod ¹an ¹iron: and was caught away

God on their seats, fell upon their faces, and worshipped God, 17 saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

XII. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: ² and she being with child cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her

7 — καὶ ὁ ἐρχόμενος GLTTRAW. * + καὶ and T. ^a τοὺς μικροὺς καὶ τοὺς μεγάλους LTGA. ^b διαφθείροντας corrupted L. ^c + ὁ which [is] LTTR. ^d τοῦ κυρίου (read the covenant of the Lord) G. ^e + καὶ and LT[A]. ^f ἔκραζεν was crying L. ^g πυρρός μέγας LTTR. ^h ἑπτὰ διαδήματα GLTTRAW. ⁱ ἄρρεν LITRAW.

child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ ἡ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

¹a ²thousand ³two ⁴hundred [⁵and] ⁶sixty.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 and prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ. 8 καὶ οὐκ ἴσχυσαν, ἡ οὐτὶς τόπος εὐρέθη αὐτῶν ἐν τῷ οὐρανῷ. 9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ.

10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ. ὅτι ὁ κατήγορος ὁ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐν ὀπίπῳ τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ ὅτι ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρενα. 14 καὶ

^k + πρὸς το GLTTAW. ^l + ἐκεῖ there GTAW. ^m τρέφουσιν they nourish TTr; ἐκτρέφωσιν W.

^a ὁ τε both L. ^b τοῦ (— τοῦ T[Α]) πολέμησαι μετὰ warred with GLTTAW. ^c ἴσχυσεν he prevailed G. ^d οὐδὲ GLTTAW. ^e ἐν τῷ οὐρανῷ λέγουσαν GLTTAW. ^f ἐβλήθη is cast [out] LTTA. ^g κατήγορ GLTA. ^h αὐτοὺς LTA.

ⁱ οὐχ L. ^j — οἱ TTA. ^k — τοῖς κατοικοῦσιν GLTTAW. ^l τῇ γῇ καὶ τῇ θαλάσῃ GW.

^m ἄρρενα L; ἄρρενα TTA.

ἐδόθησαν τῇ γυναικί^b δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, were given to the woman two wings of the eagle great, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν, καὶ καιροῦς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως. 15 καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ^c ὕδωρ ὡς ποταμόν, ἵνα αὐτήν^d ποταμοφόρητον^e ποιήσῃ. 16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ χριστοῦ.

18 Καὶ ἑστάθην^f ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα^g, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα^h βλασφημίας. 2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ εἶδον μίανⁱ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἰεραρεύθη, καὶ ἐθαυμάσθη ὅλη τῇ γῇ ὀπίσω τοῦ θηρίου. 4 καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται

the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

XIII. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able

^b + αὶ the LTT[A]W. ^c ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς GLTTAW. ^d αὐτήν GLTTAW. ^e — ἐπὶ (read τῇ with the) L. ^f — τοῦ GLTTAW. ^g — χριστοῦ GLTTAW. ^h ἑστάθην it stood LTTA. ⁱ κέρατα δέκα καὶ κεφαλὰς ἑπτὰ GLTTAW. ^j ὀνόματα NAMES GLTTAW. ^k ἄρκτου GLTTAW. ^l λέοντων of lions T. ^m — εἶδον GLTTAW. ⁿ + ἐκ of (its) GLTTAW. ^o ἐθαύμασεν (read the whole earth wondered) EGLTAW. ^p — ἐν EGLTAW. ^q ὅλη ἡ γῆ EGLTAW. ^r τῷ δράκοντι GLTTAW. ^s ὅτι (read because he gave) EGLTAW. ^t + τὴν the GLTTAW. ^u τῷ θηρίῳ GLTTAW. ^v + καὶ and GLTTAW

‘o make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blasphemise his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

πολεμῆσαι μετ’ αὐτοῦ; 5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν to make war with it? And was given to it a mouth speaking μεγάλα καὶ ὕβλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία^α ποιῆσαι μῆνας^α τεσσαράκοντα^β δύο· 6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς ὕβλασφημίαν^α πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ^α σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι^α μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ saints, and to overcome them; and was given to it authority over πᾶσαν φυλὴν^α καὶ γλῶσσαν καὶ ἔθνος. 8 καὶ προσκυνήσουσιν^α αὐτῷ^α πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ἰῶν^α οὐ γέγραπται^α κτὰ ὀνόματα^α ἐν τῇ βίβλῳ^α τῆς ζωῆς τοῦ ἁρνίου^α ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. 9 Εἰ τις ἔχει οὖς, ἀκουσάτω. 10 Εἰ τις^α αἰχμαλωσίαν^α ὀρνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἰ τις ἐν μαχαίρᾳ^α ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ^α ἀποκτανθῆναι· ὧδε ἔστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exercised all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἁρνίῳ, καὶ ἐλάλει ὡς δράκων. 12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ^α ἵνα προσκυνήσωσιν^α τὸ θηρίον τὸ πρῶτον, οὗ ἔθερα^α πεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ^α καταβαίνειν ἐκ τοῦ οὐρανοῦ^α εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα αὐτοῦ.

γ βλάσφημα blasphemous [things] LA. α + πόλεμον war (read ποιῆ. to make) E. α τεσσαράκοντα E; τεσσαράκοντα δύο LTTA. β + [καὶ] and L. γ βλασφημίας LTTA. δ — καὶ LTTA. ε — καὶ ἐδόθη... νικῆσαι αὐτούς L. ι ποιῆσαι πόλεμον TTA. ς + καὶ λαὸν and people GLTTA. β αὐτὸν GLTTA. ι οὐ (read [everyone] of whom has not been written) LTTA. κ τὸ ὄνομα αὐτοῦ his name LTTA; τὸ ὄνομα the name GW. λ τῷ βίβλῳ GLTTA. μ + τοῦ (read which was slain) GLTTA. ν + εἰς [is] for LTAW. ο — αἰχμαλωσίαν (read εἰς for) Tr. π — συνάγει LTTA. ρ μαχαίρῃ LTTA. ς ἀποκτενεῖ kills L; ἀποκτανθῆναι to be killed A. σ — δεῖ A. τ ἐν αὐτῇ κατοικοῦντας GTTA. υ προσκυνήσουσιν they shall do homage LTTA. φ καὶ πῦρ ἵνα GW. ζ ἐκ τοῦ οὐρανοῦ καταβαίνειν (καταβῇ G; καταβαίνειν should come down W) GLTA. φ

ἔδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηριου, λέγων τοῖς
it was given to it to work before the beast, saying to those who
κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι ἑικόνα¹ τῷ θηρίῳ ὅ²
dwell on the earth, to make an image to the beast, which
ἔχει τὴν πληγὴν τῆς ῥομφαίας³ καὶ ἔζησεν. 15 καὶ ἐδόθη
has the wound of the sword, and lived. And it was given
αὐτῷ⁴ δοῦναι πνεῦμα⁵ τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λα-
to it to give breath to the image of the beast, that also should
λήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσους ἂν⁶ μὴ⁷
speak the image of the beast, and should cause as many as not
προσκυνώσωσιν⁸ τὴν εἰκόνα⁹ τοῦ θηρίου ἵνα ἀποκτανθῶσιν.
would do homage to the image of the beast that they should be killed.
16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ
And it causes all, the small and the great, and
τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ
the rich and the poor, and the free and
τοὺς δούλους, ἵνα δώσῃ¹⁰ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς
the bondmen, that it should give them a mark on hand
αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων¹¹ αὐτῶν, 17 καὶ ἵνα
their right, or on foreheads their; and that
μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰμὴ ὁ ἔχων τὸ
no one should be able to buy or to sell, except he who has the
χάραγμα ἢ τὸ ὄνομα¹² τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ
mark or the name of the beast, or the number
ὀνόματος αὐτοῦ. 18 Ὡς ἐστὶν ἡ σοφία ἐστίν. ὁ ἔχων πτόν¹³
name of its. Here wisdom is. He who has
νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ
understanding let him count the number of the beast: for number
ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξαχδὶς.¹⁴
a man's it is; and its number [is] six hundred.

he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

14 Καὶ ^sεἶδον,^a καὶ ἰδοῦ,¹ ἄρνιον ^vἐστηκὸς^{ll} ἐπὶ τὸ ὄρος
And I saw, and behold, [the] Lamb standing upon mount

Σιών, καὶ μετ' αὐτοῦ ἑκατὸν ^wτεσσαράκοντα τέσσαρες^{ll}
 Sion, and with him a hundred [and] forty four

χιλιάδες, ἔχουσαι τὸ ὄνομα^x τοῦ πατρὸς αὐτοῦ γεγραμμένον
 thousand, having the name of his Father written

ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-
 on their foreheads. And I heard a voice out of the hea-

ρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς
 ven as a voice of 'waters 'many, and as a voice of 'thunder

μεγάλης· καὶ ὡφωνίην ἤκουσα¹¹ ^{2a}κιθαρωδῶν κιθαριζόντων ἐν
 1great: and a voice I heard of harpers harping with

ταῖς-κιθάραις-αὐτῶν. 3 καὶ ᾄδουσιν ^{aa}ὥς^{ll} ᾠδὴν καινὴν ἐνώ-
their harps. And they sing as a ²song ¹new be-

πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ
 fore the throne, and before the four living creatures and

τῶν πρεσβυτέρων· καὶ οὐδεὶς ^{ba} ἠδύνατο^{ll} μαθεῖν τὴν ψῳδὴν,
the elders. And no one was able to learn the song

XIV. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads: 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and

^a εἰκόνα L. ^b ὅς who LTTAW. ^c μαχαίρης LTTA. ^d αὐτῇ (that is, the image) L.
^e πνεῦμα δοῦναι W. ^f + ἵνα that LTr[A]W. ^g εἰάν LTTA. ^h προσκυνήσουσιν shall do
homage T. ⁱ τῇ εἰκόνι GTTW. ^j — ἵνα (omit that they) LTTAW. ^k ὧσιν they should
give GLTTAW. ^l τὸ μέτωπον forehead GLTTAW. ^m — καὶ L[A]. ⁿ — ἡ GLTTAW.
^o τοῦ ὀνόματος of the name L. ^p — τὸν GLTTAW. ^q + ἐστίν IS Tr. ^r ἑξήκοντα ἐξήκοντα
ἐξ six hundred [and] sixty-six L. ^s ἰδόν T. ^t + τὸ the GLTTAW. ^u ἐστὸς LTTAW.
^v τεσσαρακοντάτεσσαρες EGW; τεσσεράκοντα τέσσαρες LTTA. ^w + αὐτὸν καὶ τὸ ὄνομα
(read his name and the name) GLTTAW. ^x ἡ φωνὴ ἣν ἤκουσα the voice which I heard
[was] GLTTAW. ^y + ὥς as GLTTAW. ^z — ὡς GLT[A]. ^{aa} ἐδυνάτο LTTA.

forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

εἰμὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες^c χιλιάδες, οἱ except the hundred [and] forty four thousand, who ἡγοράσμενοι ἀπὸ τῆς γῆς. 4 οὗτοί εἰσιν οἱ μετὰ have been purchased from the earth. These are they who with γυναίκων οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσιν· οὗτοί ^aεἰσιν^a women were not defiled, for virgins they are: these are οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ἑπάγρ.^b οὗτοι they who follow the Lamb whithersoever he may go. These ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ were purchased from among men [as] firstfruits to God and τῷ ἀρνίῳ. 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ^cδόλος.^c to the Lamb: and in their mouth was not found guile; ἄμωμοι· γὰρ^d εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ.^d for blameless they are before the throne of God.

6 Καὶ εἶδον ἄλλον^e ἄγγελον ἰπτεῶμενον^e ἐν μεσου- And I saw another angel flying in mid- ρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι^k heaven, having [the] glad tidings everlasting to announce [to] τοὺς ^lκατοικοῦντας^l ἐπὶ τῆς γῆς, καὶ ^mπᾶν ἔθνος καὶ φυλὴν those who dwell on the earth, and every nation and tribe καὶ γλῶσσαν καὶ λαόν, 7 ⁿλέγονταⁿ ^oἐν^o φωνῇ μεγάλῃ, and tongue and people, saying with a voice loud, Φοβήθητε τὸν θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα Fear God, and give to him glory, because is come the hour τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιῶσαντι τὸν of his judgment; and do homage to him who made the οὐρανὸν καὶ τὴν γῆν καὶ ^pθάλασσαν καὶ πηγὰς ὑδάτων. heaven and the earth and sea and fountains of waters.

8 Καὶ ἄλλος ^qἄγγελος^q ἠκολούθησεν, λέγων, Ἐπεσεν ἔπε- And another angel followed, saying, Is fallen, is σεⁿ ^rΒαβυλῶν^r ἡ πόλις^r ἡ μεγάλη· ^sὅτι^s ἐκ τοῦ οἴνου τοῦ fallen Babylon the city the great, because of the wine of the θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ^tἔθνη. fury of her fornication she has given to drink all nations.

9 Καὶ ^uἄλλος ^vἄγγελος^v ἠκολούθησεν αὐτοῖς, λέγων ἐν And a third angel followed them, saying, with φωνῇ μεγάλῃ, ^wΕἴ τις ^xτὸ θηρίον προσκυνεῖ^w καὶ τὴν a voice loud, If anyone the beast does homage to and εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, image its, and receives a mark on his forehead ἡ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου or upon his hand, also he shall drink of the wine τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ of the fury of God, which is mixed undiluted in the ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ cup of his wrath, and he shall be tormented in fire and θεῖον· ἐνώπιον ^yτῶν^y ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ brimstone, before the holy angels, and before the

^c τεσσαρακοντα τέσσαρες EGW; τεσσαράκοντα τέσσαρες LTTra. ^d — εἰσιν (read [are]) LTTra. ^e ὑπάγει he goes LTTra. ^f ψεύδος falsehood GLTTraW. ^g — γὰρ for LA. ^h — ἐνώπιον τοῦ θρόνου τοῦ θεοῦ GLTTraW. ⁱ [ἄλλον] A. ^j πετόμενον GLTTraW. ^k + ἐπὶ τῷ LTTraW. ^l καθήμενος sit GLTTraW. ^m + ἐπὶ unto GLTTraW. ⁿ λέγων GLTTraW. ^o — ἐν (read φωνῇ with a voice) L. ^p + τὴν the GTW. ^q δευτέρως ἄγγελος a second angel LTTraW; ἀγ. δευ. T. ^r [επεσεν] A. ^s Βαβυλῶν E. ^t — ἡ πόλις GLTTraW. ^u ἡ which (read πεπ. has given to drink) LTTraW. ^v + τὰ the LTTraW. ^w + ἄλλος another GLTTraW. ^x ἄγγελος τρίτος GLTTraW. ^y προσκυνεῖ τὸ θηρίον GLTTraW. ^z — τῶν LTTra. ^a ἄγγέλων ἁγίων LTTra; — ἁγίων A.

ἀρνιον· 11 καὶ ὁ καπνὸς τοῦ βασιανισμοῦ αὐτῶν ἀναβαίνει
 Lamb. And the smoke of their torment goes up
 εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
 to ages of ages, and they have no respite day and
 νυκτὸς οἱ προσκυνοῦντες τὸ θηριον καὶ τὴν εἰκόνα αὐτοῦ, καὶ
 night who do homage to the beast and its image, and
 εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12^δ Ὡδε^d
 if anyone receives the mark of its name. Here^[the]
 ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε^d οἱ τηροῦντες τὰς ἐν-
 endurance of the saints is, here they who keep the command-
 τολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
 ments of God and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι,
 And I heard a voice out of the heaven, saying to me,
 Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες
 Write, Blessed the dead who in [the] Lord die
 ἁπάρτι. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται^ε ἐκ
 from henceforth. Yea, saith the Spirit, that they may rest from
 τῶν κόπων αὐτῶν· τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
 their labours; and works their follow with them.

14 Καὶ εἶδον,^κ καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην
 And I saw, and behold, a cloud white, and upon the cloud
 καθήμενος ὅμοιος^κ υἱῷ^κ ἀνθρώπου, ἔχων ἐπὶ τῆς
 [one] sitting like [the] Son of man, having on
 κεφαλῇ^κ αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέ-
 head his a crown golden, and in his hand a
 πανον ὀξύ. 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,
 sickle sharp. And another angel came out of the temple,
 κράζων ἐν ὁμαλῇ φωνῇ^κ τῷ καθημένῳ ἐπὶ τῆς νεφέλης,
 crying with loud voice to him sitting on the cloud,
 Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ὅτι ἤλθεν ῥοσι^κ ἡ.
 Send thy sickle and reap; because is come to thee the
 ὥρα τοῦ^κ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ
 hour to reap, because is dried the harvest of the earth. And
 ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην^κ τὸ δρέπανον αὐτοῦ
 put forth he sitting upon the cloud his sickle
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
 upon the earth, and was reaped the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ
 And another angel came out of the temple which [is] in the
 οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 καὶ ἄλλος ἄγ-
 heaven, having also he a sickle sharp. And another an-
 γελος ἐξῆλθεν^κ ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ
 gel came out of the altar, having authority over
 πυρός, καὶ ἐφώνησεν κραυγῇ^κ μεγάλη τῷ ἔχοντι τὸ δρέπανον
 fire, and he called with a cry loud to him having sickle
 τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγη-
 the sharp, saying, Send thy sickle sharp, and gather
 σον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
 the bunches of the earth; because are fully ripe grapes

11 and the smoke of their torment ascendeth up, for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in the heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes

^ε εἰς αἰῶνας αἰώνων ἀναβαίνει GLTTAW. ^δ + ἡ the LTTAW. ^ο — ὧδε GLTTAW.
^ε — μοι GLTTAW. ^ε ἀπ' ἁρτι GLA. ^κ ἀναπαύσονται they shall rest LTTAW; ἀναπαύονται
they shall rest w. ^κ γὰρ for GLTTA. ^κ ἰδον T. ^κ καθήμενος ὅμοιος GLTTAW.
^κ υἱόν T. ^κ τὴν κεφαλὴν LT. ^ο φωνῇ μεγάλῃ GLTTAW. ^κ — σοὶ GLTTAW.
^κ — τοῦ LTTAW. ^κ τῆς νεφέλης LTTAW. ^κ — ἐξῆλθεν L. ^κ + ὁ who (read ἔχω
has) LAW. ^κ φωνῇ with a voice LTTA. ^κ + τῆς ἀμπέλου of the vine EGLTTAW

are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and *six* hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God:

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: 6 and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the

αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην. 20 καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων. 2 furlongs 1 a thousand 3 six hundred.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἄγγελοι ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἑσχατάς, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ. because in them was completed the fury of God.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κithάρας τοῦ θεοῦ. 3 καὶ ᾄδουσιν τὴν ψῆδὴν ὡς ὁ δούλου τοῦ θεοῦ, καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ. δικαιαί καὶ ἀληθιναί αἰ. οδοί σου, ὁ βασιλεὺς τῶν ἁγίων. 4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου. ὅτι τὰ δικάϊωμά σου ἐφανερώθησαν. 2 furlongs 1 a thousand 3 six hundred.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδού, ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. 6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντας τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι ἁλίνον καθαρὸν καὶ λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς. 7 καὶ ἐν ἐκ τῶν τεσσάρων 2 about the 3 breasts 4 girdles 5 golden. And one of the four

* τὸν μέγαν GLTTraW.

γ ἔξωθεν GLTTraW.

α ἶδον T.

b — ἐκ τοῦ χαράγματος

αὐτοῦ GLTTraW.

c Μωυσέως GLTTraW.

d + τοῦ the LTTra.

e ἐθνῶν of nations

GLTTraW.

f — σε LTTra.

g δοξάσει shall glorify LTTraW.

h — ἰδοὺ GLTTraW.

i + οἱ those GLTT[α]W.

k λίθον stone LTr.

l — καὶ GLTTraW.

ζῶων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, living creatures gave to the seven angels seven ²bowls ¹golden, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας full of the fury of God, who lives to the ages τῶν αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης of the ages. And ³was ⁴filled ⁵the ⁶temple with smoke from the glory τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ⁷ἠδύνατο of God, and from his power: and no one was able εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν to enter into the temple until were completed the seven plagues of the ἑπτὰ ἀγγέλων. seven angels.

16 Καὶ ἤκουσα ¹φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης And I heard a ²voice ³loud out of the temple, saying τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, καὶ ἑκχέετε ⁴τὰς ⁵φιάλας τοῦ to the seven angels, Go, and pour out the bowls of the θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν. fury of God into the earth.

2 Καὶ ἀπῆλθεν ὁ ¹πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ And ²departed ³the ⁴first, and poured out his bowl ἐπὶ ⁵τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ⁶εἰς ⁷τοὺς on to the earth; and came a sore, evil and grievous, upon the ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς men who had the mark of the beast, and those τῇ εἰκόνι αὐτοῦ προσκυνούντας. ⁸to ⁹his ¹⁰image ¹¹doing ¹²homage.

3 Καὶ ὁ δεύτερος ¹ἄγγελος ²ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the second angel poured out his bowl into τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ the sea; and it became blood, as of [one] dead; and every ³ψῶσα ⁴ἀπέθανεν ⁵ἐν τῇ θαλάσῃ. ⁶living ⁷died ⁸in the sea.

4 Καὶ ὁ τρίτος ¹ἄγγελος ²ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the third angel poured out his bowl into τοὺς ποταμούς καὶ εἰς ³τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο the rivers, and into the fountains of waters; and they became αἷμα. 5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, blood. And I heard the angel of the waters saying, Δίκαιος, ⁶κύριε, ⁷εἰ, ὁ ὢν καὶ ὁ ἦν ⁸καὶ ὁ ὅσιος, ὅτι Righteous, O Lord, art thou, who art and who wast and the holy one, that ταῦτα ἔκρινας· 6 ὅτι ⁹αἷμα ¹⁰ἀγίων καὶ προ- these things thou didst judge; because [the] blood of saints and of prophets ἐξέχεαν, καὶ αἷμα αὐτοῖς ¹¹ἔδωκας ¹²εἰπεῖν· ¹³ἄξιοι φητῶν they poured out, and blood to them thou didst give to drink; ¹⁴worthy γάρ ¹⁵εἰσιν. 7 Καὶ ἤκουσα ἑλλου ἐκ ¹⁶τοῦ θυσιαστηρίου λέ- for they are. And I heard another out of the altar say- ροντος, Naί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια ing, Yea, Lord God Almighty, true and righteous

αἱ κρίσεις σου. [are] thy judgments.

8 Καὶ ὁ τέταρτος ¹ἄγγελος ²ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ And the fourth angel poured out his bowl upon 8 And the fourth ἡ ³ἑδύνατο LITTA. ⁴μεγάλης φωνῆς LTAW. ⁵ἐκχέετε LTA. ⁶ἑπτὰ seven GLTTAW. ⁷εἰς into LITAW. ⁸ἐπὶ upon LITAW. ⁹προσκυνούντας τῇ εἰκόνι αὐτοῦ GLTTAW. ¹⁰ἄγγελος LITAW. ¹¹ζωῆς (read soul of life) GLITTA. ¹²τὰ the [things] LITAW. ¹³ἄγγελος GLTTAW. ¹⁴εἰς LITAW. ¹⁵ἐγένοντο L. ¹⁶κύριε GLTTAW. ¹⁷καὶ GT; -- καὶ ὁ (read ὁσιος holy) LITAW. ¹⁸αἷματα bloods T. ¹⁹ἔδωκας thou hast given LITAW. ²⁰πῶν L; πῶν TA. ²¹γάρ GLTTAW. ²²ἄλλου ἐκ GLTTAW.

four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

ἔεις¹ τὸν ἀέρα²· καὶ ἐξῆλθεν φωνὴ ἡμεγάλη³ ἀπὸ⁴ τοῦ ναοῦ⁵
 into the air; and came out a voice¹ loud from the temple
 τοῦ οὐρανοῦ⁶, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονεν. 18 Καὶ
 of the heaven, from the throne, saying, It is done. And
 ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί,⁷ καὶ σεισμοὶ
 there were voices and thunders and lightnings; and earthquakes
 ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγέ-
 there was a great, such as was not since men
 νοντο⁸ ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτως μέγας. 19 καὶ
 were on the earth so mighty an earthquake, so great. And
 ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν
 became the city great into three parts; and the cities of the
 ἐθνῶν ἄπεσον.⁹ καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον
 nations fell; and Babylon the great was remembered before
 τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς
 God, to give her the cup of the wine of the fury
 ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ
 wrath of his. And every island fled; and mountains no
 εὑρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς ταλαντία καταβαίνει
 were found; and a hail great as of a talent weight comes down
 ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ
 out of the heaven upon men; and blasphemed
 ἄνθρωποι τὸν θεόν, ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι με-
 men God, because of the plague of the hail, for
 γάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
 great is its plague exceeding.

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς
 And came one of the seven angels of those having the
 ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων μοι, Δεῦρο,
 seven bowls, and spoke with me, saying to me, Come here,
 δεῖξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθη-
 I will shew thee the sentence of the harlot great, who sits
 μένης ἐπὶ τῶν ὕδατων τῶν πολλῶν. 2 μεθ' ἧς ἐπόρνευ-
 upon the waters many; with whom committed for-
 σαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου
 nations the kings of the earth; and were made drunk with the wine
 τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. 3 Καὶ
 of her fornication those that dwell on the earth. And
 ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα
 he carried away me to a wilderness in [the] Spirit; and I saw a woman
 καθημένην ἐπὶ θηρίον κόκκινον, ἔγμον ὀνομάτων βλασφημίας,
 sitting upon a beast scarlet, full of names of blasphemy,
 ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. 4 καὶ ἡ γυνὴ ἡ
 having heads seven and horns ten. And the woman
 περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη
 clothed in purple and scarlet, and decked
 χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν
 with gold and stone precious and pearls, having a golden
 ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθ-
 cup in her hand, full of abominations and of unclean-

vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and

¹ ἐπὶ upon GLTtraw.

² — μεγάλη LA.

³ ἐκ out of LITra.

⁴ — τοῦ οὐρανοῦ

LITraW. ⁵ ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ GLTtraw.

⁶ ἄνθρωπος ἐγένετο man was

LITraW. ⁷ ἔπεσαν LITraW. ⁸ — μοι GLTtraw.

κοινοῦ τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς GLTtraw.

LITra: γέμον τὰ (— τὰ) ὀνόματα T W.

⁹ ἔχοντα TA.

φυροῦν GLTtraw. ¹⁰ κόκκινον GLTtraw.

¹¹ [καὶ] A.

ριον χρυσοῦν LITraW.

¹² γέμων T.

¹³ τὰ ἀκάθαρτα τῆς the unclean things GLTtraw.

πορ-
 φουρῶν GLTtraw.

πορ-
 φουρῶν GLTtraw.

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 φουρῶν GLTtraw.

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 φουρῶν GLTtraw.

filthiness of her fornication: 5 and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall

ἀόρητος¹ πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς
ness of her fornication; and upon her forehead
ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ
a name written, Mystery, Babylon the Great, the
μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ
mother of the harlots and of the abominations of the earth. And
εἶδον² τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ
I saw the woman drunk with the blood of the saints, and
ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν
with the blood of the witnesses of Jesus. And I wondered, having seen
αὐτήν, θαῦμα μέγα. 7 Καὶ εἶπέν μοι ὁ ἄγγελος, ὁ Διὰ τί³
her, with wonder great. And said to me the angel, Why
ἐθαύμασας; ἐγὼ σοὶ ἐρῶ⁴ τὸ μυστήριον τῆς γυναίκας,
didst thou wonder? I thee will tell the mystery of the woman,
καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς
and of the beast which carries her, which has the
ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 ὁ θηρίον δὲ εἶδες,
seven heads and the ten horns. [The] beast which thou sawest
ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου,
was, and is not, and is about to come up out of the abyss,
καὶ εἰς ἀπώλειαν ὑπάγειν⁵· καὶ θαυμάσονται οἱ κατοί-
and into destruction to go; and shall wonder they who dwell
κοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γεγραπται⁶ τὰ ὀνόματα⁷ ἐπὶ
on the earth, of whom are not written the names in
τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, ὁ βλέ-
the book of life from [the] foundation of [the] world, see-
ποντες⁸ τὸ θηρίον δὲ τί⁹ ἦν, καὶ οὐκ ἔστιν, καί περ ἔστιν.
ing the beast which was and not is, and yet is.
9 Ὡς δὲ ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἐπτὰ κεφαλὰί, ὅρη.
Here [is] the mind which has wisdom: The seven heads mountains
εἰσὶν ἐπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. 10 καὶ βα-
are seven, where the woman sits on them. And
σιλεῖς ἐπτὰ εἰσὶν· οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, ὁ
kings seven there are: the five are fallen, and the one is, the
ἄλλος οὐπω ἦλθεν· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ
other not yet is come: and when he shall have come, a little while he must
μεῖναι. 11 καὶ τὸ θηρίον δὲ ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς¹⁰
remain. And the beast which was, and not is, also he
ὀγδοὺς ἔστιν, καὶ ἐκ τῶν ἐπτὰ ἔστιν, καὶ εἰς ἀπώλειαν
an eighth is, and of the seven is, and into destruction
ὑπάγει. 12 καὶ τὰ δέκα κέρατα αὐτοῦ εἶδες, δέκα βασιλεῖς
goes. And the ten horns which thou sawest ten kings
εἰσὶν, οἵτινες βασιλείαν ἑαυτοῖς¹¹ οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς
are, which a kingdom not yet received, but authority as
βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. 13 οὗτοι
kings one hour receive with the beast. These
μίαν ἰγνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν
one mind have, and the power and the authority
ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν. 14 οὗτοι μετὰ τοῦ
of themselves to the beast they shall give up. These with the

¹ εἶδα LTTra.² Διὰ τί LTTra.³ ἐρῶ σοὶ LTTra.⁴ + τὸ The GLTTraW.⁵ ὑπάγει

goes LAW.

⁶ θαυμασθήσονται L.⁷ οὐκ ἐγέγραπτο was not written L.⁸ τὸ ὄνομα

(read the name is not written) LTTra.

⁹ βλέπόντων GLTTraW.¹⁰ ὅτι (read that it

was) GLTTraW.

¹¹ καὶ παρόνται and shall be present GLTTraW.¹² ἐπτὰ ὅρη εἰσὶν GLTTra.¹³ — καὶ GLTTraW.¹⁴ οὗτος this Tr.¹⁵ οὐκ not L.¹⁶ ἀλλὰ LTTraW.¹⁷ — τὴν LTTraW.¹⁸ αὐτῶν (read their authority) LTTraW.¹⁹ ἐξουσίαν γνώμην G.

GLTTraW.

²⁰ δίδωσιν they give

ἀρνίον πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι
Lamb war will make, and the Lamb will overcome them; because
κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων· καὶ οἱ
Lord of lords he is and King of kings: and those that [are]

μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ ῥέγει¹
with him, called, and chosen, and faithful. And he says

μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
to me, The waters which thou sawest, where the harlot sits, ²peoples and

ἄλγιοι εἰσὶν, καὶ ἔθνη καὶ γλῶσσαι. 16 καὶ τὰ δέκα κέρατα
³multitudes are, and nations and tongues. And the ten horns

ἃ εἶδες ἐπὶ⁴ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
which thou sawest upon the beast, these shall hate the harlot,

καὶ ἡρμωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς
and desolate shall make her and naked, and

σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἔν⁵ πυρί.
⁶flesh ⁷her ⁸shall eat, and ⁹her ¹⁰shall burn with fire;

17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν
for God gave to their hearts to do

γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην,¹¹ καὶ δοῦναι τὴν
¹²mind ¹³his, and to do one mind, and to give

βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι ἵτελεσθῇ τὰ ῥήματα¹⁴
¹⁵kingdom ¹⁶their to the beast, until should be fulfilled the sayings

τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες, ἐστὶν ἡ πόλις ἡ
of God. And the woman whom thou sawest is the city

μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
¹⁷great, which has kingship over the kings of the earth.

18 Καὶ¹⁸ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα¹⁹ ἐκ
And after these things I saw an angel descending out of

τοῦ οὐρανοῦ, ἔχοντα ἔξουσίαν μεγάλην· καὶ ἡ γῆ ἐφω
the heaven, having authority great: and the earth was enlight-

τίσθη ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἐκραζεν ἔν²⁰ ἰσχύϊ, φωνῇ²¹
ened with his glory. And he cried mightily with a voice

μεγάλῃ,²² λέγων, Ἐπεσεν ἔπεσεν²³ Βαβυλὼν ἡ μεγάλη, καὶ
²⁴loud, saying, Is fallen, is fallen Babylon the great, and

ἐγένετο κατοικητήριον²⁵ δαιμόνων,²⁶ καὶ φυλακὴ παντὸς πνεύ-
is become a habitation of demons, and a hold of every spi-

ματος ἀκαθάρτου,²⁷ καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ
rit ²⁸unclean, and a hold of every bird ²⁹unclean and

μεμισσημένου³⁰ 3 ὅτι ἐκ³¹ τοῦ οἴνου³² τοῦ θυμοῦ τῆς πορ-
³³hated: because of the wine of the fury ³⁴forn-

νείας αὐτῆς³⁵ ἐπέπωκεν³⁶ πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς
cation of her have drunk all the nations; and the kings

τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς
of the earth with her did commit fornication, and the merchants of the

γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.
earth through the power of her luxury were enriched.

4 Καὶ ἤκουσα ἄλλην φωνὴν³⁷ ἐκ τοῦ οὐρανοῦ, λέγουσαν,
And I heard another voice out of the heaven, saying,

Ἐξέλθετε³⁸ ἐξ αὐτῆς ὁ λαός μου,³⁹ ἵνα μὴ⁴⁰ συγκαινωνήσητε⁴¹
Come ye out of her, my people, that ye may not have fellowship

make war with the
Lamb, and the Lamb
shall overcome them:
for he is Lord of lords,
and King of kings:
and they that are with
him are called, and
chosen, and faithful.
15 And he saith unto
me, The waters which
thou sawest, where
the whore sitteth,
are peoples, and mul-
titudes, and nations,
and tongues. 16 And
the ten horns which
thou sawest upon the
beast, these shall hate
the whore, and shall
make her desolate and
naked, and shall eat
her flesh, and burn
her with fire. 17 For
God hath put in their
hearts to fulfil his
will, and to agree,
and give their king-
dom unto the beast,
until the words of
God shall be fulfilled.
18 And the woman
which thou sawest is
that great city, which
reigneth over the
kings of the earth.

XVIII. And after
these things I saw
another angel come
down from heaven,
having great power;
and the earth was
lightened with his
glory. 2 And he cried
mightily with a strong
voice, saying, Babylon
the great is fallen, is
fallen, and is become
the habitation of dev-
ils, and the hold
of every foul spirit,
and a cage of every
unclean and hateful
bird. 3 For all na-
tions have drunk of
the wine of the wrath
of her fornication,
and the kings of the
earth have committed
fornication with her,
and the merchants of
the earth are waxed
rich through the abun-
dances. 4 And I heard
another voice from
heaven, saying, Come
out of her, my people,

P εἶπεν L 9 καὶ and GLTTAW.

ῥῆσαι μίαν γνώμην L; καὶ ποιῆσαι γνώμην μίαν G[A]. ¹ τελεσθήσονται (shall be fulfilled) οἱ λόγοι GLTTAW.

² — καὶ LTTAW.

³ ἐν (ἐν) A ἰσχυρῇ φωνῇ with a strong voice GLTTAW. ⁴ — ἐπεσεν Tr[A]. ⁵ δαιμονίων LTTA.

⁶ + καὶ μεμισσημένου and hated (spirit) L. ⁷ — τοῦ οἴνου L[Tr]A. ⁸ πέπω-
καν LTW; πέπωκαν have fallen (read ἐκ by) Tr; πέπ[τ]ωκαν A.

⁹ Εξέλθετε Come thou L. ¹⁰ ὁ λαός μου ἐξ αὐτῆς T. ¹¹ συν- T.

that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour,

ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν
in her sins, and that ye may not receive of ²plagues
αὐτῆς. 5 ὅτι ἡκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ
¹her: for ²followed ¹her ²sins as far as the
οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. 6 ἀπό-
heaven, and ²remembered ¹God her unrighteousnesses. Ren-
δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ
der to her as also she rendered to you; and double ye to her
διπλᾶ κατὰ τὰ ἔργα αὐτῆς. ἐν τῇ ποτηρίῳ ᾗ ἐκέρασεν,
double, according to her works. In the cup which she mixed,
κεράσατε αὐτῇ διπλοῦν. 7 ὅσα ἐδόξασεν ἑαυτήν, καὶ
mix ye to her double. So much as she glorified herself and
ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος.
lived luxuriously, so much give to her torment and mourning.
ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, ἡ Κάθημαι βασίλισσα, καὶ
Because in her heart she says, I sit a queen, and
χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. 8 Διὰ τοῦτο
a widow I am not: and mourning in no wise may I see. On account of this
ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος
in one day shall come her plagues, death and mourning
καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς ὁ κύριος
and famine, and with fire she shall be burnt; for strong [is the] Lord
ὁ θεὸς ὁ κρινῶν αὐτήν. 9 καὶ κλαύσονται αὐτήν, καὶ
God who judges her. And shall weep for her, and
κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ-
shall bewail for her, the kings of the earth, who with her commit-
νεύσαντες καὶ στρηνίασαντες, ὅταν βλέπωσιν τὸν καπνὸν
ted fornication and lived luxuriously, when they see the smoke
τῆς πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν ἐστηκότες διὰ
of her burning, from afar standing on account of
τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί, οὐαί, ἡ
the fear of her torment, saying, Woe, woe, the
πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ
city great, Babylon, the city strong! for in one hour
ἦλθεν ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
is come thy judgment. And the merchants of the earth weep and
πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
mourn for her, because their lading no one buys
οὐκέτι. 12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου,
any more; lading of gold, and of silver, and of stones precious,
(i.e. no more)
καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ ἰσθηκοῦ,
and of pearl, and of fine linen, and of purple, and of silk,
καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάν-
and of scarlet, and all wood thyine, and every article of
τινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ
ivory, and every article of wood most precious, and of brass, and
σιδήρου, καὶ μαρμάρου, 13 καὶ κινάμωμον, καὶ θυμιάματα
of iron, and of marble, and cinnamon, and incense,
καὶ μύρον, καὶ λίβανον, καὶ ὄϊνον, καὶ ἔλαιον, καὶ σεμίδαλιν,
and ointment, and frankincense, and wine, and oil, and finest flour,

Ἐ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε GLTTAW.

ἡ ἐκολλήθησαν were joined together

GLTTAW.

¹ — ὑμῖν GLTTAW.

² — αὐτῇ LTTAW.

³ — τὰ τῆς TTA.

⁴ — αὐτῇ

LTTAW.

⁵ — ὅτι LTTA.

⁶ [κύριος] A.

⁷ κρίνας judged GLTTAW.

⁸ κλαύσου-

σιν TTA.

⁹ — αὐτῇ GLTTAW.

¹⁰ αὐτῇ TTA.

¹¹ — ἐν (read [in]) GLTTAW.

¹² αὐτῇ TTA.

¹³ μαργαρίτας pearls L; μαργαριτῶν of pearls TTA.

¹⁴ βυσσίνου GLTTAW.

¹⁵ ἰσθηκοῦ LT.

¹⁶ κινάμωμον LTTA.

¹⁷ + καὶ ἀμωμον and amomum GLTTAW.

καὶ σῖτον, καὶ κτηνὴν, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν,
and wheat, and cattle, and sheep, and of horses, and of chariots,
καὶ σωμαίων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ ἡ ὀπώρα τῆς
and of slaves, and souls of men. 14 And the ripe fruits of the
(*lit.* of bodies)

ἐπιθυμίας τῆς ψυχῆς σου¹ ἀπῆλθεν² ἀπὸ σοῦ, καὶ πάντα τὰ
desire of thy soul are departed from thee, and all the

λιπαρὰ καὶ ἑτα³ λαμπρὰ ἄπῆλθεν⁴ ἀπὸ σοῦ, καὶ οὐκέτι⁵
fat things and the bright things are departed from thee, and ^{any} more
(*lit.* no more)

οὐ μὴ εὐρήσῃς αὐτά.⁶ 15 οἱ ἔμποροι τούτων οἱ
ⁱⁿ no wise shouldst thou find them. The merchants of these things, who

πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ
were enriched from her, from afar shall stand because of

τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,
the fear of her torment, weeping and mourning,

16 καὶ⁷ λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περι-
and saying, Woe, woe, the ^{city} great, which [was] cloth-

βεβλημένη⁸ βύσσινον⁹ καὶ πορφυροῦν καὶ κόκκινον,¹⁰ καὶ
ed with fine linen and purple and scarlet, and

κεχρυσωμένη¹¹ ἐν¹² χρυσῷ¹³ καὶ λίθῳ τιμίῳ καὶ μαργαρί-
decked with gold and ^{stone} precious and pearls¹⁴

ταις¹⁵ 17 ὅτι μῆ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ
(*lit.* 17) for in one hour was made desolate so great wealth. And

πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος,¹⁶ καὶ
every steersman, and all ⁱⁿ ships the ^{company}, and

ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
sailors, and as many as trade by sea, afar off

ἔστησαν, 18 καὶ ἔκραζον,¹⁷ ὁρῶντες¹⁸ τὸν καπνὸν τῆς πυρῶ-
stood, and cried, seeing the smoke ^{burn-}

σεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει¹⁹ τῇ μεγάλῃ;
ing ^{of} her, saying, What [city is] like to the ^{city} great?

19 Καὶ ἔβαλον²⁰ χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον²¹
And they cast dust upon their heads, and cried,

κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ
weeping and mourning, saying, Woe, woe, the ^{city}

μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες²² πλοῖα ἐν τῇ
^{great}, in which were enriched all who had ships in the

θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μῆ ὥρα ἡρημώ-
sea through her costliness! for in one hour she was made

θη. 20 Εὐφραίνου ἐπ' αὐτήν,²³ οὐρανέ, καὶ οἱ ἅγιοι²⁴ ἀπό-
desolate. Rejoice over her, O heaven, and [ye] holy apo-

στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ
stles and [ye] prophets; for ^{did} judge ^{God} your judgment upon

αὐτῆς. 21 Καὶ ἔλαβεν²⁵ εἷς ἄγγελος ἰσχυρὸς λίθον ὡς²⁶ μύλον²⁷
her. And ^{took up} one ^{angel} strong a stone, as a ^{millstone}

μέγαν, καὶ ἔβαλεν²⁸ εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμή-
^{great}, and cast [it] into the sea, saying, Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
violence shall be cast down Babylon the great city, and not at all

and wheat, and beasts,
and sheep, and horses,
and chariots, and
slaves, and souls of
men. 14 And the
fruits that thy
soul lusted after are
departed from thee,
and all things which
were dainty and good-
ly are departed from
thee, and thou shalt
find them no more at
all. 15 The merchants
of these things, which
were made rich by
her, shall stand afar
off for the fear of her
torment, weeping and
wailing, 16 and say-
ing, Alas, alas that
great city, that was
clothed in fine linen,
and purple, and scar-
let, and decked with
gold, and precious
stones, and pearls! 17
for in one hour so
great riches is come to
nought. And every
shipmaster, and all
the company in ships,
and sailors, and as
many as trade by sea,
stood afar off, 18 and
cried when they saw
the smoke of her burn-
ing, saying, What city
is like unto this great
city! 19 And they
cast dust on their
heads, and cried,
weeping and wailing,
saying, Alas, alas that
great city, wherein
were made rich all that
had ships in the sea by
reason of her costli-
ness! for in one hour
is she made desolate!
20 Rejoice over her,
thou heaven, and ye
holy apostles and
prophets; for God hath
avenged you on her.
21 And a mighty an-
gel took up a stone
like a great millstone,
and cast it into the
sea, saying, Thus with
violence shall that
great city Babylon
be thrown down, and
shall be found no more

* σου τῆς ἐπιθυμίας τῆς ψυχῆς LITTAW.

¹ ἀπώλετο are destroyed w.

* [τά] A.

² ἀπώλετο (-λοντο T) are destroyed GLTTAW.

³ — οὐκέτι Tr.

⁴ αὐτὰ οὐ μὴ εὐρή-

σουσιν (shall they find) (εὐρῆς w) LAW; οὐ μὴ αὐτὰ εὐρήσουσιν Ttr.

⁵ — καὶ LITTAW.

⁶ βύσσινον and κόκκινον transposed L. ⁷ — ἐν (read [with]) LTr[A].

⁸ χρυσιῶν GLTTAW.

⁹ μαργαρίτη pearl LITTAW.

¹⁰ πᾶς ὁ ἐπὶ τόπον πλέων every one who sails to [any] place

GLTTAW.

¹¹ ἐκραζαν LTrA.

¹² βλέποντες GLTTAW.

¹³ + ταυτή (read this great

city) L. ¹⁴ ἔβαλαν L; [ἐπ]έβαλον A.

¹⁵ ἐκραξαν LA.

¹⁶ + τὰ LITTAW.

¹⁷ αὐτῇ GLTTAW

¹⁸ + καὶ οἱ (read [ye] saints and [ye] apostles) GLTTAW.

¹⁹ μύλινον LA.

at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαριδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ (lit. every) (lit. of every) φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου οὐ μὴ ἔφανῃ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι· βοί· ἐμποροῖ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ· φαρμακείᾳ σου ἐπλά- were the great ones of the earth, for by thy sorcery were misled all the nations. And in her [the] blood of prophets and saints was found, and of all the slain on the earth.

19 Καὶ μετὰ ταῦτα ἤκουσα ἑ φωνὴν ὄχλου

And after these things I heard a voice of a multitude

XIX. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of

πολλοῦ μεγάλῃν ἐν τῷ οὐρανῷ, λέγοντος, Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις κυρίου τῷ θεῷ ἡμῶν. 2. ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθίρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς· χειρὸς αὐτῆς. 3 Καὶ δεύτερον εἶρηκαν, Ἀλληλούϊα· Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. 4 Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ ὀτέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν· Ἀλληλούϊα. 5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξηλθεν λέγουσα, Αἰνεῖτε τὸν θεόν· ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν· καὶ οἱ μικροὶ καὶ οἱ μεγάλοι. 6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς

* φάνη LT. a — ἐν (read σοι upon thee) L[A]. b — οἱ L. c φαρμακία TA. d αἵματα bloods GTW. e — καὶ GLTTAW. f + ὡς as EGLTTAW. g μεγάλην ὄχλου πολλοῦ GLTTA. h λεγόντων GLTTAW. i — καὶ ἡ τιμὴ GLTTAW. k τοῦ θεοῦ ἡμῶν of our God GLTTAW. l — τῆς GLTTAW. m ἔπεσον EG. n — καὶ GTTAW; εἴκοσι τέσσαρες πρεσβύτεροι L. o τέσσαρα LTTA. p τῷ θρόνῳ LTTAW. q ἀπὸ from LTTAW. r τῷ θεῷ LTTAW. s — καὶ TTTA. t — καὶ GLTTAW. v — ὡς L.

φωνὴν βροντῶν ἰσχυρῶν, ^aλέγοντας, ^bἌλληλουῖα· ὅτι ἡ βασι-
^aa voice of ^athunders ^astrong, saying, Hallelujah, for has
 λευσεν κύριος ὁ θεός· ^cὁ παντοκράτωρ· 7 ^dχαίρωμεν καὶ
 reigned [the] Lord God the Almighty. We should rejoice and
 ἡ ἀγαλλιώμεθα, ^eκαὶ ἡ δώμεν ^fτὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ
^eshould exult; and should give ^fglory to him; for is come the
 γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 Καὶ
 marriage of the Lamb, and his wife did make ^gready ^hherself. And
 ἑδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον ⁱκαθαρόν καὶ
 it was given to her that she should be clothed in ⁱfine linen, ^jpure and
 λαμπρόν· ^kτὸ γὰρ βύσσινον ^kτὰ δικαιώματά ^lἔστιν τῶν
 bright; for the ^kfine linen ^kthe ^lrighteousnesses ^lis of the
 ἁγίων. 9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ
^msaints. And he says to me, Write, Blessed [are] they who to the
 δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι,
 supper of the marriage of the Lamb are called. And he says to me,
 Οὗτοι οἱ λόγοι ⁿἀληθινοὶ ⁿεἰσιν τοῦ θεοῦ. 10 Καὶ ἐπεσον
ⁿThese ⁿthe ⁿwords ⁿtrue ⁿare of God. And I fell
 ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει
^obefore ^ohis feet ^oto do homage ^oto him. And he says
 μοι, Ὅρα ^pμή· σύνδουλός σου εἰμί καὶ τῶν ἀδελ-
 to me, See [thou do it] not. Fellow-bondman of thee I am and ^pbreth-
 φῶν σου τῶν ἔχόντων τὴν μαρτυρίαν ^qτοῦ Ἰησοῦ· τῷ θεῷ
 ren ^qof ^qthy who have the testimony of Jesus. To God
 προσκύνησον· ἡ γὰρ μαρτυρία ^rτοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα
^rdo homage. For ^rthe ^rtestimony ^rof ^rJesus ^ris ^rthe ^rspirit
 τῆς προφητείας.
^sof ^sprophecy.

11 Καὶ εἶδον τὸν οὐρανὸν ^tἀνεφγμένον, ^tκαὶ ἰδοὺ, ἵππος
 And I saw the heaven opened, and behold, a horse
 λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, ^uκαλούμενος πιστός·
^uwhite, and he who sits upon it, called Faithful
 καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. 12 οἱ
 and True, and in righteousness he judges and makes war.
 δὲ ὀφθαλμοὶ αὐτοῦ ^vὡς ^vφλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν
 And ^veyes ^vhis [were] as a flame of fire, and upon ^vhead
 αὐτοῦ διαδήματα πολλὰ, ἔχων ^wὄνομα γεγραμμένον ὃ οὐδεὶς
^whis ^wdiadems ^wmany, having a name written which no one
 οἶδεν εἰ μὴ αὐτός· 13 καὶ περιβεβλημένος ἱμάτιον ^xβεβαμ-
 knows but himself, and clothed with a garment dip-
 μένον ^yαἵματι· καὶ ^yκαλεῖται ^yτὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ
 ped in blood; and ^yis ^ycalled ^yhis ^yname, The Word
 θεοῦ. 14 Καὶ τὰ στρατεύματα ^zἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
 of God. And the armies in the heaven were following him
 ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν ^{aa}καὶ ^{aa}καθαρόν.
 upon ^{aa}horses ^{aa}white, clothed in ^{aa}fine linen, white and pure.
 15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ^{ab}ρομφαία ὀξεῖα,
 And out of his mouth goes forth ^{ab}a sword ^{ab}sharp,
 ἵνα ἐν αὐτῇ ^{ac}ῤαπαύσῃ ^{ac}τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ
 that with it he might smite the nations; and he shall shepherd

mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her should be granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him, And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should

^w λεγόντων ELLTfW; λέγοντες GA. ^x + ἡμῶν (read our God) GTfW. ^y ἀγαλλιώμεν
 LTfA. ^z δώσωμεν shall give LA. ^{aa} λαμπρόν καὶ (— καὶ LTfA) καθαρόν GLTfA.
^b τῶν ἁγίων ἐστὶν LTfA. ^c + οἱ LAW. ^d τοῦ θεοῦ εἰσιν LTfA. ^e ἔπεσα LTfAW.
^f — τοῦ LTfAW. ^g ἡνεγκμένον LTfA. ^h πιστὸς καλούμενος Tr; [καλούμενος] πιστὸς A.
ⁱ — ὡς TT[A]. ^k + [ὀνόματα γεγραμμένα, καὶ] names written and A. ^l περιεραμ-
 μένον sprinkled round T. ^m ἐκλήγεται LTfAW. ⁿ + τὰ which [are] EGI[A]W. ^o — καὶ
 LTfAW. ^p πατάξῃ GLTfAW.

smite the nations :
and he shall rule
them with a rod of
iron : and he treadeth
the winepress of the
fierceness and wrath of
Almighty God. 16 And
he hath on his vest-
ure and on his thigh
a name written, KING
OF KINGS, AND
LORD OF LORDS.

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ
them with ³rod ¹an ²iron; and he treads the press of the
οἴνου τοῦ θυμοῦ ⁹καὶ¹¹ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκρά-
wine of the fury and of the wrath of God the Almighty.
τορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ
And he has upon [his] garment and upon his thigh
τὸ¹¹ ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος
the name written, King of kings and Lord

κυρίων.
of lords.

17 And I saw an an-
gel standing in the
sun; and he cried with
a loud voice, saying to
all the fowls that fly
in the midst of heav-
en, Come and gather
yourselves together
unto the supper of
the great God; 18 that
ye may eat the flesh
of kings, and the flesh
of captains, and the
flesh of mighty men,
and the flesh of horses,
and of them that sit
on them, and the flesh
of all men, both free
and bond, both small
and great.

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῇ ἡλίῳ· καὶ
And I saw one angel standing in the sun; and
ἔκραξεν ⁸ φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς
he cried with a ²voice ¹loud, saying to all the ¹ birds which
ἔπετομένοις¹¹ ἐν μεσουρανήματι, Δεῦτε ⁹καὶ συνάγεσθε¹¹ εἰς
fly in mid-heaven, Come and gather yourselves to
τὸ δεῖπνον ¹¹τοῦ μεγάλου¹¹ θεοῦ, 18 ἵνα φάγητε σάρκας βα-
the supper of the great God, that ye may eat flesh of
σιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν,
kings, and flesh of chief captains, and flesh of strong [men],
καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν,¹¹ καὶ
and flesh of horses and of those who sit on them, and
σάρκας πάντων, ἐλευθέρων ⁹καὶ δούλων, καὶ μικρῶν ²καὶ
flesh of all, free and bond, and small and

μεγάλων.
great.

19 And I saw the
beast, and the kings
of the earth, and their
armies, gathered to-
gether to make war
against him that sat
on the horse, and
against his army. 20
And the beast was
taken, and with him
the false prophet that
wrought miracles be-
fore him, with which
he deceived them that
had received the mark
of the beast, and them
that worshipped his
image. These both
were cast alive into a
lake of fire burning
with brimstone. 21 And
the remnant were
slain with the sword
of him that sat upon
the horse, which
sword proceeded out
of his mouth : and all
the fowls were filled
with their flesh.

19 Καὶ ⁸εἶδον¹¹ τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς,
And I saw the beast, and the kings of the earth,
καὶ τὰ στρατεύματα ⁸αὐτῶν¹¹ συνηγμένα ποιῆσαι ⁹πόλε-
and ²armies ¹their gathered together to make
μον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ
war with him who sits on the horse, and with
στρατεύματος αὐτοῦ. 20 καὶ ἐπιάσθη τὸ θηρίον, καὶ ⁸μετὰ
²army ¹his. And was taken the beast, and with
τοῦτου ὁ¹¹ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον
him the false prophet who wrought the signs before
αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ
him, by which he misled those who received the mark of the
θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
beast, and those who do homage to his image. Alive
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς ¹¹τὴν καιομένην¹¹
were cast the two into the lake of fire which burns
ἐν βρῶν¹¹ θείῳ. 21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
with brimstone; and the rest were killed with the
ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ⁸ἔκπο-
sword of him who sits on the horse, [the sword] which goes
ῤεομένην¹¹ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορ-
forth out of his mouth; and all the birds were
τάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
filled with their flesh.

⁹ — καὶ GLTTra.

⁸ — τὸ (read a name) GLTTraW.

⁸ + ἐν in (a loud voice) T[Λ].

¹ πετομένοις GLTTraW.

⁹ συνάχθητε GLTTraW.

¹¹ τὸ μέγα· τοῦ (read the great supper

of) GLTTraW.

² αὐτοὺς LTrA.

⁹ + τε both (free) GLTTraW.

² + τε both (small) w.

⁸ ἶδον T.

¹¹ αὐτοῦ ITS L.

⁹ + τὸν LTTraW.

¹¹ + [οἱ] these A.

⁸ μετ' αὐτοῦ ὁ

LTTra; ὁ μετ' αὐτοῦ GW.

¹¹ τῆς καιομένης LTTra.

⁸ — τῷ GLTTraW.

¹¹ ἐξελεύσθη

came forth GLTTraW.

20 Καὶ ἑίδον¹ ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
And I saw an angel descending out of the heaven,
ἔχοντα τὴν κλεῖδα² τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ
having the key of the abyss, and a chain great in
τὴν χεῖρα αὐτοῦ. 2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν
his hand. And he laid hold of the dragon, the serpent
τὸν ἀρχαῖον,³ ὃς ἐστίν⁴ διάβολος καὶ⁵ σατανᾶς, καὶ ἔδησεν
ancient, who is [the] devil and Satan, and bound
αὐτὸν χίλια ἔτη, 3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
him a thousand years, and cast him into the abyss, and
ἐκλείσεν⁶ αὐτόν,⁷ καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ
shut him [up], and sealed over him, that not
ᾠπλανῇ⁸ τὰ ἔθνη ἕτι⁹ ἄχρι τελεσθῇ τὰ χίλια
he should mislead the nations longer, until were completed the thousand
ἔτη· καὶ¹⁰ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι¹¹ μικρὸν
years; and after these things he must be loosed a little
χρόνον.
time.

4 Καὶ ἑίδον¹ θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα
And I saw thrones; and they sat upon them, and judgment
ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ
was given to them; and the souls of those beheaded on account of
τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ
the testimony of Jesus, and on account of the word of God, and
οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ,² οὐτε³ τὴν εἰκόνα⁴ αὐτοῦ,
those who did not do homage to the beast, nor his image,
καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν,⁵ καὶ ἐπὶ
and did not receive the mark upon their forehead, and upon
τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ⁶ χριστοῦ
their hand; and they lived and reigned with Christ
τὰ⁷ χίλια ἔτη· 5 οἱ δὲ⁸ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν
the thousand years: but the rest of the dead not lived again
ἕως⁹ τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις
till may have been completed the thousand years. This [is] the resurrection
ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνα-
first. Blessed and holy he who has part in the resurrection
στάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ¹ θάνατος ὁ δεύτερος² οὐκ ἔχει
first: over these the death second has no
ἐξουσίαν, ἀλλ'³ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
authority; but they shall be priests of God and of the Christ,
καὶ ἐβασιλεύουσιν⁴ μετ' αὐτοῦ⁵ χίλια ἔτη. 7 Καὶ ὅταν τε-
and shall reign with him a thousand years. And when may
λεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς
have been completed the thousand years, will be loosed Satan out of
φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ
prison his, and will go out to mislead the nations which [are]
ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν¹ Μαγῶγ,
in the four corners of the earth, Gog and Magog, to

XX. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to

¹ ἶδον T. ² κλεῖν GLTFAW. ³ ὁ ὄφιν ὁ ἀρχαῖος LTTA. ⁴ ὃς ἐστίν ὁ which is the T.
⁵ + ὁ LTTFAW. ⁶ — αὐτὸν GLTFAW. ⁷ οὐ πλανᾷ G. ⁸ ἐπὶ τὰ ἔθνη GLTFA. ⁹ — καὶ
LTTFAW. ¹⁰ λυθῆναι αὐτὸν LA. ¹¹ τὸ θηρίον GLTFAW. ¹² οὐδὲ LTTFAW. ¹³ τῇ εἰκόνι EG.
¹⁴ — αὐτῶν (read [their]) GLTFAW. ¹⁵ + τοῦ the EGLTFAW. ¹⁶ — τὰ (read a thou-
sand) LTTFAW. ¹⁷ + καὶ (read and the rest) Tr. ¹⁸ — δὲ but LTTFAW. ¹⁹ ἐξήσαν ἀχρι
lived till GLTFAW. ²⁰ δεύτερος θάνατος GLTFA. ²¹ ἀλλὰ TTrw. ²² βασιλεύ[σ]ουσιν A
²³ + τὰ the (thousand) TTr[A]. ²⁴ — τὸν LT[Tr]A.

gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

συναγαγεῖν αὐτοὺς εἰς^h πόλεμον, ὧν ὁ ἀριθμὸςⁱ ὡς to gather together them unto war, of whom the number [is] as ἡ ἄμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς the sand of the sea. And they went up upon the breadth of the γῆς, καὶ ἐκύκλωσαν^h τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν earth, and encircled the camp of the saints, and the πόλιν τὴν ἡγαπημένην^h καὶ κατέβη πῦρ^h ἀπὸ τοῦ θεοῦ ἐκ^h the heaven and devoured them: and the devil who τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς. 10 καὶ ὁ διάβολος ὁ misleads them was cast into the lake of fire and πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ^m theioun, ὅπουⁿ τὸ θηρίον καὶ ὁ ψευδοπροφήτηςⁿ καὶ and βασανισθῇσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν they shall be tormented day and night for the ages of the αἰώνων. ages.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

11 Καὶ εἶδον θρόνον^h λευκὸν μέγαν, καὶ τὸν καθήμενον And I saw a^h throne^h white^h great^h and him who sits ἐπ'^h αὐτοῦ, ὃς ἀπὸ^h προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐ- on it, whose^h from face fled the earth and the hea- ρανός, καὶ τόπος οὐχ εὐρίθη αὐτοῖς. 12 καὶ εἶδον τοὺς ven, and place was not found for them. And I saw the νεκρούς, μικροὺς καὶ μεγάλους. ἔστῳτας ἐνώπιον τοῦ θεοῦ, and books were opened; and book another was opened, καὶ βιβλία ἡνεψύχθησαν. καὶ βιβλίον ἄλλο^h ἡνεψύχθη, ὅ ἐστιν τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν which is [that] of life. And were judged the dead out of the things γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. written in the books according to their works. 13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς, καὶ ὁ And gave up the sea the in it dead, and θάνατος καὶ ὁ ᾄδης ἔδωκεν τοὺς ἐν αὐτοῖς νεκρούς, καὶ ἐ- death and hades gave up the in them dead; and they κρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος were judged each according to their works: and death καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς. οὗτός ἐστιν and hades were cast into the lake of fire. This is ὁ δεύτερος θάνατος. 15 καὶ εἴ τις οὐχ εὐρίθη ἐν τῇ the second death. And if anyone was not found in the βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ book of life written, he was cast into the lake πυρὸς. of fire.

XXI. And I saw a new heaven and a new earth: for the first

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν. ὁ γὰρ And I saw a^h heaven^h new^h and earth^h a^h new; for the

^h + τὸν LTT^hAW. ⁱ + αὐτῶν of them GLT^hAW. ^k ἐκύκλωσαν LTAW. ^l ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ G; — ἀπὸ τοῦ θεοῦ LTAW. ^m + τοῦ T. ⁿ + καὶ both GLT^hAW. ^o μέγαν λευκὸν GLT^hAW. ^p ἐπάνω Tr. ^q αὐτὸν GT. ^r + τοῦ (read from the face of whom) LTT^hAW. ^s τοὺς μεγάλους καὶ τοὺς μικροὺς the great and the small LTT^hAW. ^t τοῦ θρόνου the throne GLT^hAW. ^v ἡνείχθησαν GLT^hAW. ^w ἄλλο βιβλίον GLT^hAW. ^x ἡνείχθη LTT^hAW. ^y νεκροὺς τοὺς ἐν αὐτῇ dead which [were] in it GLT^hAW. ^z ἔδωκεν L. ^a νεκροὺς τοὺς ἐν αὐτοῖς dead which [were] in them GLT^hAW. ^b ὁ θάνατος ὁ δεύτερος ἐστιν GLTAW; ὁ δεύτερος θάνατός ἐστιν Tr. ^c + , ἡ λίμνη τοῦ πυρὸς the lake of fire ITT^hAW.

πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ^aπαρῆλθεν,¹¹ καὶ ἡ θά-
^{first} ^{heaven} and the ^{first} ^{earth} were passed away, and the
 λασσα οὐκ ἔστιν ἔτι.
^{sea} ^{no} ^{is} longer.

heaven and the first
 earth were passed a-
 way; and there was
 no more sea.

2 Καὶ ἐγὼ Ἰωάννης¹² εἶδον¹³ τὴν πόλιν τὴν ἁγίαν¹⁴, Ἱερ-
 And I John saw the ^{city} ^{holy}, Jer-
 ουσαλὴμ καινὴν¹⁵, καταβαίνουσαν ^aἀπὸ τοῦ θεοῦ ^{ἐκ} τοῦ οὐ-
^{usale} ^{new}, coming down from God out of hea-
 ρανοῦ,¹⁶ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
^{ven}, prepared as a bride adorned for ^{husband}
 αὐτῆς. 3 καὶ ἤκουσα φωνῆς μεγάλης ^{ἐκ} τοῦ οὐρανοῦ,¹⁷
^{her}. And I heard a ^{voice} ^{great} out of the heaven,
 λεγούσης, Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,
 saying, Behold, the tabernacle of God [is] with
 καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ Ἕσονται¹⁸ αὐτοῦ ἔσονται,
 and he shall tabernacle with them, and they ^{peoples} ^{his} ^{shall} ^{be},
 καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν¹⁹ ὁ θεὸς αὐτῶν.²⁰ 4 καὶ ἔξα-
 and ^{himself} ^{God} shall be with them their God. And ^{shall}
 λείψει ^{τὸ} θεὸς²¹ πᾶν δάκρυον ^{ἀπὸ} τῶν ὀφθαλμῶν αὐτῶν,
^{wipe} ^{away} ^{God} every tear from their eyes;
 καὶ ὁ²² θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ,
 and death shall be no longer, nor mourning, nor crying,
 οὔτε πόνος οὐκ ἔσται ἔτι· ῥῶτι²³ τὰ πρῶτα ἡ ἀπῆλθον.²⁴
 nor distress ^{any} ^{shall} ^{be} longer, because the former things are passed away.
 (lit. not)

2 And I John saw
 the holy city, new
 Jerusalem, coming
 down from God out
 of heaven, prepared as
 a bride adorned for
 her husband. 3 And I
 heard a great voice
 out of heaven saying,
 Behold, the tabernacle
 of God is with men,
 and he will dwell with
 them, and they shall
 be his people, and God
 himself shall be with
 them, and be their
 God. 4 And God shall
 wipe away all tears
 from their eyes; and
 there shall be no more
 death, neither sorrow,
 nor crying, neither
 shall there be any
 more pain: for the
 former things are
 passed away. 5 And
 he that sat upon the
 throne said, Behold, I
 make all things new.
 And he said unto me,
 Write: for these words
 are true and faithful.
 6 And he said unto me,
 I am Alpha and
 Omega, the begin-
 ning and the end.
 I will give unto him
 that is athirst of the
 fountain of the water
 of life freely. 7 He
 that overcometh shall
 inherit all things; and
 I will be his God, and
 he shall be my son.
 8 But the fearful, and
 unbelieving, and the
 abominable, and murder-
 ers, and whoremongers,
 and sorcerers, and idolaters,
 and all liars, shall have
 their part in the lake
 which burneth with
 fire and brimstone:
 which is the second
 death.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου,²⁵ Ἰδοὺ, καινὰ
 And said he who sits on the throne, Lo, new
 πάντα ποιῶ.²⁶ Καὶ λέγει μοι,²⁷ Γράψον· ὅτι οὗτοι οἱ λόγοι
 all things I make. And he says to me, Write, because these words
 ἄληθινοὶ καὶ πιστοὶ²⁸ εἰσιν. 6 Καὶ εἶπεν μοι,²⁹ Ὡς ἔγονεν.³⁰ ἐγὼ
 true and faithful are. And he said to me, It is done. I
 εἰμι³¹ τὸ Ἀ καὶ τὸ Ω,³² ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ
 am the A and the Ω, the beginning and the end. I to him that
 διψῶντι δώσω³³ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
 thirsts will give of the fountain of the water of life gratuitously.
 7 ὁ νικῶν κληρονομήσει³⁴ πάντα,³⁵ καὶ ἔσομαι αὐτῷ θεός,
 He that overcomes shall inherit all things, and I will be to him God,
 καὶ αὐτὸς ἔσται μοι ὁ³⁶ υἱός. 8 ^aδεῖλοῖς· δὲ³⁷ καὶ ἀπίστοις³⁸
 and he shall be to me son: but to [the] fearful, and unbelieving,
 καὶ ἔβδελυμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ ^aφαρμακεῦσιν³⁹
 and abominable, and murderers, and fornicators, and sorcerers,
 καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς ^aψευδέσιν,⁴⁰ τὸ μέρος αὐτῶν
 and idolaters, and all liars, their part
 ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔστιν
 [is] in the lake which burns with fire and brimstone; which is [the]
^aδεύτερος θάνατος.⁴¹
 second death.

^a ἀπῆλθον GW; ἀπῆλθαν LITRA. ^e — ἐγὼ Ἰωάννης GLTTAW. ^f εἶδον I saw placed after
 καινὴν GLTTW; after ἁγίαν A. ^g ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ GLTTAW. ^b θρόνου
 throne LTA. ⁱ λαὸς people GW. ^k μετ' αὐτῶν ἔσται GLTTAW. ¹ — θεὸς αὐτῶν
 TTR; αὐτῶν θεός LAW. ^m — ὁ θεὸς (read ἐξαλείψει he shall wipe away) GTT[A]W.
ⁿ ἐκ LITRA. ^o — ὁ T. ^p — ὅτι L[TR]A. ^q ἀπῆλθαν LITRA; ἀπῆλθεν W. ^r τῷ
 θρόνῳ GLTTAW. ^s ποιῶ πάντα LITTAW. ^t — μοι LIT[TR]AW. ^v πιστοὶ καὶ ἀληθινοὶ
 GLTTAW. ^w ἔγοναν They are done LTTW; ἔγονα[ν] (read ἔγωνα ἐγὼ I am become) A.
^x — εἰμι (read [am] T)[A]. ^y ἀλφα Alpha LTTAW. ^z ὁ L. ^a + αὐτῷ to him T[A]W.
^b ταῦτα these things GLTTAW. ^c — ὁ LTTAW. ^{da} τοῖς (the) δὲ δειλοῖς GLTTAW.
^{ea} + καὶ ἀμαρτωλοῖς and sinners W. ^{fa} φαρμακοῖς GLTTAW. ^{ga} ψεύσταις L. ^{ha} ὁ
 θάνατος ὁ δευτερος GLTTAW.

ἀγγέλων. 18 καὶ ἦν ἡ κ' ἐνδόμησις τοῦ τείχους αὐτῆς
[the] angel's. And *was 'the 'structure 'of 'its 'wall
ἱασπιδος· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία ὑάλῳ καθαρῷ.
jasper; and the city 'gold 'pure, like 'glass 'pure:

19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ
and the foundations of the wall of the city with every 'stone

τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος ἱασπιδος· ὁ
'precious [were] adorned: the 'foundation 'first', jasper; the

δεύτερος σάπφειρος· ὁ τρίτος χαλκηδών· ὁ τέταρτος σμά-
'second, sapphire; the third, 'chalcedony; the fourth, 'eme-
ραγδος· 20 ὁ πέμπτος ὁσαρδόνυξ· ὁ ἕκτος ῥσάρδιος· ὁ
rald; the fifth, sardonyx; the sixth, sardius; the

ἑβδομος χρυσόλιθος· ὁ ὄγδοος βήρυλλος· ὁ ἑννατος τοπ-
seventh, chrysolite; the eighth, beryl; the ninth, to-
ζιον· ὁ δέκατος χρυσόπρασος· ὁ ἑνδέκατος ὑάκινθος· ὁ
paz; the tenth, chrysoprasus; the eleventh, jacinth; the

δωδέκατος ἀμέθυστος. 21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα
twelfth, amethyst. And the twelve gates, twelve

μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνός
pearls; 'respectively 'one 'each of the gates was of one

μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς
pearl; and the street of the city 'gold 'pure, as

ἵαλος διαφανής. 22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
'glass 'transparent. And 'temple 'no 'I 'saw in it; for the

κύριος ὁ θεὸς ὁ παντοκράτωρ· ναὸς αὐτῆς ἐστίν, καὶ τὸ
Lord God Almighty its temple is, and the

ἀρνίον. 23 καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς
Lamb. And the city 'no 'need 'has of the sun, nor of the

σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώ-
moon, that they should shine in it; for the glory of God en-
τισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 καὶ ἅ-
lightened it, and the lamp of it [is] the Lamb. And the

ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν· καὶ
nations of the saved in its light shall walk; and

οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν
the kings of the earth bring 'glory 'and 'honour 'their

εἰς αὐτήν. 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας·
unto it. And its gates not at all shall be shut by day;

νύξ γὰρ οὐκ ἔσται ἐκεῖ. 26 καὶ οἴσουσιν τὴν δόξαν καὶ
'night 'for 'no shall be there. And they shall bring the glory and

τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσέλθῃ εἰς
the honour of the nations unto it. And in no wise may enter into

αὐτὴν πᾶν ἵκοινα, καὶ ποιῶν βδέλυγμα καὶ ψεύ-
it anything defiling, and practising abomination and a
(lit. everything)

δος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ
lie; but those who are written in the book of life of the

ἀρνίου.
Lamb.

22 Καὶ ἔδειξέν μοι καθαρόν ποταμὸν ὕδατος ζωῆς,
And he shewed me 'pure 'a river of water of life,

XXII. And he chewed me a pure river of water of life, clear as

22 Καὶ ἔδειξέν μοι καθαρόν ποταμὸν ὕδατος ζωῆς,
And he shewed me 'pure 'a river of water of life,

XXII. And he chewed me a pure river of water of life, clear as

1 — ἦν (read [was]) I.T.A. 2 ἐνδόμησις T.T.R. 3 ὁμοιον L.T.T.R.A.W. 4 — καὶ L.T.A. 5 χαλ-
κεδών T. 6 ὁσαρδόνυξ L. 7 ῥσάρδιος L.T.T.R.A.W. 8 ἑννατος E.G.W. 9 χρυσόπρασος L.
10 διανύσιν GLT.T.R.A.W. 11 + ὁ L[A].W. 12 — ἐν (read αὐτῇ for it) GLT.T.R.A.W. 13 περι-
πατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς the nations shall walk by means of its light
GLT.T.R.A.W. 14 — τὴν W; — καὶ τὴν τιμὴν L.T.T.R.A. 15 κοινὸν common GLT.T.R.A.W. 16 (+ ὁ
he who T.T.R.) ποιῶν ([he who] LAW) practises L.T.T.R.A.W. 17 — α καθαρόν GLT.T.R.A.W.

crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 and they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ
bright as crystal, going forth out of the throne
θεοῦ καὶ τοῦ ἀρνίου. 2 ἐν μέσῳ τῆς πλατείας αὐτῆς; καὶ τοῦ
of God and of the Lamb. In the midst of its street, and of the
ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ἕξλον ζωῆς, ποιοῦν
river, on this side and on that side, [the] tree of life, producing
καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδόν
fruits twelve, month each yielding
καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ἕξλου εἰς θεραπείαν τῶν
fruit, its; and the leaves of the tree for healing of the
ἐθνῶν. 3 Καὶ πᾶν ἑκατανάθεμα οὐκ ἔσται ἐπὶ καὶ ὁ θρόνος
nations. And any curse not shall be longer; and the throne
(lit. every)
τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ
of God and of the Lamb in it shall be; and his bondmen
λατρεύουσιν αὐτῷ· 4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ
shall serve him, and they shall see his face; and
τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ ἔσται
his name on their foreheads [is]. And night no shall be
ἔκει· καὶ ἡ χρεῖαν οὐκ ἔχουσιν ἡ λύχνου καὶ φωτὸς ἡλίου,
there, and no need have of a lamp and of light of [the] sun,
ὅτι κύριος ὁ θεὸς φωτίζει αὐτοὺς· καὶ βασιλεύουσιν
because [the] Lord God enlightens them, and they shall reign
εἰς τοὺς αἰῶνας τῶν αἰώνων.
to the ages of the ages.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust,

6 Καὶ εἶπεν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί·
And he said to me, These words [are] faithful and true;
καὶ ὁ κύριος ὁ θεὸς τῶν ἁγίων προφητῶν ἀπέστειλεν τὸν
and [the] Lord God of the holy prophets sent
ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ αἵ δὲ γε-
angel his to shew his bondmen the things which must come
νέσθαι ἐν τάχει. 7 Ἰδοὺ, ἔρχομαι ταχύ. μακάριος ὁ
to pass soon. Behold, I am coming quickly. Blessed [is] he who
τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8 Καὶ
keeps the words of the prophecy of this book.
ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων·
I John [was] he who [was] seeing these things and hearing.
καὶ ὅτε ἤκουσα καὶ ἑβλεψα ἔπεσα προσκυνῆσαι ἐμπροσθεν
And when I heard and saw I fell down to do homage before
τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα. 9 καὶ
the feet of the angel who [was] shewing me these things. And
λέγει μοι, Ὅρα μὴ σὺνδουλός σου γάρ εἰμι, καὶ
he says to me, See [thou do it] not: fellowbondman of thee for I am, and
τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς
of thy brethren the prophets, and of those who keep the
λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκύνησον. 10 Καὶ
words of this book: to God do homage. And
λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ
he says to me, Seal not the words of the prophecy
βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν. 11 ὁ ἀδι-
book of this; because the time near is. He that is un-

^b ἐκέθει LTTAW.
^c ποιῶν T.
^d μῆναν L.
^e κατὰ θεμα GLTTAW.
^f ἐπὶ longer GLTTAW.
^g οὐχ ἔξουσιν they shall have no (οὐκ ἔχουσιν TTr) χρεῖαν LTTAW; οὐ χρεῖα G.
^h + φωτὸς of light LTTA.
ⁱ — ἡλίου w.
^j φωτίζει (φωτίζει L) ἐπ' shall enlighten GLTTAW.
^k + ὁ the LTTA.
^l πνευμάτων τῶν spirits of the GLTTAW.
^m + καὶ and GLTTAW.
ⁿ κάγω LTTAW.
^o ἀκούων καὶ βλέπων ταῦτα GLTTAW; βλέπων καὶ ἀκούων ταῦτα T.
^p ἑβλεπον w.
^q ἔπεσον EG.
^r δεικνύν-
τος T.
^s — γάρ GLTTAW.
^t — ὅτι GLTTAW
^u + γὰρ for (the time) LTTAW.

^b ἐκέθει LTTAW.
^c ποιῶν T.
^d μῆναν L.
^e κατὰ θεμα GLTTAW.
^f ἐπὶ longer GLTTAW.
^g οὐχ ἔξουσιν they shall have no (οὐκ ἔχουσιν TTr) χρεῖαν LTTAW; οὐ χρεῖα G.
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^q ἔπεσον EG.
^r δεικνύν-
τος T.
^s — γάρ GLTTAW.
^t — ὅτι GLTTAW
^u + γὰρ for (the time) LTTAW.

κῶν ἀδικησάτω ἔτι· καὶ ὁ ῥυπῶν ῥυπωσάτω¹
 righteous let him be unrighteous still; and he that is filthy let him be filthy
 ἔτι· καὶ ὁ δίκαιος ἀδικαιωθήτω² ἔτι καὶ ὁ ἅγιος
 still; and he that [is] righteous let him be righteous still; and he that [is] holy
 ἁγιασθήτω ἔτι. 12 ^βΚαὶ ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ
 let him be sanctified still. And, behold, I am coming quickly, and
 μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ
 reward my with me, to render to each as his work
 ἔσται. 13 Ἐγὼ εἰμὶ τὸ ^αΑ καὶ τὸ ^Ω, ἡ ἀρχὴ καὶ τέλος,
 shall be. I am the A and the Ω, [the] beginning and end,
 ὁ πρῶτος καὶ ὁ ἔσχατος. 14 Μακάριοι οἱ ^βποιούν-
 the first and the last. Blessed [are] they that do
 τας ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ
 his commandments, that shall be their authority to the
 ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.
 tree of life, and by the gates they should go in to the city.
 15 Ἐξω ἰδὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
 But without [are] the dogs, and the sorcerers, and the fornicators, and
 οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ^κὁ ^φφιλῶν καὶ
 the murderers, and the idolaters, and everyone that loves and
 ποιῶν ^ψψεῦδος.
 practises a lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι
 I Jesus sent mine angel to testify
 ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμὶ ἡ ῥίζα καὶ
 to you these things in the assemblies. I am the root and
 τὸ γένος τοῦ ^δΔαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὁ ὀρθρί-
 the offspring of David, the star bright and morn-
 νός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἑλθέ.
 ing. And the Spirit and the bride say, Come.
 καὶ ὁ ἀκούων εἰπάτω, Ἑλθέ. καὶ ὁ διψῶν ἐλθέτω,
 And he that hears let him say, Come. And he that thirsts let him come;
 καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.
 and he that wills, let him take the water of life gratuitously.

18 ^ωΣυμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους
 For I jointly testify to everyone hearing the words
 τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς
 of the prophecy of this book, If anyone should add to
 ταῦτα, ἐπιθήσει θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γε-
 these things, shall add God unto him the plagues which are
 γραμμέναι ἐν βιβλίῳ τούτῳ. 19 καὶ ἐάν τις ἀφαιρῇ
 written in this book. And if anyone should take
 ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφαιρή-
 from the words of [the] book of this prophecy, shall take
 σαι ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ βιβλίου τῆς ζωῆς, καὶ
 away God his part from [the] book of life, and

let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that thirsts come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,

¹ ὁ ῥυπαρὸς the filthy [one] GLTTAW. ² ῥυπανθήτω LTTA; ῥυπαρευθήτω GW. ³ δίκαιο-
 σύνην ποιησάτω let him practise righteousness GLTTAW. ⁴ — καὶ GLTTAW. ⁵ ἐστὶν
 αὐτοῦ (read his work is) LTTA. ⁶ — εἰμι (read [am]) GLTTAW. ⁷ ἄλφα Alpha LTTAW.
⁸ ὁ L. ⁹ ὁ (— ὁ L[A]) πρῶτος καὶ ὁ (— ὁ L[A]) ἔσχατος, (+ ἡ the GLTA) ἀρχὴ καὶ (+ τὸ the
 GLTA) τέλος GLTTA. ¹⁰ πλύνοντες τὰς στολὰς αὐτῶν wash their robes LTTA. ¹¹ — δὲ
 but GLTTAW. ¹² — ὁ (read loving and practising) LTTAW. ¹³ ποιῶν καὶ φιλῶν T.
¹⁴ — ἐπὶ (read τὰς τοῦ the) W; ἐν L. ¹⁵ — τοῦ GLTTAW. ¹⁶ Δαυεὶδ LTTA; Δαυὶδ GW.
¹⁷ P — καὶ GLTTAW. ¹⁸ ὁ πρωῒνος the morning GLTTAW. ¹⁹ Ἐρχομαι GLTTAW. ²⁰ ἐρχέσθαι
 GLTTAW. ²¹ — καὶ GLTTAW. ²² λαβέτω GLTTAW. ²³ Μαρτυρῶ ἐγὼ I testify GLTTAW.
²⁴ + τῷ who (hears) GLTTAW. ²⁵ ἐπιθῇ ἐπ' αὐτά GLTTAW. ²⁶ ἐπ' αὐτὸν ὁ θεὸς T.
²⁷ + τῷ GLTTAW. ²⁸ ἀφέλῃ GLTTAW. ²⁹ τοῦ βιβλίου GLTTAW. ³⁰ ἀφελεῖ GLTTAW.

and out of the holy ^fἐκ^h τῆς πόλεως τῆς ἁγίας, ^εκαὶ^h τῶν γεγραμμένων
city, and from the ^{out of the}city ^{holy,} and of those who are written
things which are writ-
ten in this book.

ἐν ^hβιβλίῳ τούτῳ.
in ^{book} ^{this.}

20 He which testifi-
eth these things saith,
Surely I come quickly.
Amen. Even so, come,
Lord Jesus.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ.
^{Says} ^{he} ^{who} ^{testifies} ^{these} ^{things,} Yea, I am coming quickly.

Ἀμήν. ^ἸΝαί,^h ἔρχου, κύριε Ἰησοῦ.
Amen; yea, come, Lord Jesus.

21 The grace of our
Lord Jesus Christ be
with you all. Amen.

21 Ἡ χάρις τοῦ κυρίου. ^hἡμῶν^h, Ἰησοῦ ^ἰΧριστοῦ^h μετὰ
The grace of our Lord, Jesus Christ, [be] with

^mπάντων^h ⁿὑμῶν^h ο ^pἈμήν.^h q
^{all} ^{you.} Amen.

^f — ἐκ L[TrA]. ^ε — καὶ (read τὸν which) GLTTrAW. ^h + τῶ GLTTrAW. ⁱ — Ναὶ
GLTTrAW; (join Amen with quickly ETr). ^k — ἡμῶν (read of the Lord) GLTTrAW.
^l — Χριστοῦ LTrA. ^m — πάντων TrA. ⁿ — ὑμῶν GLTTrAW. ^o + τῶν ἁγίων the
saints GTrAW. ^p — Ἀμήν GLTTrA. ^q + ἀποκάλυψις Ἰωάννου Revelation of John A.

Greek-English Lexicon

TO THE

New Testament

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT
WITH A COMPLETE INDEX TO THE SYNONYMS

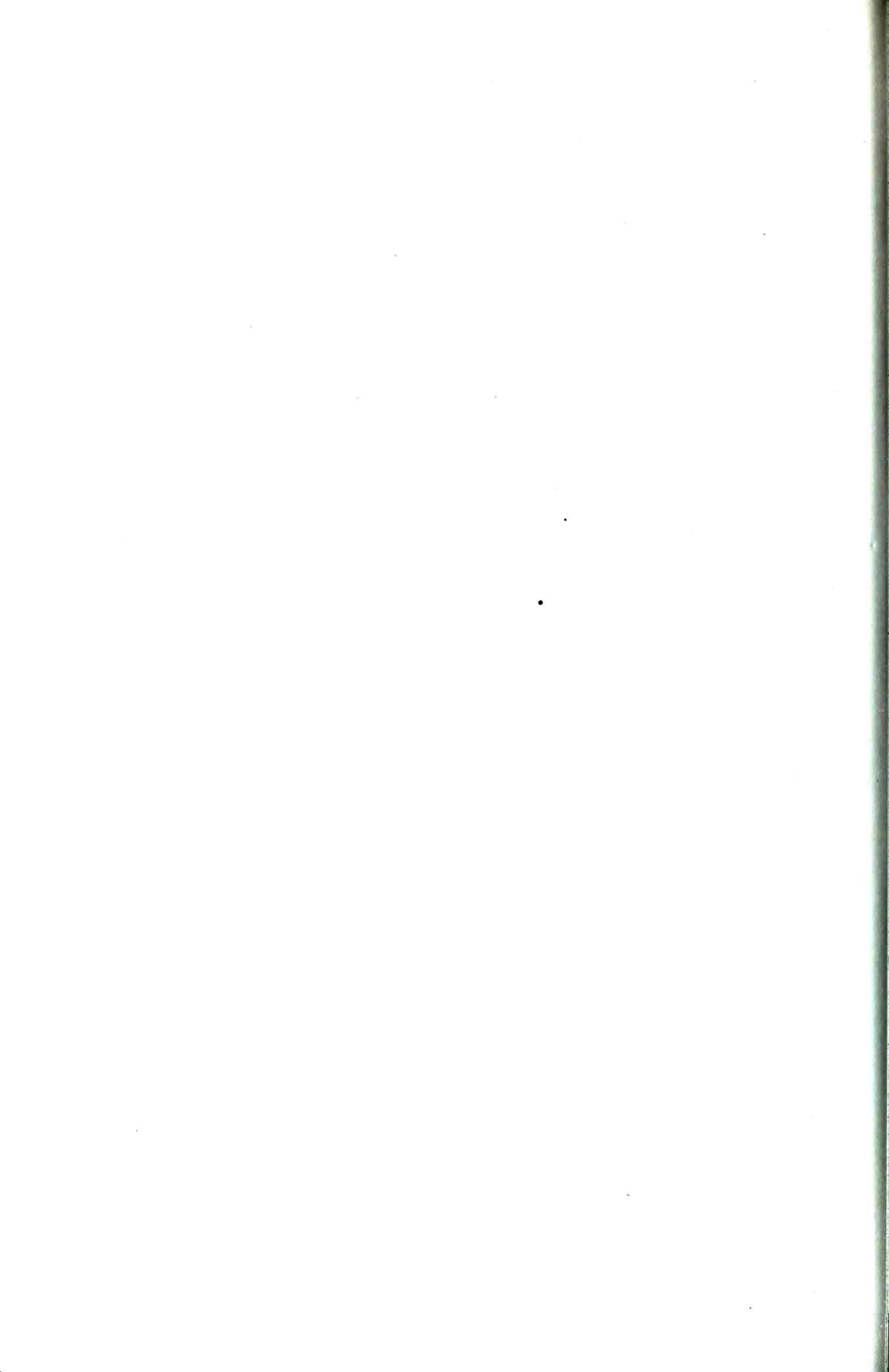
BY

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INTRODUCTION TO NEW TESTAMENT LEXICON

AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass of a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons :

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the

ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament ; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by

the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttman, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk * at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.

ABBREVIATIONS

Ap. = Apocrypha (of the Old Testament).	O. T. = Old Testament.
A. V. = Authorized Version.	Rec. = Textus Receptus.
Bu. = Alexander Buttman (<i>Grammar of New Testament Greek</i>).	R. V. = Revised Version.
dim. = diminutive.	S. = Septuagint.
fig. = figurative.	sc. = namely, to wit.
Gr. = S. G. Green (<i>Handbook to the Grammar of the Greek Testament</i>).	sq. = following.
i.e. = that is.	W. H. = Westcott and Hort (<i>The New Testament in the Original Greek</i>).
lit. = literally.	Wi. = G. B. Winer (<i>Grammar of the Idiom of the New Testament</i>).
met. = metaphorically.	- hyphen, see Introduction.
mrg. = margin.	* indicates that all the passages in which a
N. T. = New Testament.	word occurs in the New Testament
orig. = originally.	have been given.

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.

GREEK-ENGLISH NEW TESTAMENT LEXICON

Α, α, ἄλφα, alpha, a, the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147b, c. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.*
Ἀαρὼν (Heb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.*
Ἀβαδδὼν, ὁ (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)*
ἄ-βαρής, ἐς (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.*
Ἀββᾶ, or Ἀββᾶ (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)*
Ἀβελ, ὁ (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.*
Ἀβιά, ὁ (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.*
Ἀβιάθαρ, ὁ (Heb.), *Abiathar*, Mar. ii. 26.*
Ἀβιληνὴ, ἡς, ἡ, *Abilene*, a district between Lebanon and Hermon towards Phoenicia, named from Abila, its chief city, Lu. iii. 1.*
Ἀβιούδ, ὁ (Heb.), *Abiud*, Mat. i. 13.*
Ἀβραάμ, ὁ (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.
ἄ-βυσσος, οὐ, ἡ (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3.*
Ἀγαβος, οὐ, ὁ, *Agabus*, Ac. xi. 28, xxi. 10.*

ἀγαθο-εργέω, ὦ (or ἀγαθουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)*
ἀγαθο-ποιέω, ὦ, (1) *to do good to*, acc. of pers., Lu. vi. 33; (2) *to act well*, 1 Pet. ii. 15, 20. (S.)
ἀγαθο-ποιῶτα, ας, ἡ, *well-doing*, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)*
ἀγαθο-ποιός, οὐ, ὁ (originally adj.), *well-doer*, 1 Pet. ii. 14.*
ἀγαθός, ἡ, ὅν (κρείσσω, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθὰ, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.
ἀγαθωσύνη, ἡς, ἡ, *goodness*, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes the *zeal for goodness*; χρηστότης, *kindness, benignity*.
ἀγαλλίασις, εως, ἡ, *exultation, gladness*, Lu. i. 14, 44. (S.)
ἀγαλλιᾶω, ὦ, ασω, *to leap for joy*; hence, *exult, rejoice*; generally deponent. Followed by ὡς (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)
ἄ-γαμος, ον, adj., *unmarried*, 1 Cor. vii. 8, 11, 32, 34.*
ἀγανακτέω, ὦ, ἡσω, *to be indignant, angry*. With περὶ (gen.), Mat. xx. 24; or ὅτι, Lu. xiii. 14.
ἀγανάκτησις, εως, ἡ, *indignation*, 2 Cor. vii. 11.*
ἀγαπάω, ὦ, ἡσω, *to love*, Lu. vii. 47; *to wish well to*, Mat. v.

43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.
ἀγάπη, ἡς, ἡ, *love, benevolence*. Object with ἐς, ἐν, or genitive, Gr. § 269, Wi. § 30a, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)
ἀγαπητός, ἡ, ὅν, *beloved*, Mat. iii. 17.
Ἄγαρ, ἡ (W. H. Ἄγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.).*
ἀγγαρεύω, σω (from the Persian), *to impress into the public service*; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xv. 21.*
ἄγγειον, οὐ, τό, *vessel, utensil*, Mat. xiii. 48 (Rec.), xxv. 4.*
ἄγγελία, ας, ἡ, *message*, 1 Jn. i. 5 (W. H.), iii. 11.*
ἄγγελος, οὐ, ὁ, *messenger*, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii., iii.), either *messenger*, or *elder*, or an *angel* who watches over the church.
ἄγγος, εος, τό, *vessel*, Mat. xiii. 48 (W. H.).*
ἄγε, interj. (properly impv. of ἀγω), *come now!* Ja. iv. 13, v. 1.*
ἀγέλη, ἡς, ἡ, *a flock or herd*, Mat. viii. 30.
ἀ-γενεα-λόγητος, οὐ, adj., *of unrecorded genealogy*, Heb. vii. 3. (N. T.)*

ἀ-γενής, ἐς (from γένος), *low-born, base*, 1 Cor. i. 28.*

ἀγιαζώ, σω (from ἅγιος), *to set apart from common use*. Hence, *to hallow*, or regard with religious reverence, Mat. vi. 9; *to consecrate* to religious service, whether persons or things, Mat. xxiii. 17; Jn. xvii. 19; *to cleanse* for such consecration, Heb. ix. 13; so *to purify, sanctify*, 1 Cor. vi. 11. οἱ ἀγιαζόμενοι, *those who are being sanctified*; οἱ ἡγιασμένοι, *those who are sanctified*, Ac. xx. 32.

ἀγιασμός, οὐ, ὁ, *sanctification, holiness*, 1 Cor. i. 30; 1 Th. iv. 7. (S.)

ἅγιος, α, ον, *hallowed, worthy of veneration, holy, consecrated*, whether persons, places, or things. οἱ ἅγιοι, *"the Saints"*; τὸ ἅγιον, *the Temple*; τὰ ἅγια, *the Sanctuary*; ἅγια ἄγιων, *the Holy of Holies*; πνεῦμα ἅγιον, *the Holy Spirit*. Syn.: see Trench, § lxxxviii.

ἁγιότης, τῆτος, ἡ, *holiness*, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)*

ἁγιωσύνη, ης, ἡ, *holiness*, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)*

ἁγκάλῃ, ης, ἡ, *the (curve of the) arm*, Lu. ii. 28.*

ἁγκιστρον, ου, τό, *fishhook*, Mat. xvii. 27.*

ἅγκυρα, ας, ἡ, *an anchor*, Ac. xxvii. 29, 30, 40; Heb. vi. 19.

ἄ-γναφος, ου, adj., *unfulfilled, undressed*, Mat. ix. 16; Mar. ii. 21. (N. T.)*

ἀγνεία, ας, ἡ, *purity*, 1 Tim. iv. 12, v. 2.*

ἀγνίζω, σω, *to cleanse, purify*; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.

ἀγνισμός, οὐ, ὁ, *ceremonial purification*, Ac. xxi. 26.*

ἀ-γνοία, ᾧ, ἡσω (see γιγνώσκω), (1) *not to know, to be ignorant*, 1 Tim. i. 13; ἀγνοῶν, *ignorant*; ἀγνοούμενος, *unknown*, Gal. i. 22; *ignored, disregarded*, 1 Cor. xiv. 38 (W. H.); (2) *not to understand*, Mar. ix. 32; Lu. ix. 45.

ἀγνόημα, ατος, τό, *a sin of ignorance, error*, Heb. ix. 7.* Syn.: see Trench, § lxi.

ἄγνοια, ας, ἡ, *ignorance*, Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.*

ἀγνός, ἡ, ὁν, *pure*, 2 Cor. vii. 11; *chaste*, Tit. ii. 5. Syn.: see ἅγιος.

ἀγνότης, τῆτος, ἡ, *purity*, 2 Cor. vi. 6, xi. 3 (W. H.).*

ἀγνῶς, adv., *purely, sincerely*, Phil. i. 17.*

ἀγνώστια, ας, ἡ, *ignorance*, spec. *willful ignorance*, 1 Cor. xv. 34; 1 Pet. ii. 15.*

ἄγνωστος, ον, *unknown*, Ac. xvii. 23.*

ἀγορά, ᾤς, ἡ (ἀγέλω), *a place of public resort, forum, market place*, Ac. xvii. 17; used for the market, Mar. vii. 4; as the place of public assemblies, trials, etc., Ac. xvi. 19.

ἀγοράζω, σω, *to purchase, buy*, with gen. of price, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐν, Rev. v. 9; fig., *to redeem*, ransom, Rev. v. 9, xiv. 3.

ἀγοραῖος, ον, *belonging to the forum*; hence (sc. ἡμέραι) *court days*, Ac. xix. 38; (sc. ἀνθρώποι) *idlers*, xvii. 5.*

ἄγρα, ας, ἡ, *a catching*, Lu. v. 4; *the thing caught, a catch of fish*, v. 9.*

ἀ-γράμματος, ον, *unlearned, i.e., in Rabbinical lore*, Ac. iv. 13.* Syn.: ἀγράμματος means *illiterate*, without knowledge gained by study; ἰδιώτης, *not a specialist*, or without knowledge gained by mingling in public life.

ἀγρ-αυλέω, ᾧ, *to live in the fields*, Lu. ii. 8.*

ἀγρεύω, σω (to take in hunting), fig., *to ensnare*, Mar. xii. 13.*

ἀγρ-έλαιος, ον, ἡ, *wild olive*, Ro. xi. 17, 24.*

ἄγριος, ια, ιον, *wild, of honey*, Mat. iii. 4; Mar. i. 6; *fierce*, of waves, Ju. 13.*

Ἀγρίππας, α, ὁ, *Agrippa, i.e., Herod Agrippa II.* See Ἡρόδης.

ἀγρός, οὐ, ὁ, *field*, spec. *the country*, Mat. vi. 28; plur., *country districts, hamlets*, Mar. v. 14.

ἀγρυπνέω, ᾧ (ὑπνος), *to be sleepless*; hence, met., *to watch, to be vigilant*, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.*

ἀγρυπνία, ας, ἡ, *sleeplessness*,

watching, 2 Cor. vi. 5, xi. 27.*

ἄγω, ξω, 2 α., ἡγαγον, trans., *to lead, bring*; with πρός (acc.), ἔως, eis, of destination; with ἐπὶ (acc.), of purpose, as Ac. viii. 32; *to bring before*, for trial, Ac. xxv. 17. Also *to spend*, as of time; *to keep*, as a particular day, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). Fig., *to lead the inclination, induce*, Lu. iv. 1. Mid., *to go, depart*; subj., ἔγωμεν, *let us go!* Mat. xxvi. 46.

ἀγωγή, ἡς, ἡ (δγω), *a leading, course of life*, 2 Tim. iii. 10.*

ἄγων, ᾠνος, ὁ, *contest, conflict*; fig., of the Christian life, as Heb. xii. 1; *solicitude, anxiety*, Col. ii. 1.

ἀγωνία, ας, ἡ, *contest, agony*, Lu. xxii. 44 (not W. H.).*

ἀγωνίζομαι, *to strive*, as in the public games, 1 Cor. ix. 25; *to contend with an adversary*, Jn. xviii. 36; fig., of Christian effort and endurance, Col. i. 29.

Ἀδάμ, ὁ (Heb.), *Adam*.

ἀ-δάπανος, ον, *free of charge, gratuitous*, 1 Cor. ix. 18.*

Ἀδδὲ, ὁ, *Addi*, Lu. iii. 28 (not mentioned in O. T.).*

ἀδελφή, ἡς, ἡ, *a sister*, (1) lit., Mat. xix. 29; (2) fig. of Christian friendship, 1 Cor. vii. 15.

ἀδελφός, οὐ, ὁ, *a brother*, (1) lit. (see Gr. § 256), Mat. i. 2; (2) of more general relations, *a fellow-countryman*, Mat. v. 47; *a fellow-Christian*, Mat. xxiii. 8; *a fellow-man*, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.

ἀδελφότης, τῆτος, ἡ, *the brotherhood, i.e., the Christian community*, 1 Pet. ii. 17, v. 9. (Ap.)*

ἄ-δηλος, ον, *not manifest, uncertain*, Lu. xi. 44; 1 Cor. xiv. 8.*

ἀ-δηλότης, τῆτος, *uncertainty*, 1 Tim. vi. 17.*

ἀδήλως, adv., *uncertainly*, 1 Cor. ix. 26.*

ἀδμονέω, ὦ, *to be troubled, distressed*, Mar. xiv. 33.
ἄδης, ου, ὁ (ἀ priv. and ἰδῆν), *the invisible world, Hades*, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See **πύλη**.
ἀ-διά-κριτος, ου, *without uncertainty, unambiguous*, Ja. iii. 17.*
ἀ-διά-λειπτος, ου, *without intermission, unceasing*, Ro. ix. 2; 2 Tim. i. 3.*
ἀδιαλείπτως, adv., *without intermission, incessantly*, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.*
ἀ-δια-φθορία, ας, ἡ, *incorruptibility, soundness*, Tit. ii. 7 (not W. H.). (N. T.)*
ἀδικέω, ὦ, ἥσω (ἀδικος), intrans., *to act unjustly, commit a crime*, Ac. xxv. 11; trans., *to wrong, injure*, Mat. xx. 13; hence, *to hurt*, without any notion of wrong, Lu. x. 19, and Rev. often; pass., *to be wronged*, 2 Cor. vii. 12; midl., *to suffer wrong*, 1 Cor. vi. 7.
ἀδίκημα, ατος, τό, *a wrong, misdeed*, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.*
ἀδικία, ας, ἡ, *wrong* (towards man or God); hence, *injustice*, Lu. xviii. 6; Ro. ix. 14; *unrighteousness*, Ro. i. 18, 29; *act of unrighteousness*, 1 Jn. v. 17; Heb. viii. 12.
ἄ-δικος, ου, *unjust, unrighteous*, generally, opposed to δίκαιος, as Mat. v. 45, to εὐεβής, as 2 Pet. ii. 9, or to πιστός, as Lu. xvi. 10.
ἀδίκως, adv., *unjustly, undeservedly*, 1 Pet. ii. 19.*
ἀ-δόκιμος, ου (tested, but not approved), *reprobate, rejected*, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.*
ἄ-δολος, ου, *without fraud, unadulterated*, 1 Pet. ii. 2.*
ἄδραμυττινός, ἡ, ὅν, *of Adramyttium*, a seaport of Mysia, Ac. xxvii. 2.*
Ἄδριας, ου, ὁ, *the Adriatic*, the sea between Greece and Italy, Ac. xxvii. 27.*
ἀδρότης, τητος, ἡ, *abundance, liberality*, 2 Cor. viii. 20.*
ἀδυνατέω, ὦ, ἥσω, *to be impossible*, with dat. of pers., Mat. xvii. 20; or **παρά** (dat., W. H. gen.), Lu. i. 37.*

ἀ-δύνατος, ου, (1) of persons, act., *powerless*, Ac. xiv. 8; (2) of things, pass., *impossible*, Ro. viii. 3.
ᾄδω, ᾄσω (contr. from ἀελδω), *to sing*, with cognate acc., **ψῆδν**, *a song*, Rev. v. 9, xiv. 3, xv. 3; with dat., *to sing* (praise) *to*, Ep. v. 19; Col. iii. 16.*
ἀεί, adv., *always*; of continuous time, *unceasingly*, Ac. vii. 51; of successive intervals, *from time to time, on every occasion*, 1 Pet. iii. 15.
ἀετός, ου, ὁ, *an eagle*, Rev. iv. 7; gen. *bird of prey*, as Mat. xxiv. 28.
ἄ-ζυμος, ου, *unleavened*, only in plur., sc. **λάγανα**, *cakes*, or **ἄρτοι**, *loaves*; met., *the paschal feast*, Lu. xxii. 1; fig., *uncorrupted, sincere*, 1 Cor. v. 7, 8.
Ἄζωρ, indecl. (Heb.), *Azor*, Mat. i. 13, 14; not mentioned in O. T.*
Ἄζωτος, ου, ἡ, *Azotus or Ashdod*, Ac. viii. 40.*
ἀήρ, ἀέρος, ὁ, *the air, atmosphere*, Ac. xxii. 23; Ep. ii. 2.
ἀ-θανασία, ας, ἡ (see θάνατος), *immortality*, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.*
ἀ-θέμιτος, ου (θέμις, *law*), *unlawful, criminal*, Ac. x. 28; 1 Pet. iv. 3.*
ἀ-θεος, ου, *without God*, Ep. ii. 12.*
ἀ-θεσμος, ου (θεσμός, *statute*), *lawless*, 2 Pet. ii. 7, iii. 17.*
ἀ-θετέω, ὦ, ἥσω (θε- as in **τλῆμι**), *to make void, invalidate*; of things, *to nullify*, Lu. vii. 30; chiefly of persons, *to slight, reject*, Lu. x. 16.
ἀ-θέτησις, εως, ἡ, *nullification, abrogation*, Heb. vii. 18, ix. 26.*
Ἀθῆναι, ὧν, αἱ, *Athens*, Ac. xvii. 15.
Ἀθηναῖος, α, ου, *Athenian*, Ac. xvii. 21, 22.*
ἀθλῶ, ὦ (ἄθλος, *a contest*), *to contend in the public games*, 2 Tim. ii. 5.*
ἄθλησις, εως, ἡ, *contest*, as in the public games; only fig. Heb. x. 32.*
ἀθροίζω, *to gather together*, Lu. xxiv. 33 (W. H.).*

ἀ-θυμέω, ω, *to lose heart, despond*, Col. iii. 21.*
ἀθῶος, ου, *unpunished, innocent*, Mat. xxvii. 4 (not W. H.); with **ἀπό**, of the crime, ver. 24.*
αἴγιος, η, ου (αἰξ, *goat*), *of or belonging to a goat*, Heb. xi. 37.*
αἰγιαλός, ου, ὁ, *the shore, beach*; used of Gennesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.*
Αἰγύπτιος, α, ου, *Egyptian*, Ac. vii. 22.
Αἰγυπτος, ου, ἡ, *Egypt*, Mat. ii. 13.
αἰδιος, ου, adj. (ἀεῖ), *eternal, everlasting*, Ro. i. 20; Ju. 6.*
αἰδώς, ους, ἡ, *modesty*, 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (not W. H.).* Syn.: see Trench, § xix; Thayer, p. 14.
Αἰθιοψ, σπος, ὁ, *an Ethiopian*, Ac. viii. 27.*
αἷμα, ατος, τό, *blood*, (1) in general, Jn. xix. 34; (2) *natural life*, which was believed to reside in the blood, especially with **σάρξ**, 1 Cor. xv. 20; so *human nature* generally; hence, (3) *natural relationship*, Jn. i. 13; (4) *blood shed* of sacrificial victims, Heb. ix. 7, 12; (5) hence, *the blood of Christ, his atoning death*, 1 Cor. x. 16; Rev. vii. 14; (6) *violent death, bloodshed, murder*, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the color of blood.
αιματ-εκ-χυσία, ας, ἡ, *shedding of blood*, Heb. ix. 22. (N. T.)*
αἰμορροέω, ὦ, *to suffer from a flow of blood*, Mat. ix. 20.*
Αἰνέας, α, ὁ, *Aeneas*, Ac. ix. 33, 34.*
αἰνεσις, εως, ἡ, *praise*, Heb. xiii. 15. (S.)*
αἰνέω, ὦ, ἔσω and ἥσω, *to praise*, only of praise to God, Lu. ii. 13, 20.
αἰνιγμα, ατος, τό, *an enigma, an obscure thing*, 1 Cor. xiii. 12.*
αἶνος, ου, ὁ, *praise* to God, Mat. xxi. 16; Lu. xviii. 43.*
Αἰνών, ἡ (Heb.), *Aenon*, Jn. iii. 23.*
αἵρεσις, εως, ἡ (αἰρέω), *choice, its act or result*; hence, *a*

tenet, heresy, 2 Pet. ii. 1; *a sect*, Ac. v. 17; *dissension*, Gal. v. 20.
αἰρετίζω, *σω*, to choose, Mat. xii. 18.*
αἰρετικός, ἡ, *δν*, schismatic, factious, Tit. iii. 10.*
αἰρέω (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), to take, only in mid. in N. T., to choose, prefer, Phil. i. 22; 2 Th. ii. 13; Heb. xi. 25.*
αἶρω (Gr. § 92), (1) to raise, lift up, Mar. xvi. 18; Jn. xi. 41; (2) to bear, carry, Mat. iv. 6; Lu. ix. 23; (3) to bear away, carry off, in general, Mat. xxi. 21; Jn. xix. 31; to take away sin, of the redeeming work of Christ, Jn. i. 29; 1 Jn. iii. 5; to remove by death, Jn. xvii. 15; Mat. xxiv. 39.
αἰσθάνομαι, 2 a. ἡσθόμην, dep., to perceive, understand, Lu. ix. 45.*
αἰσθησις, *ews*, *h*, perception, discernment, Phil. i. 9.*
αἰσθητήριον, *ον*, τὸ, organ of perception, faculty of judgment, Heb. v. 14.*
αἰσχρο-κερδής, *es*, eager for base gain, sordid, 1 Tim. iii. 3 (not W. H.), 8; Tit. i. 7.*
αἰσχροκερδῶς, from eagerness for base gain, 1 Pet. v. 2. (N. T.)*
αἰσχρο-λογία, *as*, ἡ, foul language, scurrility, Col. iii. 8.*
αἰσχρός, *α*, *δν*, base, disgraceful, 1 Cor. xi. 6.
αἰσχροτης, *τητος*, ἡ, baseness, dishonor, Ep. v. 4.*
αἰσχύνη, *ης*, ἡ, shame, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; a shameful thing, Ju. 13. Syn.: see αἰδώς.
αἰσχύνομαι, *οὔμαι*, in N. T. only pass., to be put to shame, made ashamed, 2 Cor. x. 8; Phil. i. 20.
αἰτέω, *ω*, ἥσω, to ask, pray, require, Ja. i. 6; usually with two accs., or acc. of thing and ἀπὸ or παρὰ (gen.) of person; mid., to ask for one's self, beg, Jn. xvi. 26. Syn.: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; πυνθάνομαι, to ask for infor-

mation. But see Thayer, p. 18.
αἷτημα, *ατος*, τὸ, petition, request, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. Syn.: see Trench, § li.
αἰτία, *as*, ἡ, cause, (1) as the reason or ground of anything, Ac. x. 21; (2) in Mat. xix. 10, the state of the case; (3) forensically, a crime, Ac. xiii. 28; a charge of crime, accusation, Ac. xxv. 18, 27.
αἰτίωμα, *ατος*, τὸ, accusation, charge, Ac. xxv. 7 (W. H. read αἰτίωμα).*
αἴτιος, *la*, *ιων*, causative of, used as subst., in masc., the cause, author, only Heb. v. 9; in neut., a cause, reason, espec. of punishment, Ac. xix. 40; a fault, crime, like αἰτία, Lu. xxiii. 4, 14, 22.*
αἰτώμα. See αἰτίωμα. (N. T.)*
αἰφνίδιος, *ον*, unexpected, sudden, Lu. xxi. 34 (W. H. ἐφνιδιος); 1 Th. v. 3.*
αἰχμ-αλωσία, *as*, ἡ, captivity, Rev. xiii. 10; abstract for concrete, Ep. iv. 8.*
αἰχμ-αλωτεύω, *σω*, to make prisoners of, to take captive, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)*
αἰχμ-αλωτίζω, *σω*, to lead captive, Lu. xxi. 24.
αἰχμ-άλωτος, *ον*, *δ*, ἡ, captive, Lu. iv. 18 (from Is. lxi. 1).*
αἰών, *ῶνος*, *δ* (del), originally an indefinitely long period of time, an age; hence, (1) an unbroken age, eternity, past, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *εἰς τὸν αἰῶνα*, for ever, with negative adv. *never*; *εἰς τοὺς αἰῶνας*, a stronger expression, for evermore; *εἰς τοὺς αἰῶνας τῶν αἰῶνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), for ever and ever. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., the worlds, the universe, Heb. i. 2, xi. 3; (3) the present age (*ὁ αἰὼν οὗτος*, *ὁ ἐνεστὼς αἰὼν*, *ὁ νῦν αἰὼν*), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, the coming age (*ὁ αἰὼν ἐκεῖνος*, *αἰὼν μέλλων*, *ὁ*

αἰὼν ὁ ἐρχόμενος, *οἱ αἰῶνες οἱ ἐπερχόμενοι*), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. Syn.: αἰὼν is the world under the aspect of time; *κόσμος*, under that of space. See Thayer, p. 19.
αἰώνιος (*la*, only in 2 Th. ii. 16; Heb. ix. 12; or *ιως*, *ιων*, (1) without beginning or end, eternal, Ro. xvi. 26; Heb. ix. 14; (2) without beginning, Ro. xvi. 25; 2 Tim. i. 9; (3) without end, everlasting; often with *ζωή*, eternal life, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., for ever, Philem. 15.
ἀκαθάρσια, *as*, ἡ (καθαίρω), uncleanness, impurity, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.
ἀκαθάρτης, *τητος*, ἡ, impurity, Rev. xvii. 4 (W. H. read the following). (N. T.)*
ἀκάθαρτος, *ον*, *unclean*, impure, (1) of ceremonial defilement, Ac. x. 14; 1 Cor. vii. 14; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, impure, lewd, Ep. v. 5.
ἀκαιρέομαι, *οὔμαι*, dep., to lack opportunity, Phil. iv. 10.*
ἀκαίρως, adv., unseasonably, 2 Tim. iv. 2, opp. to *εὐκαιρως*.
ἀκακος, *ον*, guileless, Ro. xvi. 18; Heb. vii. 26.*
ἀκανθα, *ης*, ἡ, thorn, briar, Mat. vii. 16.
ἀκάνθινος, *ον*, made of thorns, Mar. xvi. 17; Jn. xix. 5.*
ἀ-καρπος, *ον*, unfruitful, barren, generally fig., Mat. xiii. 22; Tit. iii. 14.
ἀ-κατά-γνωστος, *ον*, not to be condemned, Tit. ii. 8.*
ἀ-κατα-κάλυπτος, *ον*, unveiled, 1 Cor. xi. 5, 13.*
ἀ-κατά-κριτος, *ον*, uncondemned, Ac. xvi. 37, xxii. 25. (N. T.)*
ἀ-κατά-λυτος, *ον*, indissoluble, Heb. vii. 16.*
ἀ-κατά-παυστος, *ον*, unfed, hungry for (gen.), 2 Pet. ii. 14 (W. H. for the following). (N. T.)*
ἀ-κατά-παυστος, *ον*, not to be restrained, with gen., 2 Pet. ii. 14 (see preceding).*
ἀ-κατα-στασία, *as*, ἡ, instabil-

- ity; hence, *sedition, tumult, disorder*, Ja. iii. 16, 2 Cor. vi. 5.
- ἄ-κατά-στατος, *ον*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).*
- ἄ-κατά-σχετος, *ον*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S.)*
- *Ἀκελ-δαμά (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read Ἀκελδαμάχ). (N. T.)*
- ἄ-κέραιος, *ον* (κεράννυμι), *unmixed*; hence, *fig., simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.*
- ἄ-κλινής, *ἐς*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.*
- ἄκμᾶίω, *σα*, *to reach the point of perfection*; so, of fruit, *to be fully ripe*, Rev. xiv. 18.*
- ἄκμῃν, *acc.* of ἀκμή as *adv.*, *even now, even yet*, Mat. xv. 16.*
- ἄκοῃ, ἥς, ἡ (ἀκούω), *hearing, (1) the sense of hearing, 2 Pet. ii. 8; (2) the organ of hearing, the ear, 2 Tim. iv. 3, 4; (3) the thing heard, a report, speech, doctrine, Jn. xii. 38; Mar. i. 28. ἀκοῇ ἀκούειν, "to hear with hearing," i.e., attentively (a Hebraism), Mat. xiii. 14.*
- ἄκολουθέω, ᾧ, ἥσω, (1) *to accompany, follow, or attend, with dat., or μετά (gen.), or ὀπίσω (gen.), espec. of the disciples of Christ; so, met., to obey and imitate*, Mat. iv. 25; Mar. ix. 38.
- ἀκούω, *σω* or *σομαι*, pf., ἀκήκοα, *to hear, (1) without object, Mar. iv. 3, vii. 37; (2) with object (acc. or gen., Gr. § 249a, 1, Wi. § 30, 7c, Bu. 165 sq., 301), to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. *οἱ ἀκούοντες, hearers or disciples.* In pass., *to be noised abroad*, Ac. xi. 22.
- ἄ-κρασία, *ας, ἡ*, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.*
- ἄ-κρατής, *ἐς* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.*
- ἄ-κρατος, *ον* (κεράννυμι), *unmixed, undiluted (of strong wine)*, Rev. xiv. 10.*
- ἀκριβεία, *ας, ἡ*, *exactness, strictness*, Ac. xxii. 3.*
- ἀκριβής, *ἐς*, *exact, strict*, Ac. xxvi. 5.
- ἀκριβῶς, ᾧ, ὥσω, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.*
- ἀκριβῶς, *adv.*, *exactly, diligently*, Ac. xviii. 25.
- ἀκρίς, *ιδος, ἡ*, *a locust*, Mat. iii. 4.
- ἀκροατήριον, *λου, τό* (ἀκροάομαι, *to hear*), *the place of (judicial) hearings*, Ac. xxv. 23.*
- ἀκροατής, *οὔ, ὁ*, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.*
- ἀκροβυστία, *ας, ἡ*, *the foreskin, i.e., xi. 3; uncircumcision*, Ro. iv. 10; met., *an uncircumcised Gentile*, Ep. ii. 11. (S.)
- ἀκρο-γωνίατος, *α, ον* (with λῆθος expressed or understood), *a corner foundation stone, ref. to Christ*, Ep. ii. 20; 1 Pet. ii. 6. (S.)*
- ἀκρο-θίνιον, *λου, τό*, *first-fruits, i.e., the best of the produce, applied (plur.) to spoils taken in battle*, Heb. vii. 4.*
- ἄκρος, *α, ον*, *outermost, pointed; neut., τό ἄκρον, the end, extremity*, Lu. xvi. 24.
- *Ἀκυλᾶς, *ου, ὁ* (Latin), *Aquila*, Ac. xviii. 2.
- ἄ-κυρῶς, ᾧ, *to deprive of power, set aside (a law)*, Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.
- ἄ-κωλύτως, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.*
- ἄκων, *ουσα, ον* (ἀ, ἔκων), *unwilling, 1 Cor. ix. 17.**
- ἀλάβαστρον, *ον, τό*, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.*
- ἀλαζονία, *ας, ἡ*, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.*
- ἀλαζών, *ονος, ὁ*, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.*
- ἀλαλαῖω, ᾧ, *to raise a cry or loud sound; in mourning*, Mar. v. 38; of cymbals, 1 Cor. xiii. 1.*
- ἀ-λάλητος, *ον, not to be uttered in words*, Ro. viii. 26.*
- ἄ-λαλος, *ον*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.*
- ἄλας, *ατος, τό*, *salt, lit. and fig., as Mat. v. 13.*
- ἀλείφω, *ψω, to anoint, festally, or in homage, also medicinally, or in embalming the*
- dead, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείφω.
- ἄλεκτορο-φώνια, *ας, ἡ*, *the cock-crowing, the third watch of the night, between midnight and dawn*, Mar. xiii. 35.*
- ἄλέκτωρ, *οπος, ὁ*, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.
- *Ἀλεξανδρεὺς, *ἔως, ὁ*, *an Alexandrian*, Ac. vi. 9, xviii. 24.*
- *Ἀλεξανδρινός, *ἡ, ὁν*, *Alexandrian*, Ac. xxvii. 6, xxviii. 11.*
- *Ἀλέξανδρος, *ον, ὁ*, *Alexander*. Four of this name are mentioned, Mar. xv. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.*
- ἄλευρον, *ον, τό*, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.*
- ἀλήθεια, *ας, ἡ*, *truth*; generally, as Mar. v. 33; espec., (1) *freedom from error, exactness, as (2) the Truth, or Word of God*; Jesus is called *the Truth*, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity, opposed to ἀδικία*, Ro. ii. 8; 1 Cor. xiii. 6.
- ἀληθεύω, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.*
- ἀληθής, *ἐς* (ἀ, λαθ- in λανθάνω), *unconcealed, true, Ac. xii. 9; Jn. iv. 18; truthful, Mat. xxii. 16; Mar. xii. 14. Syn.*: ἀληθής means true morally, faithful; ἀληθινός, *genuine*, in contrast either with the false or the imperfect.
- ἀληθινός, *ἡ, ὁν*, *real, genuine*, contrasted with the fictitious, as Lu. xvi. 11; Jn. i. 9; with the typical, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.
- ἀλήθω, ἥσω, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.*
- ἀληθῶς, *adv.*, *truly, really, certainly*, Ac. xii. 11.
- ἄλιεύς (W. H. ἀλεεύς), *ἔως, ὁ*, *a fisherman*, Mat. iv. 18.
- ἄλιεύω, *εὔσω, to fish*, Jn. xxi. 3. (S.)*
- ἄλιζω, *ισω, to salt, season with salt*, Mat. v. 13; Mar. ix. 49
- ἄλ(ι)σγημα, *ατος, τό*, *pollution*, Ac. xv. 20. (N. T.)*
- ἄλλᾶ (prop. n. plur. of ἄλλος), *but, an adversative particle.*

See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.

ἀλλάσσω, *ἀξω, to change*, Ac. vi. 14; *to exchange*, Ro. i. 23; *to transform*, 1 Cor. xv. 51.

ἀλλαχόθεν, *adv., from elsewhere*, Jn. x. i.*

ἀλλαχοῦ, *adv., elsewhere*, Mar. i. 38 (W. H.).*

ἀλλ-ηγρορέω, *ω, to speak allegorically*; *pass. part.*, Gal. iv. 24.*

Ἀλληλουῖα (W. H. 'Αλ-), (Heb.), Hallelujah, *Praise ye Jehovah*, Rev. xix. i, 3, 4, 6. (S.)*

ἀλλήλων, *reciprocal pron., gen. plur.* (Gr. § 61c), *one another, each other*, Ro. i. 12.

ἄλλο-γενής, *ἐς, of another nation, a foreigner*, Lu. xvii. 18. (S.)*

ἄλλομαι (dep.), *ἀλούμαι, ἡλάμην, to leap*, Ac. iii. 8, xiv. 10; *to bubble up, as water*, Jn. iv. 14.*

ἄλλος, *η, ο, other, another*, Mar. vi. 15; *ὁ ἄλλος, the other*, Mat. v. 39; *οἱ ἄλλοι, the others, the rest*. *Syn.*: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, *different*.

ἄλλοτριον-ἐπισκοπος, *ου, ὁ, one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15 (W. H. ἄλλοτριεπισκοπος). (N. T.)*

ἄλλοτριος, *λα, ιον, belonging to another*, Heb. ix. 25; *foreign, strange*, Ac. vii. 6; *not of one's own family*, Mat. xvii. 25; *hostile*, Heb. xi. 34.

ἄλλο-φυλος, *ου, adj., foreign, of another tribe or race*, Ac. x. 28.*

ἄλλως, *adv., otherwise*, 1 Tim. v. 25.*

ἀλοῶω, *ω, ἥσω, to beat or thresh, as grain*, 1 Cor. ix. 9, 10; 1 Tim. v. 18.*

ἄ-λογος, *ου, (1) without speech or reason, irrational*, 2 Pet. ii. 12, Ju. 10; *(2) unreasonable, absurd*, Ac. xxv. 27.*

ἀλόη, *ης, ἡ, the aloe*, Jn. xix. 39. (S.)*

ἅλς, ἁλός, *ὁ, salt*. *Rec. only in Mar. ix. 49 (dat.)*, W. H. *only in ix. 50 (acc.)*. See ἅλας.*

ἁλνός, *ἡ, ὅν (ἅλς), salt, brackish*, Ja. iii. 12.*

ἄ-λυντος, *ον, free from sorrow*, Phil. ii. 28.*

ἄλυσις, *ews, ἡ, a chain or manacle*, Mar. v. 3; Ac. xxi. 33.

ἄ-λυσιτελής, *ἐς, without gain, unprofitable*, Heb. xiii. 17.*

ἄλφα, *το, see A.*

Ἀλφαῖος, *ον, ὁ, Alphæus*. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).

ἄλων, *ωνος, ὁ, ἡ, a threshing-floor; met., the grain of the threshing-floor*, Mat. iii. 12; Lu. iii. 17.

ἄλώπηξ, *εκος, ἡ, a fox*, Mat. viii. 20; Lu. ix. 58; applied to Herod, Lu. xiii. 32.*

ἄλωσις, *ews, ἡ, a taking or catching*, 2 Pet. ii. 12.*

ἅμα, *adv., at the same time*, Ac. xxiv. 26; *prep., with or together with (dat.)*, Mat. xiii. 29; ἅμα πρωτῷ, *with the dawn*, Mat. xx. i.

ἄ-μαθής, *ἐς, unlearned, ignorant*, 2 Pet. iii. 16.*

ἄμαράντινος, *ον, adj., composed of amaranth, i.e., everlasting*, 1 Pet. v. 4.*

ἄ-μάραντος, *ου, adj. (μαρτανομαί), unfading*, 1 Pet. i. 4.*

ἁμαρτάνω, *τήσω, to miss a mark, to err, to sin*, Mat. xxvii. 4; Jn. v. 14; with cogn. acc., ἁμαρτάνω, *to sin a sin*, 1 Jn. v. 16; with *els*, *to sin against*, Lu. xv. 18, 21.

ἁμαρτημα, *ατος, τό, a sin, evil deed*. *Syn.*: see ἀγνόημα.

ἁμαρτία, *ας, ἡ, (1) a sinning (= τὸ ἁμαρτάνειν)*, Ro. v. 12, 13; 2 Cor. v. 21; *(2) a sin, sing., as Ac. vii. 60; plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἁμαρτίας, to forgive sins*, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, *περὶ ἁμαρτίας* is *sin-offering*. *Syn.*: see ἀγνόημα.

ἄ-μάρτυρος, *ον, without witness*, Ac. xiv. 17.*

ἁμαρτωλός, *ον, sinful, or substantively, a sinner, espec. habitually and notoriously*, 1 Tim. i. 19; Lu. xv. 2. The Jews used the word for

idolaters, i.e., Gentiles, Mar. xiv. 41.

ἄ-μαχος, *ον, not quarrelsome*, 1 Tim. iii. 3; Tit. iii. 2.*

ἁμάω, *ω, ἥσω, to reap*, Ja. v. 4.*

ἁμέθυστος, *ου, ἡ, an amethyst (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μεθύω)*, Rev. xxi. 20.*

ἁμελέω, *ω, ἥσω, not to care for, to disregard, neglect*, with *gen. or inf.*, Heb. ii. 3; 2 Pet. i. 12 (not W. H.).

ἄ-μέμπτos, *ον, blameless*, Phil. ii. 15; Heb. viii. 7.

ἄ-μέμπτως, *adv., blamelessly*, 1 Th. ii. 10, iii. 13 (W. H. mrg.).

ἄ-μέριμνος, *ον, free from solicitude or anxiety*, Mat. xxviii. 14; 1 Cor. vii. 32.*

ἄ-μετά-θετος, *ον, unchangeable*, Heb. vi. 18; τὸ ἀμετάθετον, *immutability*, Heb. vi. 17.*

ἄ-μετα-κίνητος, *ον, adj., immovable, firm*, 1 Cor. xv. 58.*

ἄ-μετα-μέλητος, *ον, not to be regretted or repented of*, Ro. xi. 29; hence, *unchangeable*, 2 Cor. vii. 10.*

ἄ-μετα-νόητος, *ον, adj., unrepentant, impenitent*, Ro. ii. 5.*

ἄ-μετρος, *ον, beyond measure, immoderate*, 2 Cor. x. 13, 15.*

ἁμήν, Amen, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *verily, truly, indeed*; (2) at the end of ascriptions of praise, etc., optatively, as *γένοιτο, so be it*; (3) substantively, 2 Cor. i. 20, as a name of Christ, *the Amen, the faithful witness*, Rev. iii. 14. (S.)

ἄ-μήτηρ, *οπος, ὁ, ἡ (μήτηρ), without mother, i.e., in the genealogies*, Heb. vii. 3.*

ἄ-μίαντος, *ον (μιάνω), undefiled, sincere, pure*, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.*

Ἀμιναδάβ, *ὁ (Heb.), Aminadal*, Mat. i. 4; Lu. iii. 33 (not W. H.).*

ἄμμος, *ον, ἡ, sand*, Ro. ix. 27; Heb. xi. 12.

ἁμνός, *οἰ, ὁ, a lamb; fig., of Christ*, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.*

ἱμοιβή, ἥς, ἡ (ἀμειβω), *requital*, 1 Tim. v. 4.*

ἴμπελος, ου, ἡ, a *vine*, (1) lit., Mat. xxvi. 29; (2) fig., as Jn. xv. 1.

ἴμπελ-ουργός, οὔ, ὁ, ἡ, a *vine-dresser*, Lu. xiii. 7.*

ἴμπελων, ὧνος, ὁ, a *vineyard*, Lu. xx. 9; 1 Cor. ix. 7.

Ἀμπλίας, λοῦ, ὁ, *Amplias*, Ro. xvi. 8.*

ἀμύνω, ὦ, in N. T. only in mid., *to defend from, take vengeance on*, Ac. vii. 24.*

ἀμφιάζω, *to clothe*, Lu. xii. 28 (W. H.).*

ἀμφιβάλλω, *to cast around*, Mar. i. 16 (W. H.).*

ἀμφι-βληστρον, ου, τό, a *fishing net*, Mat. iv. 18; Mar. i. 16 (not W. H.).* *Syn.*: σαγήνη is the *drag-net*, much larger than ἀμφιβληστρον, the *casting net*; δίκτυον is general, a net of any kind.

ἴμφι-έννυμι, ἔσω, *to put on, to clothe*, Lu. vii. 25.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, a city in the S. of Macedonia, Ac. xvii. 1.*

ἴμφ-οδον, ου, τό, a *street*, Mar. xi. 4.*

ἴμφότεροι, αι, α, both, Ac. xxiii. 8.

ἴμωμτος, ου, without *blame or fault*, Phil. ii. 15 (W. H. δμεμπτοι); 2 Pet. iii. 14.*

ἴμωμον, ου, τό, *atomum, a spice plant*, Rev. xviii. 13 (not Rec.).*

ἴμωμος, ου, without *blemish*, 1 Pet. i. 19; Heb. ix. 14; fig., *blameless*, Eph. i. 4; Ju. 24.

ἴμων, ὁ (Heb.), *Amon*, Mat. i. 10 (W. H. ἴμως).*

ἴμως, ὁ (Heb.), *Amos*, Lu. iii. 25.*

ἄν, a particle, expressing *possibility, uncertainty, or conditionality*. At the beginning of a sentence it is a contraction of ἔάν. See Gr. §§ 378b, 380, 383d, Wi. § 42, Bu. 216 sq.

ἀνά, prep., lit., *upon* (acc.); in composition, *up, again*; used in many phrases. See Gr. §§ 297 and 147a, Wi. §§ 49b, 52, 4, 2), Bu. 331, 332.

ἀνα-βαθμός, οὔ, ὁ (βαλνω), *means of ascent, steps, stairs*, Ac. xxi. 35, 40.*

ἀνα-βαίνω, βήσομαι, 2 a. ἀνέβην, (1) *to ascend*, espec. to Jerusalem, Mat. xx. 17; on board ship, Mar. vi. 51; to heaven, Ro. x. 6; (2) *to spring up*, as plants, etc., used of a rumor, Ac. xxi. 31; of thoughts coming into mind, Lu. xxiv. 38.

ἀνα-βάλλω, mid., *to postpone, defer*, Ac. xxiv. 22.*

ἀνα-βιβάζω, *to draw up*, as a net to shore, Mat. xiii. 48.*

ἀνα-βλέπω, (1) *to look up*, as Mar. viii. 24; (2) *to look again, to recover sight*, as Mat. xi. 5.

ἀνά-βλεψις, εως, ἡ, *recovery of sight*, Lu. iv. 18.*

ἀνα-βοάω, ὦ, *to exclaim, cry aloud* (not in W. H.), Mat. xxvii. 46, Mar. xv. 8, Lu. ix. 38.*

ἀνα-βολή, ἥς, ἡ, *putting off, delay*, Ac. xxv. 17.*

ἀνάγαιον, ου, τό, *upper room*, W. H. in Mar. xiv. 15; Lu. xxii. 12, for Rec. ἀνώγειον.*

ἀν-αγγέλλω, *to announce, make known*, Ac. xiv. 27, xix. 18; *to report*, 2 Cor. vii. 7.

ἀνα-γεννάω, ὦ, *to beget again*, 1 Pet. i. 3, 23.*

ἀνα-γινώσκω, *to know again, to know well*. N. T., *to read*, Jn. xix. 20; 2 Cor. iii. 15.

ἀναγκάζω, ἄσω, *to force, to compel* by force or persuasion, Ac. xxvi. 11; 2 Cor. xii. 11.

ἀναγκαίος, αλα, αἶον, *necessary, fit*, Tit. iii. 14; Phil. i. 24; also *close or near*, as friends, Ac. x. 24.

ἀναγκαστῶς, adv., *necessarily or by constraint*, 1 Pet. v. 2.*

ἀνάγκη, ἥς, ἡ, (1) *necessity*, Philem. 14; 1 Cor. vii. 37; followed by inf. (with ἔστι understood), *there is need to*, Mat. xviii. 7; (2) *distress*, Lu. xxi. 23.

ἀνα-γνωρίζω, *to make known*, aor. pass., Ac. vii. 13 (Rec.).*

ἀνά-γνωσις, εως, ἡ, *reading*, Ac. xiii. 15; 2 Cor. iii. 14; 1 Tim. iv. 13.*

ἀν-άγω, *to bring, lead, or take up*, Lu. ii. 22; Ac. ix. 39; *to offer up*, as sacrifices, Ac. vii. 41; pass., *to put to sea, to set sail*, Lu. viii. 22; Ac. xiii. 13.

ἀνα-δείκνυμι, *to show*, as by up-lifting, *to show plainly*, Ac.

i. 24; *to appoint, announce*, Lu. x. 1.*

ἀνά-δειξις, εως, ἡ, a *showing or public announcing*, Lu. i. 80.*

ἀνα-δέχομαι, dep., *to receive* with a welcome, guests, Ac. xxviii. 7; promises, Heb. xi. 17.*

ἀνα-δίδωμι, *to give up, deliver*, as by messengers, Ac. xxiii. 33.*

ἀνα-ζάω, ὦ, *to live again, revive* (W. H. only in Ro. vii. 9, and doubtfully Lu. xv. 24).

ἀνα-ζητέω, ὦ, *to seek* with diligence, Lu. ii. 44, 45 (W. H.); Ac. xi. 25.*

ἀνα-ζώννυμι, *to gird or bind up*, as a loose dress is girded about the loins; mid. fig., 1 Pet. i. 13. (S.).*

ἀνα-ζωπυρέω, ὦ (πῦρ), *to rekindle or rouse up*; fig., 2 Tim. i. 6.*

ἀνα-θάλλω, *to thrive or flourish again*, Phil. iv. 10.*

ἀνά-θεμα, ατος, τό, a *person or thing accursed*, Gal. i. 8; 1 Cor. xvi. 22; an *execration or curse*, Ac. xxiii. 14. *Syn.*

ἀνάθημα is a thing devoted in honor of God, consecrated; ἀνάθεμα, simply a later form of ἀνάθημα, has come to mean a thing devoted to destruction.

ἀναθεματίζω, ἴσω, *to bind* (one's self) *by a curse*, Ac. xxiii. 12, 14, 21; *to affirm with curses*, Mar. xiv. 71.*

ἀνα-θεωρέω, ὦ, *to look at attentively, to consider*, Ac. xvi. 23; Heb. xiii. 7.*

ἀνά-θημα, ατος, τό, anything consecrated and laid by, a *votive offering*, Lu. xxi. 5 (W. H.).* *Syn.*: see ἀνάθεμα.

ἀν-αιδέα, ας, ἡ, *shamelessness, impudence*, Lu. xi. 8.*

ἀναιρέσις, εως, ἡ, a *taking away*, i.e., by a violent death, Ac. viii. 1, xxii. 20 (Rec.).*

ἀν-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take away, to abolish*, Heb. x. 9; *to take off, to kill*, Mat. ii. 16; mid., *to take up*, Ac. vii. 21.

ἀν-αίτιος, ον, *guiltless*, Mat. xii. 5, 7.*

ἀνα-καθίζω, *to sit up* (properly trans. with εἰσὶν under

stood), Lu. vii. 15; Ac. ix. 40.*

ἀνα-καίνω, *to renew, restore to a former condition*, Heb. vi. 6.*

ἀνα-καίνω, ὦ, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)*

ἀνα-καίνωσις, εως, ἡ, *a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)* Syn.: see Trench, § xviii.

ἀνα-καλύπτω, *to unveil, make manifest*; pass., 2 Cor. iii. 14, 18.*

ἀνα-κάμπτω, *to bend or turn back, return*, Heb. xi. 15.

ἀνα-κείμαι, dep., *to recline at a meal*, Mat. ix. 10; ὁ ἀνακείμενος, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).

ἀνα-κεφαλαιώ, ὦ, *to gather together into one, to sum up under one head*; pass., Ro. xiii. 9; mid., Ep. i. 10.*

ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; pass., *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.

ἀνα-κόπτω, *to check (lit., beat back)*, Gal. v. 7 (W. H. ἐγκόπτω).*

ἀνα-κράω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.

ἀνα-κρίνω, *to investigate, inquire, examine (judicially), to judge of*. Only in Lu., Ac., and 1 Cor.

ἀνά-κρισις, εως, ἡ, *judicial examination*, Ac. xxv. 26.*

ἀνα-κυλλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀνοκ).*

ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; fig., *to be elated*, Lu. xxi. 28.*

ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; pass., of Christ's being taken up to heaven, Mar. xvi. 19.

ἀνά-ληψις (W. H. ἀληψις), εως, ἡ, *a being taken up, i.e., into heaven*, Lu. ix. 51.*

ἀν-αλίσκω, λώσω, *to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.).*

ἀνα-λογία, as, ἡ, *proportion, analogy*, Ro. xii. 6.*

ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.*

ἀν-αλος, ον, *without saltiness, insipid*, Mar. ix. 50.*

ἀνά-λυσις, εως, ἡ, *a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.*

ἀνά-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.*

ἀν-αμάτητος, ον, *without blame, faultless*, Jn. viii. 7 (W. H. omit).*

ἀνα-μένω, *to await*, 1 Th. i. 10.*

ἀνα-μνήσκω, *to remind, admonish*, two accs., or acc. and inf., 1 Cor. iv. 17; pass., *to remember, to call to mind*, gen. or acc., 2 Cor. vii. 15.

ἀνά-μνησις, εως, ἡ, *remembrance, a memorial*, Heb. x. 3.

ἀνα-νεώ, ὦ, *to renew*; mid., *to renew one's self, to be renewed*, Ep. iv. 23.*

ἀνα-νήφω, *to recover soberness*, 2 Tim. ii. 26.*

Ἀνανίας, α, ὁ (from Heb.), *Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xxiii. 2.

ἀν-αντι-πρῆτος, ον, *indisputable, not to be contradicted*, Ac. xix. 36.*

ἀναντιπρῆτως, adv., *without contradiction*, Ac. x. 29.*

ἀν-άξιος, ον, *unworthy, inadequate*, 1 Cor. vi. 2.*

ἀνάξιως, adv., *unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.).*

ἀνά-παυσις, εως, ἡ, *rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.

ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; mid., *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαύσονται, 2 fut. pass.).

ἀνα-πέιθω, σω, *to persuade, in a bad sense, seduce, mislead*, Ac. xviii. 13.*

ἀνα-πέμπω, *to remit, send back*, Lu. xxiii. 11.

ἀνα-πηδάω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνίστημι).*

ἀνά-πηρος, ον, *maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπειρος).*

ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.

ἀνα-πληρόω, ὦ, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*,

Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.

ἀν-απο-λόγητος, ον, adj., *inexcusable*, Ro. i. 20, ii. 1.*

ἀνα-πτύσσω, *to unroll, as a volume*, Lu. iv. 17 (not W. H.).*

ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.*

ἀν-αριθμητος, ον, *innumerable*, Heb. xi. 12.*

ἀνα-σείω, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.*

ἀνα-σκενάζω, *to pervert, unsettle, destroy*, Ac. xv. 24.*

ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.*

ἀνά-στασις, εως, ἡ, *a rising up, as opposed to falling*, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.

ἀνα-στατώνω, ὦ, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.*

ἀνα-σταυρώω, ὦ, *to crucify afresh*, Heb. vi. 6.*

ἀνα-στενάζω, *to groan or sigh deeply*, Mar. viii. 12.*

ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; intrans., *to return*, Ac. v. 22; mid. (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons*; generally, *to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.

ἀνα-στροφή, ἡς, ἡ, *behavior, manner of life*, Gal. i. 13; Ep. iv. 22.

ἀνα-τάσσομαι, *to arrange, compose a narrative*, Lu. i. 1.*

ἀνα-τέλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; of the Messiah, Heb. vii. 14; trans., *to cause to rise*, Mat. v. 45.

ἀνα-τίθημι, mid., *to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.*

ἀνατολή, ἡς, ἡ, *the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; sing. and plur., see Gr. § 240a.

- ἀνα-τρέπω**, *to subvert, overthrow*, 2 Tim. ii. 18; Tit. i. 11.*
- ἀνα-τρέφω**, *to nurse, bring up, educate*, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.*
- ἀνα-φαίνω**, mid., *to appear*, Lu. xix. 11; pass., *to be shown a thing (acc.)*, Ac. xxi. 3 (W. H. read act., in sense *to come in sight of*).*
- ἀνα-φέρω**, *olow*, *to bear or lead, to offer, as sacrifice*, Heb. vii. 27; *to bear, as sin*, 1 Pet. ii. 24.
- ἀνα-φωνέω**, *ō*, *to cry out aloud*, Lu. i. 42.*
- ἀνά-χυσσις**, *ews*, *η*, *a pouring out*; hence, *excess*, 1 Pet. iv. 4.*
- ἀνα-χωρέω**, *ō*, *to depart, withdraw*, Mat. ix. 24; Mar. iii. 7.
- ἀνά-ψυξις**, *ews*, *η*, *a refreshing*, Ac. iii. 20.*
- ἀνα-ψύχω**, *to refresh, to revive*, 2 Tim. i. 16.*
- ἀνδροποδιστής**, *ou*, *δ*, *a man-stealer*, 1 Tim. i. 10.*
- Ἀνδρέας**, *ou*, *δ*, *Andrew*, Jn. i. 40.
- ἀνδρίζω**, *lsw*, mid., *to act like a man, to be brave*, 1 Cor. xvi. 13.*
- Ἀνδρόνικος**, *ou*, *δ*, *Andronicus*, Ro. xvi. 7.*
- ἀνδρό-φονος**, *ou*, *δ*, *a man-slayer*, 1 Tim. i. 9.*
- ἀν-έγκλητος**, *ou*, *not open to accusation, unblamable*, 1 Cor. i. 8; Col. i. 22.
- ἀν-εκ-διήγητος**, *ou*, *not to be spoken, inexpressible*, 2 Cor. ix. 15. (N. T.)*
- ἀν-εκ-λάλητος**, *unspeakable*, 1 Pet. i. 8. (N. T.)*
- ἀν-εκ-λειπτος**, *ou*, *unfailing*, Lu. xii. 33.*
- ἀνεκτός**, *η*, *δ*, *tolerable, supportable*; only in comp., Mat. x. 15, xi. 22, 24.
- ἀν-ελεῖμην**, *ou*, *without compassion, cruel*, Ro. i. 31.*
- ἀνεμίζω**, *to agitate or drive with wind*; pass., Ja. i. 6. (N. T.)*
- ἄνεμος**, *ou*, *δ*, *the wind*, Mat. xi. 7; fig., applied to empty doctrines, Ep. iv. 14.
- ἀν-ένδεκτος**, *ou* (ἐνδέχομαι), adj., *impossible*, Lu. xvii. 1. (N. T.)*
- ἀν-εξερεύνητος** (W. H. -παύ-), *ou*, adj., *unsearchable*, Ro. xi. 33.*
- ἀνελί-κακος**, *ou*, *patient of injury*, 2 Tim. ii. 24. (N. T.)*
- ἀν-εξε-ιχνίαστος**, *ou*, *that cannot be explored, incomprehensible*, Ro. xi. 33; Ep. iii. 8. (S.)*
- ἀν-επ-αίσχυντος**, *ou*, *having no cause to be ashamed*, 2 Tim. ii. 15.*
- ἀν-επ(ι)-ληπτος** (W. H. -λημ-), *ou*, adj., *never caught doing wrong, irreproachable*, 1 Tim. iii. 2, v. 7, vi. 14.*
- ἀν-έρχομαι**, *to come or go up*, Jn. vi. 3; Gal. i. 17, 18.*
- ἄνεσις**, *ews*, *η* (ἀνλημι), *relaxation, remission*, as from bonds, burden, etc., Ac. xxiv. 23; 2 Th. i. 7.
- ἀν-ετάζω**, *to examine judicially*, Ac. xxii. 24, 29. (S.)*
- ἄνευ**, adv. as prep., *with gen., without*, 1 Pet. iii. 1.
- ἀν-εύθετος**, *ou*, *inconvenient*, Ac. xxvii. 12. (N. T.)*
- ἀν-ευρίσκω**, *to find by searching for*, Lu. ii. 16; Ac. xxi. 4.*
- ἀν-έχω**, mid., *to bear with, forbear, have patience with, endure*, Mat. xvii. 17; Lu. ix. 41; gen. of pers. or thing.
- ἀνεψιός**, *ou*, *δ*, *a cousin*, Col. iv. 10.*
- ἄνηθον**, *ou*, *τδ*, *anise, dill*, Mat. xxiii. 23.*
- ἀνῆκε**, impers., *it is fit or proper*; part., *τδ ἀνῆκον, τὰ ἀνῆκοντα, the becoming*, Philom. 8.
- ἀν-ήμερος**, *ou*, adj., *not tame, fierce*, 2 Tim. iii. 3.*
- ἀνῆρ**, *ἀνδρὸς*, *δ*, (1) *a man, in sex and age (Lat. vir)*, Ac. viii. 12; hence, (2) *a husband*, Ro. vii. 2, 3; (3) *a person generally*, Lu. vii. 41; plur. voc., *ἀνδρες*, *Sirs!*; often in apposition with adjectives and nouns, as *ἀνῆρ ἁμαρτωλός, ἀνῆρ προφήτης*, Lu. v. 8, xxiv. 19.
- ἀνθ-ίστημι**, *to oppose, withstand, resist*, with dat., Ro. ix. 19, Mat. v. 39.
- ἀνθ-ομολογέομαι**, *οὔμαι*, *to confess, give thanks to, dat.*, Lu. ii. 38.*
- ἄνθος**, *ous*, *τδ*, *a flower*, Ja. i. 10, 11; 1 Pet. i. 24.*
- ἀνθρακιά**, *ās*, *η*, *a heap of burning coals*, Jn. xviii. 18, xxi. 9.*
- ἄνθραξ**, *akos*, *δ*, *a coal*, Ro. xii. 20.*
- ἀνθρωπ-ἀρεσκος**, *ou*, *desirous of pleasing men*, Ep. vi. 6; Col. iii. 22. (S.)*
- ἀνθρώπινος**, *lvη*, *uon*, *human, belonging to man*, Ja. iii. 7; 1 Cor. x. 13.
- ἀνθρωπο-κτόνος**, *ou*, *δ*, *η*, *a homicide, a manslayer*, Jn. viii. 44; 1 Jn. iii. 15.*
- ἄνθρωπος**, *ou*, *δ*, *a man, one of the human race (Lat. homo)*. Like *ἀνῆρ*, joined in apposition with substantives, as Mat. xviii. 23, xxi. 33.
- ἀνθ-υπατεύω**, *to be proconsul*, Ac. xviii. 12 (not W. H.)*
- ἀνθ-ύπατος**, *ou*, *δ*, *a proconsul*, Ac. xiii. 7, 8, 12.
- ἀν-ιμι**, *to unloose, let go*, Ac. xvi. 26, xxvii. 40; *to give up*, Ep. vi. 9; *to leave, neglect*, Heb. xiii. 5.*
- ἀν-ώλεως**, *on*, *without mercy*, Ja. ii. 13 (W. H. read ἀνέλεος). (N. T.)*
- ἄν-ιπτος**, *ou*, adj., *unwashed*, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)*
- ἀν-ίστημι**, *to raise up one lying or dead*, Ac. ix. 41; Jn. vi. 39, 40; intrans. (in 2 a, pf. and mid.), *to rise from a recumbent posture*, Mar. i. 35; *to rise again from the dead*, Lu. xvi. 31; aor. part., often combined with other verbs, as “*rising (ἀναστὰς) he went.*”
- Ἄννα**, *as*, *η*, *Anna*, Lu. ii. 36.*
- Ἄννας**, *a*, *δ*, *Annas*, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.*
- ἄ-νόητος**, *ou*, *foolish, thoughtless*, Ro. i. 14; 1 Tim. vi. 9.
- ἄνοια**, *as*, *η*, *folly, madness*, Lu. vi. 11; 2 Tim. iii. 9.*
- ἀνοίγω**, *ξω*, *to open*, Ac. v. 19, xii. 10, 14; intrans. in 2 perf., *ἀνέωγα, to be open*, 2 Cor. vi. 11; 1 Cor. xvi. 9.
- ἀν-οικο-δομέω**, *ō*, *to build up again*, Ac. xv. 16.*
- ἄνοιξις**, *ews*, *η*, *opening (the act of)*, Ep. vi. 19.*
- ἄ-νομία**, *as*, *η*, *lawlessness, iniquity*, Mat. xxiii. 28; Tit. ii. 14; *αὶ ἀνομίαι, iniquities, evil deeds*, Ro. iv. 7. Syn.: see ἀγνόημα.
- ἄ-νομος**, *ou*, (1) *without law*, not subject to the law, used of Gentiles, 1 Cor. ix. 21; (2) *lawless*; as subst., *a male-*

factor; ὁ ἀνομος, *the lawless one*, 2 Th. ii. 8.

ἀνόμως, adv., *without law*, Ro. ii. 12.

ἀν-ορθῶ, ὦ, *to make upright or straight again, to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.*

ἀν-όσιος, ov, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.*

ἀνοχή, ἥς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.* Syn.: ὑπομονή is patience under trials, referring to things; μακροθυμία, patience under provocation, referring to persons; ἀνοχή is a forbearance temporary in its nature.

ἀν-αγωνίζομαι, *to resist, strive against*, Heb. xii. 4.*

ἀν-άλλαγμα, ατος, τό, *an equivalent, price*, Mat. xvi. 26; Mar. viii. 37.*

ἀν-ανα-πληρῶ, ὦ, *to fill up in turn*, Col. i. 24.*

ἀν-απο-δίδωμι, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.

ἀν-απο-δομα, ατος, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S.)*

ἀν-από-δοσις, εως, ἡ, *a reward, recompense*, Col. iii. 24.*

ἀν-απο-κρίνομαι, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.*

ἀν-εἶπον (used as 2 aor. of ἀντιλέγω, see φημί), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.*

ἀν-έχω, mid., *to hold fast, to adhere to* (gen.), Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.*

ἀντί, prep., gen., *instead of*, for. See Gr. §§ 291, 147 a, Wi. §§ 47 a, 52, 4, 3), Bu. 321.

ἀντι-βάλλω, *to throw in turn, exchange words*, Lu. xxiv. 17.*

ἀντι-δια-τίθηναι, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.*

ἀντι-δικος, ov, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.*

ἀντι-θεσις, εως, ἡ, *opposition*, 1 Tim. vi. 20.*

ἀντι-καθ-ίστημι, *to resist*, Heb. xii. 4.*

ἀντι-καλέω, *to call or invite in turn*, Lu. xiv. 12.*

ἀντι-κειμαι, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.

ἀντικρύ (W. H. ἀντικρυς), adv., *over against*, Ac. xx. 15.*

ἀντι-λαμβάνω, mid., *to take hold of, help, share in* (gen.), Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.

ἀντι-λέγω, *to speak against, contradict* (dat.), Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.

ἀντι-ληψις (W. H. -ληψύ-), εως, *help, ministration*, 1 Cor. xii. 28.*

ἀντι-λογία, as, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. 11.*

ἀντι-λοιδορέω, *to revile or reproach again*, 1 Pet. ii. 23.*

ἀντι-λutron, ov, τό, *a ransom-price*, 1 Tim. ii. 16.*

ἀντι-μετρέω, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T.)*

ἀντι-μισθία, as, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T.)*

Ἀντιόχεια, as, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.

Ἀντιοχεύς, εως, ὁ, *a citizen of Antioch*, Ac. vi. 5.*

ἀντι-παρ-έρχομαι, *to pass by opposite to*, Lu. x. 31, 32.*

Ἀντίπας, α, ὁ, *Antipas*, Rev. ii. 13.*

Ἀντιπατρίς, λδος, ἡ, *Antipatris*, Ac. xxiii. 31.*

ἀντι-πέραν (W. H. ἀντιπερα), adv., *on the opposite side or shore*, Lu. viii. 26.*

ἀντι-πίπτω, *to fall against, resist*, Ac. vii. 51.*

ἀντι-στρατεύομαι, dep., *to make war against*, Ro. vii. 23.*

ἀντι-τάσσω, mid., *to set one's self against, resist* (dat.), Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.*

ἀντι-τυπος, ov, *like in pattern*, Heb. ix. 24; τὸ ἀντίτυπον, *corresponding in form, as wax to the seal, antitype*, 1 Pet. iii. 21.*

Ἀντι-χρίστος, ov, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T.)*

ἀντλήω, ὦ, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.*

ἀντλημα, ατος, τό, *a bucket*, Jn. iv. 11.*

ἀντ-οφθαλμέω, ὦ, *to look in the face; so to meet the wind*, Ac. xxvii. 15.*

ἀν-υδρος, ov, *without water, dry*, Mat. xii. 43; Lu. xi. 24.

ἀν-υπό-κριτος, ov, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)

ἀν-υπό-τακτος, ov, *not subject to rule, of things*, Heb. ii. 8; *unruly, of persons*, 1 Tim. i. 9; Tit. i. 6, 10.*

ἄνω, adv. (ἀνά), *up, above, upwards*; τὰ ἄνω, *heaven or heavenly things*, as Jn. viii. 23.

ἀνώγειον, ov, τό, *an upper chamber*. See ἀνάγαυον.*

ἄνωθεν, adv. (ἀνω), (1) *of place, from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπό, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) *of time, from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9); or, perhaps here also, *from above*.

ἄνωτερός, ἡ, ὅς, *upper, higher*, Ac. xix. 1.*

ἀνώτερος, α, ov (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.*

ἀν-ωφελής, ἐς, *unprofitable*, Tit. iii. 9; Heb. vii. 18.*

ἄξιν, ἡς, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.*

ἄξιος, la, ov, adj., *worthy, deserving of, suitable to* (gen.), Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.

ἄξιῶ, ὦ, *to deem worthy* (acc. and gen., or inf.), Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.

ἄξιος, adv., *worthily, suitably* (with gen.), Ro. xvi. 2; Phil. i. 27.

ἀ-όρατος, ov, *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.

ἀπ-αγγέλλω, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.

ἀπ-άγχω, mid., *to hang or strangle one's self*, Mat. xxvii. 5.*

ἀπ-άγω, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead or tend, as a way*, Mat. vii. 13, 14.

ἀ-παίδευτος, ov, adj., *uninstructed, ignorant*, 2 Tim. ii. 23.*

ἀπ-αἶρω, to take away; in N. T. only 1 a. pass., Mat. ix. 15; Mar. ii. 20; Lu. v. 35.*

ἀπ-αιτέω, to ask back, require, reclaim, Lu. vi. 30, xii. 20.*

ἀπ-αλγέω, to be past feeling, Ep. iv. 19.*

ἀπ-αλλάσσω, pass., to be removed from, to depart, Ac. xix. 12; pass., to be set free (with ἀπό), Lu. xii. 58; to deliver, Heb. ii. 15.*

ἀπ-αλλοτριόω, to estrange, alienate (gen.), Ep. ii. 12, iv. 18; Col. i. 21.*

ἀπαλός, ἡ, ὄν, tender, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.*

ἀπ-αντάω, to meet, to encounter (dat.), Mar. xiv. 13.

ἀπ-άντησις, εως, ἡ, a meeting, an encountering; els ἀπάντησιν (gen. or dat.), to meet any one, Ac. xxviii. 15.

ἀπαξ, adv., of time, once, 1 Th. ii. 18; once for all, Heb. vi. 4, x. 2.

ἀ-παρά-βατος, ον, inviolable, unchangeable, Heb. vii. 24.*

ἀ-παρά-σκευαστος, ον, adj., unprepared, 2 Cor. ix. 4.*

ἀπ-αρνεῖσθαι, οὔμαι, to deny, disown, Mat. xxvi. 34, 35; to disregard, Mar. viii. 34.

ἀπ-ἄρτι, adv., of time (see ἄρτι), henceforth, Rev. xiv. 13. (W. H. read ἀπ' ἄρτι.)*

ἀπ-αρτισμός, οὔ, ὁ, completion, Lu. xiv. 28.*

ἀπ-αρχή, ἡς, ἡ, the first-fruits, consecrated to God (see W. H., 2 Th. ii. 13).

ἀ-πας, ασα, αν (like πās, Gr. § 37), all, all together, the whole.

ἀπασπάζομαι, see ἀσπάζομαι. (N. T.)*

ἀπατάω, ὡ, ἥσω, to deceive, lead into error, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἐξαπ-).* (The stronger form ἐξαπατάω is more freq.)

ἀπάτη, ἡς, ἡ, deceit, deceitfulness, Col. ii. 8; Heb. iii. 13.

ἀ-πάτωρ, οπος, ὁ, ἡ (πατήρ), without father, i.e., in the genealogies, Heb. vii. 3.*

ἀπ-αύγασμα, ατος, τό, reflected brightness, Heb. i. 3.*

ἀτ-εἶδον (W. H. ἀφείδον), 2 aor. ὃτ ἀφορώ, which see.

ἀ-πειθεῖα, as, ἡ, willful unbelief,

obstinacy, disobedience, Heb. iv. 6, 11.

ἀ-πειθεῖω, to refuse belief, be disobedient, Jn. iii. 36; Ro. ii. 8.

ἀ-πειθής, ἐς, unbelieving, disobedient, Lu. i. 17; 2 Tim. iii. 2.

ἀπειθεῖω, ὡ, ἥσω, to threaten, forbid by threatening, Ac. iv. 17; 1 Pet. ii. 23.*

ἀπειλή, ἡς, ἡ, a threatening, threat, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.*

ἀπ-εμῖ (εμῖ, to be), to be absent, as 1 Cor. v. 3.

ἀπ-εμῖ (εμῖ, to go), to go away, to depart, Ac. xvii. 10.*

ἀπ-εἶπον (see εἶπον), mid., to renounce, disown, 2 Cor. iv. 2.*

ἀ-πειραστος, ον, adj., incapable of being tempted, Ja. i. 13.*

ἀ-πειρος, ον, adj., inexperienced, unskillful in (gen.), Heb. v. 13.*

ἀπ-εκ-δέχομαι, to wait for, expect earnestly or patiently, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)*

ἀπ-εκ-δύομαι, to strip, divest, renounce, Col. ii. 15, iii. 9.*

ἀπέκδυσις, εως, ἡ, a putting off, stripping off, renouncing, Col. ii. 11. (N. T.)*

ἀπ-ελαύνω, to drive away, Ac. xviii. 16.*

ἀπ-ελεγμός, οὔ, ὁ (ἐλέγχω), repudiation, censure, disrepute, Ac. xix. 27. (N. T.)*

ἀπ-ελεύθερος, ον, ὁ, ἡ, a freedman, 1 Cor. vii. 22.*

Ἀπελλής, οὔ, ὁ, Apelles, Ro. xvi. 10.*

ἀν-ελπίζω, σω, to despair, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.)*

ἀπ-έναντι, adv. (gen.), over against, in the presence of, in opposition to.

ἀ-πέραντος, ον (περαινω), interminable, 1 Tim. i. 4.*

ἀ-περισπάζω, adv. (περισπάω), without distraction, 1 Cor. vii. 35.*

ἀ-περί-τμητος, ον, uncircumcised; fig., Ac. vii. 51. (S.)*

ἀπ-έρχομαι, to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor.

ἀπ-έρχω, to have in full, Mat.

vi. 2; to be far (abs., or ἀπό), Lu. vii. 6; impers., ἀπέχει, it is enough, Mar. xiv. 41; mid., to abstain from (gen., or ἀπό), 1 Th. iv. 3.

ἀπιστέω, ὡ, to disbelieve (dat.), Mar. xvi. 11; to be unfaithful, Ro. iii. 3.

ἀπιστία, as, ἡ, unbelief, distrust, a state of unbelief, 1 Tim. i. 13; Heb. iii. 12, 19; unfaithfulness, Ro. iii. 3.

ἀ-πιστος, ον, not believing, incredulous, Jn. xx. 27; hence, an unbeliever or infidel, 2 Cor. iv. 4; unfaithful, Lu. xii. 46; Rev. xxi. 8; pass., incredible, only Ac. xxvi. 8.

ἀπλόος, οὗς, ἡ, οὖν, simple, sound, Mat. vi. 22; Lu. xi. 34.*

ἀπλότης, τητος, ἡ, simplicity, sincerity, purity, 2 Cor. i. 12; Col. iii. 22.

ἀπλώς, adv., simply, sincerely, Ja. i. 5.*

ἀπό, prep. gen., from. See Gr. § 292, Wi. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52, 4, Bu. 344.

ἀπο-βαίνω (for βαίνω, see Gr. § 94, I, 6 d; fut., -βήσομαι), to go or come out of, as from a ship, Lu. v. 2; Jn. xxi. 9; to turn out, result, Lu. xxi. 13; Phil. i. 19.*

ἀπο-βάλλω, to throw away, Mar. x. 50; Heb. x. 35.*

ἀπο-βλέπω, to look away from all besides; hence, to look earnestly at (els), Heb. xi. 26.*

ἀπό-βλητος, ον, verbal adj., to be thrown away, rejected, 1 Tim. iv. 4.*

ἀπο-βολή, ἡς, ἡ, a casting away. rejection, loss, Ac. xxvii. 22; Ro. xi. 15.*

ἀπο-γίνομαι, to die, 1 Pet. ii. 24.*

ἀπο-γραφή, ἡς, ἡ, a record, register, enrolment, Lu. ii. 2; Ac. v. 37.*

ἀπο-γράφω, to enrol, inscribe in a register, Lu. ii. 1, 3, 5; Heb. xii. 23.*

ἀπο-δεικνυμι, to show by proof, demonstrate, set forth, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.*

ἀπό-δειξις, εως, ἡ, demonstration, proof, 1 Cor. ii. 4.*

ἀπο-δεκατῶν, ὦ, (1) to pay the tenth or tithe, Mat. xxiii. 23; (2) to levy tithes on, acc., Heb. vii. 5. (S.)

ἀπο-δεκτος, ον, verbal adj., acceptable, 1 Tim. ii. 3, v. 4.*

ἀπο-δέχομαι, to receive with pleasure, to welcome, Ac. xviii. 27, xxviii. 30.

ἀπο-δημέω, ὦ, to go from one's own people, to go into another country; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.

ἀπό-δημος, ον, gone abroad, sojourning in another country (R. V.), Mar. xiii. 34.*

ἀπο-δίδωμι, to give from one's self, to deliver, Mat. xxvii. 58; in mid., to sell, Ac. v. 8; to pay off, discharge what is due, Mat. v. 26; Lu. xvi. 2; to restore, Lu. iv. 20; to requite, recompense, Ro. ii. 6; Rev. xviii. 6.

ἀπο-δι-ορίζω, to separate off, i.e., into parties, Ju. 19.*

ἀπο-δοκιμάζω, to reject, as disapproved or worthless, Mar. viii. 31; Heb. xii. 17.

ἀπο-δοχή, ἡς, ἡ, acceptance, approbation, 1 Tim. i. 15, iv. 9.*

ἀπό-θεσις, εως, ἡ, a putting away, 1 Pet. iii. 21; 2 Pet. i. 14.*

ἵπο-θήκη, ἡς, ἡ, a repository, granary, storehouse, Mat. iii. 12; Lu. iii. 17.

ἀπο-θησαυρίζω, to treasure up, lay by in store, 1 Tim. vi. 19.*

ἀπο-θλιβῶ, to press closely, Lu. viii. 45.*

ἀπο-θνήσκω (ἀπό, intensive; the simple θνήσκω is rare), to die, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, to die to (dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκω.

ἀπο-καθ-ίστημι, ἀποκαταστήσω (also -καθιστάω and -άνω, see Mar. ix. 12; Ac. i. 6), to restore, e.g., to health, or as a state or kingdom, Lu. vi. 10, Ac. i. 6.

ἀπο-καλύπτω, to uncover, bring to light, reveal, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

ἀπο-κάλυψις, εως, ἡ, revelation, manifestation, enlightenment, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.

ἀπο-καρ-δοκία, ας, ἡ (κάρα, head; ἀπό, intensive), earnest expectation, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.*

ἀπο-κατ-αλλάσσω, to reconcile, change from one state of feeling to another, Ep. ii. 16; Col. i. 20, 22. (N. T.)*

ἀπο-κατά-στασις, εως, ἡ, restitution, restoration, Ac. iii. 21.*

ἀπο-κείμαι, to be laid away, to be reserved for (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.*

ἀπο-κεφαλίζω (κεφαλῇ), to behead, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)*

ἀπο-κλείω, to shut close, as a door, Lu. xiii. 25.*

ἀπο-κόπτω, to smite or cut off, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxviii. 32; mid., Gal. v. 12 (see R. V.).*

ἀπο-κριμα, ατος, τό, an answer, 2 Cor. i. 9.*

ἀπο-κρίνομαι (for aor., see Gr. § 100, Wi. § 39, 2), to answer, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκριθεὶς εἶπεν, answered and said, as Mat. xi. 25; Lu. i. 60.

ἀπό-κρισις, εως, ἡ, an answer, reply, Lu. ii. 47.

ἀπο-κρύπτω, to hide, conceal, 1 Cor. ii. 7; Ep. iii. 9.

ἀπό-κρυφος, ον, hidden, concealed, Mar. iv. 22; Lu. viii. 17; stored up, Col. ii. 3.

ἀπο-κτείνω, ενῶ, to put to death, kill, Mat. xvi. 21; Rev. ii. 13; fig., to abolish, Ep. ii. 16.

ἀπο-κυέω, ὦ, to bring forth; fig., Ja. i. 15, 18.*

ἀπο-κυλλῶ, ἴσω, to roll away, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)*

ἀπο-λαμβάνω, to receive from any one, Gal. iv. 5. to receive back, recover, Lu. xv. 27;

mid., to take aside with one's self, Mar. vii. 33.

ἀπό-λαυσις, εως, ἡ (λαύω, to enjoy), enjoyment, 1 Tim. vi. 17; Heb. xi. 25.*

ἀπο-λείπω, to leave, to leave behind, 2 Tim. iv. 13, 20; to desert, Ju. 6; pass., to be reserved, Heb. iv. 9.

ἀπο-λείχω, to lick, as a dog, Lu. xvi. 21 (W. H. ἐπιλείχω).*

ἀπο-όλλυμι (see Gr. § 116, 2, Wi. § 15, Bu. 64), to destroy, to bring to nought, to put to death, Mar. i. 24; Ro. xiv. 15; to lose, Mat. x. 42; Jn. vi. 39; mid., pass. (and 2d perf.), to perish, die, Mat. viii. 25; to be lost, Lu. xxi. 18.

Ἀπολλών, οντος, ὁ (prop. part of ἀπολλύω, Destroyer), Apollon, Rev. ix. 11. (N. T.)*

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia, Ac. xvii. 1.*

Ἀπολλῶς, ὦ, ὁ, Apollon, Ac. xviii. 24.

ἀπο-λογεῖσθαι, οὔμαι (λόγος), to defend one's self by speech, Lu. xxi. 14; Ac. xxvi. 24; to defend, excuse, Ro. ii. 15.

ἀπο-λογία, ας, ἡ, a verbal defense, "apology," Ac. xxv. 16; 1 Cor. ix. 3.

ἀπο-λούω, mid., to wash away, as sins, Ac. xxii. 16; 1 Cor. vi. 11.*

ἀπο-λύτρωσις, εως, ἡ, redemption, deliverance, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn.: see Trench, § lxxvii.

ἀπο-λύω, to release, let go, to send away, Ac. xxviii. 18; Mat. xv. 23; spec., to put away a wife, divorce, Mat. i. 19; Lu. xvi. 18; mid., to depart, Ac. xxviii. 25.

ἀπο-μάσσω, ξω, to wipe off, as dust from the feet; mid., Lu. x. 11.*

ἀπο-νέμω, to assign to, apportion, 1 Pet. iii. 7.*

ἀπο-νίπτω, mid., to wash one's self, Mat. xxvii. 24.*

ἀπο-πίπτω, to fall from, Ac. ix. 18.*

ἀπο-πλανῶ, ὦ, to lead astray, Mar. xiii. 22; 1 Tim. vi. 10.*

ἀπο-πλέω, εὔσω, to sail away, Ac. xiii. 4, xiv. 26, xx. 15, xxvii. 1.*

ἀπο-πλύνω, *to wash or rinse*, as nets, Lu. v. 2 (W. H. πλύνω).*

ἀπο-πνίγω, *to suffocate, choke*, Mat. xiii. 7; Lu. viii. 7, 33.*

ἀπο-πρώω, ὦ (πρόπος, *resource*), except Mar. vi. 20 (W. H.), only mid. in N. T., *to be in doubt, to be perplexed*, Jn. xiii. 22; 2 Cor. iv. 8.

ἀπορία, *as, ἡ, perplexity, disquiet*, Lu. xxi. 25.*

ἀπο-ρρίπτω, *to throw or cast down or off*, Ac. xxvii. 43; ἐαυτοὺς understood.*

ἀπο-ορφανίζω (ορφανός), *"to make orphans of"*; *to bereave*, pass., 1 Th. ii. 17.*

ἀπο-σκενάζομαι, *to pack away, pack up*, Ac. cxi. 15 (W. H. ἐπισκενάζομαι).*

ἀπο-σκίασμα, ατος, τὸ (σκιαζω), *a shade, a shadow*, Ja. i. 17. (N. T.)*

ἀπο-σπάω, ὦ, δσω, *to draw out, unsheathe*, Mat. xxvi. 51; *to withdraw, to draw away*, Ac. xxi. 1.

ἀπο-στασία, *as, ἡ, defection, apostasy*, Ac. xxi. 21; 2 Th. ii. 3.*

ἀπο-στάσιον, ου, τὸ, *repudiation, divorce*, Mat. xix. 7; Mar. x. 4; met., *bill of divorce*, as Mat. v. 31.*

ἀπο-στεγάζω (στεγή), *to unroof*, Mar. ii. 4.*

ἀπο-στέλλω, *to send forth, send*, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers, Mat. x. 40; Lu. vii. 3; Ac. x. 36; *to send away, dismiss*, Lu. iv. 18; Mar. v. 10, viii. 26.

ἀπο-στερέω, ὦ, ἡσω, *to defraud, abs., as Mar. x. 19; deprive of by fraud*, acc. and gen., 1 Tim. vi. 5.

ἀπο-στολή, ἡς, ἡ, *apostleship*, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.*

ἀπό-στολος, ου, ὁ, (1) *a messenger*, 2 Cor. viii. 23; Heb. iii. 1; (2) *an apostle, i.e., a messenger of Christ to the world*, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

ἀπο-στοματίζω (στομα), *to entice to speak off-hand*, Lu. xi. 53.*

ἀπο-στρέφω, *to turn away, trans.*

(with ἀπό, as Ac. iii. 26); *restore, replace*, Mat. xxvi. 52; mid., *to desert, reject*, acc., Mat. v. 42.

ἀπο-στυγέω, ὦ, *to detest, to abhor*, Ro. xii. 9.*

ἀπο-συνάγωγος, ου, *excluded from the synagogue, excommunicated*, Jn. ix. 22, xii. 42, xvi. 2. (N. T.)*

ἀπο-τάσσω, ξω, mid., *to separate one's self from, withdraw from* (dat.), Mar. vi. 46; *to take leave of, renounce, send away* (dat.), Lu. xiv. 33.

ἀπο-τελέω, ὦ, ἔσω, *to perfect*, Ja. i. 15; Lu. xiii. 32 (W. H.).*

ἀπο-τίθωμι, mid., *to lay off or aside*, Ac. vii. 58; *to renounce*, Ro. xiii. 12.

ἀπο-τίνασσω, *to shake off*, Lu. ix. 5; Ac. xxviii. 5.*

ἀπο-τίνω (or -τιω), τισω, *to repay*, Phil. 19.*

ἀπο-τολμάω, ὦ, *to assume boldness*, Ro. x. 20.*

ἀπο-τομίζω, *as, ἡ (τέμνω, to cut), severity*, Ro. xi. 22.*

ἀπο-τόμως, adv., *severely, sharply*, 2 Cor. xiii. 10; Tit. i. 13.*

ἀπο-τρέπω, mid., *to turn away from, shun*, acc., 2 Tim. iii. 5.*

ἀπο-ουσία, *as (ἀπειμι), absence*, Phil. ii. 12.*

ἀπο-φέρειω, *to bear away from one place to another*, Mar. xv. 1; Rev. xvii. 3.

ἀπο-φεύγω, *to escape*, 2 Pet. i. 4, ii. 18, 20.*

ἀπο-φθέγγομαι, *to speak out, declare*, Ac. ii. 4, 14, xxvi. 25. (S.)*

ἀπο-φορτίζομαι (φόρτος, *a burden*), *to unload, discharge*, Ac. xxi. 3.*

ἀπό-χρησις, εως, ἡ (ἀπό, intens.), *abuse, misuse*, Col. ii. 22.*

ἀπο-χωρέω, ὦ, *to go away, depart*, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.*

ἀπο-χωρίζω, *to part asunder*, Ac. xv. 39; Rev. vi. 14.*

ἀπο-ψύχω, *to breathe out life, to faint*, Lu. xxi. 26.*

"Ἀππίος, ου, ὁ, Appius; "Ἀππιον φόρον, *the Forum of Appius*, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.*

ἀ-πρός-ιτος, ου (προς, εἰμι), *not to be approached*, 1 Tim. vi. 16.*

ἀ-πρός-κοπος, ου (κόπτω), act., *not causing to stumble*, 1 Cor. x. 32; pass., *not caused to stumble, blameless, without offense*, Ac. xxiv. 16; Phil. i. 10. (Ap.)*

ἀ-προσωπο-λήπτως (W. H. -λήμπτ-), adv., *without respect of persons, impartially*, 1 Pet. i. 17. (N. T.)*

ἀ-πταιστος, ου (πταλω, *to fall*), *without stumbling or falling*, Ju. 24.*

ἀπτω, ψω, *to kindle*, as light or fire, Lu. viii. 16, xi. 33; mid., *to touch*, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἀπτομαι is to touch or handle; θιγγάνω, *a lighter touch*; ψηλαφάω, *to feel or feel after*.

Ἀπφία, *as, ἡ, Apphia*, Phil. 2.*

ἀπ-ωθέω, ὦ, ἀπίσω, mid., *to repulse, to reject*, Ac. vii. 27, 39.

ἀπόλεια, *as, ἡ (ἀπόλλυμι), destroying, waste*, of things, Ro. ix. 22; Mar. xiv. 4; *destruction*, in general, Ac. viii. 20; *perdition*, 2 Th. ii. 3; Rev. xvii. 8, 11.

ἀρά, ἄς, ἡ, *curse, imprecation*, Ro. iii. 14.*

ἀρα, conj., illative, *therefore, thence, since*. See Gr. § 406, Wi. § 53, 8, Bu. 371.

ἀρα, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.*

Ἀραβία, *as, ἡ, Arabia*, Gal. i. 17, iv. 25.*

Ἀραμ, ὁ (Heb.), *Aram*, Mat. i. 3, 4; Lu. iii. 33 (not W. H.).*

Ἀραβ, αβος, ὁ, *an Arabian*, Ac. ii. 11.*

ἀργέω, ὦ, *to linger, to delay*, 2 Pet. ii. 3.*

ἀργός, ου (ἀ, ἔργον), *idle, lazy*, Mat. xx. 3; Tit. i. 12.

ἀργύρεος, ους, ἂ, οὖν, *made of silver*, Ac. xix. 24; 2 Tim. ii. 20; Rev. ix. 20.*

ἀργύριον, ου, τὸ, *silver*, Ac. iii. 6; *a piece of silver, a shekel*, Mat. xvi. 15; *money* in general, Mar. xiv. 11.

ἀργυρο-κόπος, ου, ὁ, *a silver-smith*, Ac. xix. 24.*

ἀργυρος, ου, ὁ, *silver*, Ac. xvii. 29; Ja. v. 3.

Ἀρειος πάγος, ου, ὁ, *Areopagus, or Mars' Hill*, an open space on a hill in Athens, where

- the supreme court was held, Ac. xvii. 19, 22.* ("Apeios is an adj. from Ἀπης, Mars.)
- * **Ἀρεοπαγίτης**, ου, ὁ, a judge of the Areopagite court, Ac. xvii. 34.*
- ἀρέσκεια**, ας, ἡ, a pleasing, a desire of pleasing, Col. i. 10.*
- ἀρέσκω**, ἀρέσω, to be pleasing to, Mat. xiv. 6; Gal. i. 10; to seek to please or gratify, to accommodate one's self to (dat.), 1 Cor. x. 33; 1 Th. ii. 4.
- ἀρεστός**, ἡ, ὁ, acceptable, pleasing to, Jn. viii. 29; Ac. xii. 3.
- * **Ἀρέτας**, α, ὁ, Aretas, a king of Arabia Petraea, 2 Cor. xi. 32.*
- ἀρετή**, ἡς, ἡ, virtue, 2 Pet. i. 5; any moral excellence, perfection, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.*
- (ἀρην), gen. ἀρνός, a lamb, Lu. x. 3.*
- ἀριθμέω**, ὦ, to number, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.*
- ἀριθμός**, οὗ, ὁ, a number, Jn. vi. 10; Ac. vi. 7.
- * **Ἀριμαθαία**, ας, ἡ, Arimathæa, a city of Palestine, Mat. xxvii. 57; Mar. xv. 43.
- * **Ἀρίσταρχος**, ου, ὁ, Aristarchus, Ac. xix. 29; Col. iv. 10.
- ἀριστάω**, ὦ, ἡσω (ἀριστον), to breakfast, Jn. xxi. 12, 15; to dine, Lu. xi. 37.
- ἀριστερός**, ὁ, ὁν, left; ἡ ἀριστερά (χεῖρ), the left hand, Mat. vi. 3; ἐξ ἀριστερῶν, on the left, Mar. x. 37 (W. H.); Lu. xxiii. 33, without ἐξ; 2 Cor. vi. 7. (The more common word is εὐώνυμος.)*
- * **Ἀριστόβουλος**, ου, ὁ, Aristobulus, Ro. xvi. 10.*
- ἄριστον**, ου, τό, dinner, Mat. xxii. 4; Lu. xi. 38, xiv. 12.* See δεῖπνον.
- ἀρκετός**, ἡ, ὁν, sufficient, Mat. vi. 34, x. 25; 1 Pet. iv. 3.*
- ἀρκέω**, ὦ, to be sufficient for, Mat. xxv. 9; 2 Cor. xii. 9; pass., to be satisfied with, Lu. iii. 14; Heb. xiii. 5.
- ἄρκτος** (W. H. ἄρκος), ου, ὁ, ἡ, a bear, Rev. xiii. 2.*
- ἄρμα**, ατος, τό, a chariot, Ac. viii. 28, 29, 38; Rev. ix. 9.*
- * **Ἀρμαγεδδών** (Heb. or Aram., der. disputed), (W. H. Ἀρ Μαγεδδών), Harmageddon, Rev. xvi. 16. (N. T.)*
- ἀρμόζω**, σω, to fit together; mid., to espouse, to betroth, 2 Cor. xi. 2.*
- ἀρμός**, οὗ, ὁ, a joint, i.e., of limbs in a body, Heb. iv. 12.*
- ἀρνέομαι**, οὔμαι, to deny, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; to renounce, Tit. ii. 12; to reject, Ac. iii. 14.*
- ἀρνίον**, ου, τό (dimin. of ἀρην), a little lamb, Jn. xxi. 15; freq. in Rev., of Christ.
- ἀροτριάω**, ὦ, ἄσω, to plow, Lu. xvii. 7; 1 Cor. ix. 10.*
- ἄροτρον**, ου, τό, a plow, Lu. ix. 62.*
- ἀρπαγή**, ἡς, ἡ (ἀρπάξω), the act of plundering, Heb. x. 34; plunder, spoil, Mat. xxiii. 25; Lu. xi. 39.*
- ἀρπαγμός**, οὗ, ὁ, spoil, an object of eager desire, a prize, Phil. ii. 6.*
- ἀρπάξω**, ἄσω (2 aor. pass., ἡρπάγην), to snatch, seize violently, take by force, Jn. x. 12; to carry off suddenly, Jn. vi. 15; Ac. xxiii. 10.
- ἄρπαξ**, αγος, adj., rapacious, ravenous, Mat. vii. 15; Lu. xviii. 11; a robber, an extortioner, 1 Cor. v. 10, 11, vi. 10.*
- ἄρραβών**, ὄνος, ὁ (from Heb.), a pledge, an earnest, ratifying a contract, 2 Cor. i. 22, v. 5; Ep. i. 14.*
- ἄρραφος** (W. H. ἀραφος), ου, not seamed or sewn, Jn. xix. 23. (N. T.)*
- ἄρρην**, εν (W. H. ἀρσην, εν), of the male sex, Ro. i. 27; Rev. xii. 5, 13.*
- ἄρρητος**, ου, adj., unspoken, unspeakable, 2 Cor. xii. 4.*
- ἄρρωστος**, ου, adj. (βῶννυμι), infirm, sick, Mat. xiv. 14; 1 Cor. xi. 30.
- ἀρσηνο-κοίτης**, ου, ὁ (ἀρσην κοιτή), a sodomite, 1 Cor. vi. 9; 1 Tim. i. 10.*
- ἄρσην**, εν, male, Mat. xix. 4; Gal. iii. 28.
- * **Ἀρτεμῖς**, ᾱ, ὁ, Artemas, Tit. iii. 12.*
- * **Ἀρτεμις**, ἰδος or ιος, ἡ, Artemis, the Persian or Ephesian Artemis, to be distinguished from the Artemis of the Greeks, the sister of Apollo, Ac. xix. 24, 27, 28, 34, 35.*
- ἀρτέμων**, ονος, ὁ (ἀρτάω, to sur-
- pend), prob. the foresail, Ac. xxvii. 40.*
- ἄρτι**, adv. of time, now, just now, at this moment; with other particles, as ἔως ἄρτι, till now; ἀπ' ἄρτι, from now or henceforward.
- ἀρτι-γέννητος**, ου, newly or recently born, 1 Pet. ii. 2. (N. T.)*
- ἄρτιος**, ου, adj., perfect, complete, wanting in nothing, 2 Tim. iii. 17.* Syn.: ἄρτιος means fully adapted for its purpose; δλοκληρος, entire, having lost nothing; τέλειος, fully developed, complete.
- ἄρτος**, ου, ὁ, bread, loaf, food; fig., spiritual nutriment; ἀρτοι τῆς προθέσεως, show-bread, Mat. xii. 4; Mar. ii. 26.
- ἀρτύω** (ἀρω, to fit), to season, to flavor, as with salt, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.*
- * **Ἀρφαξάδ**, ὁ (Heb.), Arphaxad, Lu. iii. 36.*
- ἀρχ-ἄγγελος**, ου, ὁ, an arch- or chief-angel, 1 Th. iv. 16; Ju. 9. (N. T.)*
- ἀρχαῖος**, α, ου, old, ancient, Lu. ix. 8, 19; 2 Pet. ii. 5.
- * **Ἀρχαῖος**, ου, ὁ, Archelaus, Mat. ii. 22.*
- ἀρχή**, ἡς, ἡ, (1) a beginning, of time, space, or series, Jn. i. 1; 2 Pet. iii. 4; the outermost point, Ac. x. 11. Used of Christ, the leader, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13. Adv. phrases: ἀπ' ἀρχῆς, from the beginning; ἐν ἀρχῇ, in the beginning; ἐξ ἀρχῆς, from the beginning or from the first; κατ' ἀρχάς, at the beginning; τὴν ἀρχήν, originally. (2) rule, pre-eminence, principality (see ἀρχω): espec. in pl., ἀρχαι, rulers, magistrates, as Lu. xii. 11; of supramundane powers, principalities, as Ep. iii. 10.
- ἀρχ-ηγός**, οὗ, ὁ (ἀρχή, ἄγω), the beginner, author, prince, Ac. iii. 15, v. 31; Heb. ii. 10, xii. 2.*
- ἀρχ-ιερατικός**, ἡ, ὁν, belonging to the office of the high-priest, pontifical, Ac. iv. 6.*
- ἀρχ-ιερεύς**, ἔως, ὁ, (1) the high-priest, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; Lu. xix. 47; Ac. iv. 23.
ἀρχι-ποιμην, *evos*, *o*, the chief shepherd, a title of Christ, 1 Pet. v. 4. (N. T.)*
Ἀρχιππος, *ov*, *o*, *Archippus*, Col. iv. 17; Philem. 2.*
ἀρχι-συνάγωγος, *ov*, *o*, *presiding officer or ruler of a synagogue*, Lu. viii. 49; Ac. xiii. 15.
ἀρχι-τέκτων, *ovos*, *o*, a master-builder, an architect, 1 Cor. iii. 10.*
ἀρχι-τελώνης, *ov*, *o*, a chief collector of taxes, a chief publican, Lu. xix. 2. (N. T.)*
ἀρχι-τρίκλινος, *ov*, *o*, a superintendent of a dining room, Jn. ii. 8, 9. (N. T.)*
ἄρχω, to reign, to rule (gen.), only Mar. x. 42; Ro. xv. 12; mid., to begin, often with infin.; ἀρχάμενος ἀπὸ, beginning from (see Gr. § 287).
ἄρχων, *ovtos*, *o*, prop. particip., ruler, prince, leader, Ac. xvi. 19; Ro. xiii. 3.
ἄρωμα, *atos*, *o*, *spice, perfume*, Mar. xvi. 1; Lu. xxiii. 56, xxiv. 1; Jn. xix. 40.*
Ἀσά, *o* (Heb.), *Asa*, Mat. i. 7, 8.*
ἀ-σάλευτος, *ov*, *unshaken, immovable*, Ac. xxvii. 41; Heb. xii. 28.*
ἀ-σβεστος, *ov*, *adj.* (σβέννυμι), not to be quenched, inextinguishable, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).*
ἀσέβεια, *as*, *h*, *impiety, ungodliness, wickedness*, Ro. i. 18; Ju. 15, 18. *Syn.*: see ἀγνότημα.
ἀσεβέω, *ō*, *h*sw, to be ungodly, act impiously, 2 Pet. ii. 6; Ju. 15.*
ἀ-σεβής, *ēs* (σέβομαι), *impious, ungodly, wicked*, Ro. iv. 5; Ju. 4, 15.
ἀ-σέλγεια, *as*, *h*, *excess, wantonness, lasciviousness*, Mar. vii. 22; Ep. iv. 19.
ἀ-σημος, *ov*, *not remarkable, obscure, ignoble*, Ac. xxi. 39.*
Ἀσθήρ, *o*, *Asher*, Lu. ii. 36; Rev. vii. 6.*
ἀσθένεια, *as*, *h*, *weakness, bodily infirmity, sickness*, 1 Cor. xv. 43; Heb. xi. 34; fig., *mental*

weakness, distress, Ro. vi. 19; Heb. v. 2.
ἀσθενέω, *ō*, to be weak, Ro. viii. 3; 2 Cor. xiii. 4; to be sick, Lu. iv. 40; Ac. ix. 37.
ἀσθένημα, *atos*, *o*, *weakness, infirmity*; fig., Ro. xv. 1.*
ἀ-σθενής, *ēs* (σθένος, *strength*), “without strength,” *weak, infirm*, Mat. xxvi. 41; Ro. v. 6; 1 Cor. iv. 10; *sick*, Lu. x. 9; Ac. iv. 9; 1 Cor. xi. 30.
Ἀσία, *as*, *h*, *Asia proper or Proconsular Asia*, a district in the west of Asia Minor, Ac. vi. 9; 1 Pet. i. 1; Rev. i. 4; a part of Proconsular Asia, Ac. ii. 9.
Ἀσιανός, *ov*, *o*, *belonging to Asia*, Ac. xx. 4.*
Ἀσιάρχης, *ov*, *o*, *an Asiarch, a president of Asia*, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.*
ἀσιτία, *as*, *h* (σίτος, *corn*), *abstinence, a fast*, Ac. xxvii. 21.*
ἄ-σιτος, *ov*, *fasting*, Ac. xxvii. 33.*
ἀσκέω, *ō*, *h*sw, to exercise one's self, use diligence in, Ac. xxiv. 16.*
ἀσκός, *ov*, *o*, a bottle of skin, Mat. ix. 17; Mar. ii. 22; Lu. v. 37, 38.*
ἀσπόμενος, *adv.* (from part. of ἡδομαι), *with joy, gladly*, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.*
ἄ-σοφος, *ov*, *not wise*, Ep. v. 15.*
ἀσπάζομαι, *dep.*, to embrace, salute, to greet (actually or by letter), Mat. x. 2; 1 Cor. xvi. 19, 20; always of persons, except Heb. xi. 13, “having embraced (R. V. greeted) the promises”; to take leave of (only Ac. xx. 1; in xxi. 6, W. H. read ἀπασπάζομαι).
ἀσπασμός, *ov*, *o*, *salutation, greeting*, Mat. xxiii. 7; Col. iv. 18.
ἄ-σπιλος, *ov* (σπίλος), *without spot, unblemished*, 1 Tim. vi. 14; 1 Pet. i. 19.
ἀσπίς, *lōdos*, *h*, *an asp, a venomous serpent*, Ro. iii. 13.*
ἄ-σπονδος, *ov* (σπονδή), “not

to be bound by truce,” *implacable*, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).*
ἀσπάριον, *lov*, *o*, *a small coin equal to the tenth part of a drachma, an assarium*, Mat. x. 29; Lu. xii. 6. See Gr. § 154a.
ἄσσον, *adv.* (compar. of ἀγχι), *nearer, close by*, Ac. xxvii. 13.*
Ἀσσος, *ov*, *h*, *Assos*, Ac. xx. 13, 14.*
ἀ-στατέω, *ō*, *h*sw, to be unsettled, to have no fixed abode, 1 Cor. iv. 11.*
ἀστέιος, *ov* (ἄστυ, *city*, see urbane), *fair, beautiful*, Ac. vii. 20; Heb. xi. 23.*
ἀστήρ, *ēpos*, *o*, *a star*, Mar. xiii. 25; 1 Cor. xv. 41; Rev. vi. 13.
ἀ-στήρικτος, *ov* (στηρίξω), *unsettled, unstable*, 2 Pet. ii. 14, iii. 16.*
ἄ-στοργος, *ov* (στοργή), *without natural affection*, Ro. i. 31; 2 Tim. iii. 3.*
ἀ-στοχέω, *ō* (στόχος), to miss in aim, swerve from, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.*
ἀστραπή, *h*ēs, *h*, *lightning*, Lu. x. 18; Rev. iv. 5; vivid brightness, lustre, Lu. xi. 36.
ἀστράπτω, to flash, as lightning, Lu. xvii. 24; to be lustrous, xxiv. 4.*
ἄστρον, *ov*, *o*, *a star* (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.*
Ἀσύγκριτος, *ov*, *o*, *Asyncritus*, Ro. xvi. 14.*
ἀ-σύμφωνος, *ov*, *dissonant, discordant*, Ac. xxviii. 25.*
ἀ-σύνετος, *ov*, *without understanding, foolish*, Mat. xv. 16; Ro. x. 19.
ἀ-σύνθετος, *ov*, *covenant-breaking, treacherous*, Ro. i. 31.*
ἀσφάλεια, *as*, *h*, *security*, Ac. v. 23; 1 Th. v. 3; *certainty*, Lu. i. 4.*
ἀ-σφαλής, *ēs* (σφάλω, *fallo*), *safe*, Phil. iii. 1; *secure, firm*, Heb. vi. 19; *certain*, Ac. xxv. 26; τὸ ἀσφαλές, *the certainty*, Ac. xxi. 34, xxii. 30.*
ἀσφαλίζω, *sw* (mid.), to make fast, to secure, Mat. xxvii. 65, 66; Ac. xvi. 24; *pass*, to be made secure, Mat. xxvii. 64.*
ἀσφαλῶς, *adv.*, *safely*, Mar. xiv.

44; Ac. xvi. 23; assuredly, Ac. ii. 36.*

ἀσχημονέω, ὦ, to act improperly or unseemly, 1 Cor. vii. 36, xiii. 5.*

ἀσχημοσύνη, ἡ, unseemliness, Ro. i. 27; shame, nakedness, Rev. xvi. 15.*

ἀσχήμων, ὁ (σχῆμα), uncomely, unseemly, 1 Cor. xii. 23.*

ἀσωτία, ας, ἡ (σῶζω), an abandoned course, profligacy, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.*

ἀσώτως, adv., profligately, dissolutely, Lu. xv. 13.*

ἀτακτέω, ὦ, to behave disorderly, 2 Th. iii. 7.*

ἄ-τακτος, ὁ (τάσσω), irregular, disorderly, 1 Th. v. 14.*

ἀτάκτως, adv., disorderly, irregularly, 2 Th. iii. 6, 11.*

ἄ-τεκνος, οὐ, ὁ (τέκνον), childless, Lu. xx. 28, 29.*

ἀτενίζω, σω, to look intently upon (dat. or els), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.

ἄτερ, adv., as prep. with gen., without, in the absence of, Lu. xxii. 6, 35.*

ἀτιμάζω, σω, to dishonor, condemn, whether persons or things, by word or by deed, Lu. xx. 11; Jn. viii. 49; Ja. ii. 6.

ἀτιμία, ας, ἡ, dishonor, ignominy, disgrace, ignoble use, 1 Cor. xi. 14; Ro. i. 26, ix. 21.

ἄ-τιμος, ὁ (τιμή), without honor, despised, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.*

ἀτιμῶ, ὦ, to dishonor, treat with indignity, Mar. xii. 4 (not W. H.).*

ἀτμός, ἰδος, ἡ, a vapor, Ac. ii. 19; Ja. iv. 14.

ἄ-τομον, ὁ, τό (τέμνω), an atom of time, moment, 1 Cor. xv. 52.*

ἄ-τοπος, ὁ (τόπος), misplaced, unbecoming, mischievous, Lu. xxiii. 41; Ac. xxviii. 6.

Ἀττάλεια, ας, ἡ, Attalia, Ac. xiv. 25.*

αὐγάζω, to shine forth, 2 Cor. iv. 4.*

αὐγή, ἡς, ἡ, brightness, daylight, Ac. xx. 11.*

Αὐγουστος, οὐ, ὁ (Lat.), Augustus, Lu. ii. 1.* Compare Σεβαστός.

αὐθάδης, ες (αὐτός, ἡδομαι), self-

pleasing, arrogant, Tit. i. 7; 2 Pet. ii. 10.*

αὐθαίρετος, ὁ (αὐτός, αἰρέομαι), of one's own accord, 2 Cor. viii. 3, 17.*

αὐθεντέω, ὦ, to exercise authority over (gen.), 1 Tim. ii. 12. (N. T.).*

αὐλέω, ὦ, ἡσω, to play on a flute, to pipe, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.

αὐλή, ἡς, ἡ (ἄω, to blow), an open space, uncovered court or hall of a house, as Lu. xi. 21, xxii. 55; a sheepfold, Jn. x. 1, 16.

αὐλητής, οὐ, ὁ, a flute-player, Mat. ix. 23; Rev. xviii. 22.*

αὐλιζομαι (to lodge in the open air), to lodge, pass the night, Mat. xxi. 17; Lu. xxi. 37.*

αὐλός, οὐ, ὁ (ἄω), a flute, pipe, 1 Cor. xiv. 7.*

αὐξάνω (also αὐξω), αὐξήσω, trans., to make to grow, as 1 Cor. iii. 6, 7; pass., to grow, increase, become greater, Mat. xiii. 32; Col. i. 10; generally intrans., to grow, increase, as Mat. vi. 28.

αὐξησις, εως, ἡ, growth, increase, Ep. iv. 16; Col. ii. 19.*

αὔριον, adv. (αὔρα, morning breeze, ἄω), to-morrow, Mat. vi. 30; Lu. xiii. 32, 33; ἡ (sc. ἡμέρα) αὔριον, the morrow, Mat. vi. 34; Ac. iv. 3.

αυστηρός, ὁ, ὁν (dry), harsh, austere, Lu. xix. 21, 22.*

αὐτάρκεια, ας, ἡ, sufficiency, 2 Cor. ix. 8; contentment, 1 Tim. vi. 6.*

αὐτ-άρκης, ες (ἀρκέω, sufficient for self), content, satisfied, Phil. iv. 11.*

αὐτο-κατά-κριτος, ὁ, self-condemned, Tit. iii. 11. (N. T.).*

αὐτόματος, ὁ, spontaneous, of its own accord, Mar. iv. 28; Ac. xii. 10.*

αὐτόπτης, οὐ, ὁ, an eye-witness, Lu. i. 2.*

αὐτός, ἡ, ὁ, pron., he, she, it; in nom. nearly always emphatic. Properly demonstrative, self, very; joined with each of the persons of the verb, with or without a pers. pron., I myself, thou thyself, etc.; with the article, the same; the same with (dat.), 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, at the same place or time, together;

κατὰ τὸ αὐτό, together, only Ac. xiv. 1. See Gr. § 335, Wl. § 22, 3, 4, Bu. 105 sq.

αὐτοῦ, adv. of place, here, there, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.

αὐτοῦ, ἡς, οὐ, pron. reflex. (contr. for ἑαυτοῦ), of himself, he, self, etc. (W. H. in the majority of cases read αὐτοῦ, αὐτῷ, etc., but retain αὐτοῦ, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).

αὐτό-φωπος, ὁ (φῶρ, a thief), in the very act, Jn. viii. 4, neut. dat. with ἐπὶ (W. H. omit).*

αὐτό-χειρ, ὁ, ὁ, with one's own hand, Ac. xxvii. 19.*

αὐχμηρός, ὁ, ὁν, dark, dismal, 2 Pet. i. 19.*

ἄφ-αιρέω, to take away, as Lu. x. 42; to take away sin, only Ro. xi. 27; Heb. x. 4; to smile off, as Mat. xxvi. 51, and parallel passages.

ἄ-φανής, ἐς (φαίνω), not appearing, hidden, Heb. iv. 13.*

ἄ-φανίζω, to put out of sight, destroy, Mat. vi. 19, 20; to disfigure, Mat. vi. 16; pass., to vanish, perish, Ac. xiii. 41; Ja. iv. 14.*

ἄ-φανισμός, οὐ, ὁ, a disappearing, destruction, Heb. viii. 13.*

ἄ-φαντος, ὁ, disappearing, not seen, Lu. xxiv. 31.*

ἄφεδρών, ὄνος, ὁ, draught, privacy, Mat. xv. 17. Mar. vii. 19. (N. T.).*

ἄ-φειδία, ας, ἡ (φειδομαι), severity, Col. ii. 23.*

ἄφελότης, τῆτος, simplicity, sincerity, Ac. ii. 46. (N. T.).*

ἄφ-εσις, εως, ἡ (ἀφίημι), deliverance; lit., only Lu. iv. 18; elsewhere always of deliverance from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. Syn.: πάρεσις is a simple suspension of punishment for sin, in contrast with ἄφεσις, complete forgiveness.

ἄφή, ἡς, ἡ (ἄπτω, to fit), that which connects, a joint, Ep. iv. 16; Col. ii. 19.*

ἄφθαρσία, ας, ἡ, incorruption, immortality, 1 Cor. xv. 53; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24; incorruptness, Tit. ii. 7 (W. H. ἀφθορία).*

ἄ-φθαρτος, ον (φθελω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.*

ἄ-φθορία, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)*

ἀφ-ι-μι (see Gr. § 112, Wi. § 14, 3), *to send away*, as (1) *to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede, abs.*, or with inf., as Mar. x. 14; or acc., as Mat. iii. 15 (dat., Mat. v. 40); or *wa*, subj., Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 14, xvii. 34, 35.

ἀφικνέομαι, οὔμαι (2 aor., ἀφικόμεν), *to arrive at, to reach*, Ro. xvi. 19.*

ἀ-φιλ-άγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)*

ἀ-φιλ-άργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)*

ἀφί-εις, εως, ἡ, *orig. arrival; departure*, Ac. xx. 29.*

ἀφ-ίστημι, ἀποστήσω, *trans. in pres., imperf., 1 aor., fut., to lead away, to seduce; intrans. in perf., plup., 2 aor., to go away, depart, avoid, withdraw from* (often with ἀπό); *mid., to fail, abstain from, absent one's self*.

ἄφνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.*

ἀ-φόβος, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.*

ἀφ-ομοιώω, ὦ, *to make like*, in pass., Heb. vii. 3.*

ἀφ-ορώ, ὦ (2 a., ἀπ- or ἀφ-εἶδον), *to look away from others at (els) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.*

ἀφ-ορίζω, fut. ἰώ, *trans., to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (els, Ac. xiii. 2; Ro. i. 1; or inf.,*

Gal. i. 15); *to excommunicate*, Lu. vi. 22.

ἀφ-ορμή, ἥς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἀφρίζω, *to foam at the mouth*, Mar. ix. 18, 20.*

ἀφρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.*

ἀ-φροσύνη, ἥς, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.*

ἀ-φρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἀφ-υπνώω, ὦ (ἀπδ, intensive), *to fall asleep*, Lu. viii. 23.*

ἀφυστερέω, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.).*

ἄ-φωνος, ον, *dumb, without the faculty of speech*: of animals, Ac. viii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. mrg. is probably the correct rendering.*

Ἀχαζ, ὁ (Heb.), *Ahaz*, Mat. i. 9.*

Ἀχαΐα, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

Ἀχαϊκός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.*

ἀ-χάριστος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.*

Ἀχέμ, ὁ (Heb.), *Achim*, Mat. i. 14.*

ἀ-χειρο-ποίητος, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)*

ἀχλὺς, ὕος, ἡ, *a mist, dimness*, Ac. xiii. 11.*

ἀ-χρεῖος, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.*

ἀ-χρεῖω (W. H. ἀχρεώ), *pass., to be made useless*, Ro. iii. 12.*

ἄ-χρηστος, ον, *useless, unprofitable*, Philem. 11.*

ἄχρι, with gen., *even to, until, as far as*, whether of place, time, or degree; ἀχρι οὗ or ἀχρις αὐτοῦ, with the force of a conjunction, *until*. See μέχρι.

ἄχυρον, ον, τό, *chaff*, Mat. iii. 12; Lu. iii. 17.*

ἀ-ψευδής, ἐς, *free from falsehood, truthful*, Tit. i. 2.*

ἔψινθος, ον, ὁ and ἡ, *worm wood*, Rev. viii. 11.*

ἄ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.*

B

Β, β, βῆτα, *beta*, β, the second letter. Numerally, β' = 2; β = 2000.

Βαάλ (W. H. Βάαλ), ὁ, ἡ (Heb. Master), *Baal*, chief deity of the Phœnicians and other Semitic nations, Ro. xi. 4 (fem.), from 1 Kings xix. 18 (S.)*

Βαβυλών, ὧνος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.*

βαθμός, οὔ, ὁ (βαλω, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13. (S.)*

βάθος, ον, τό, *depth*, lit. or fig., Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατὰ βάθος πτωχεύα, *their deep poverty*).

βαθύνα, υνῶ, *to make deep*, Lu. vi. 48.*

βαθύς, εἰς, ὅ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθρου βαθέος, in the early dawn (W. H. βαθέως, probably a genit. form).

βατόν, ον, τό (Egyptian), *a palm branch*, Jn. xii. 13.*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.*

βαλάντιον (W. H. -λλ-), ον, τό, *a money-bag, purse*, Lu. x. 4, xii. 33, xxii. 35, 36.*

βάλλω, βαλῶ, βέβληκα, ἔβαλον, *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἔλαβον. Generally trans. with acc. and dat., or ἐπὶ (acc., sometimes gen.), ἐς, ἀπὸ, ἐκ, and other prepp. or adv.

βαπτίζω, σω (in form a frequentative of βάπτω, see G

§ 144 b), (1) mid. or pass., reflex., to bathe one's self, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, to immerse, submerge, to baptize. The material (water, fire, the Holy Spirit) is expressed by dat., *els* or *én*; the purpose or result by *els*. Pass. or mid., to be baptized, to receive baptism; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.

βάπτισμα, ατος, τό, the rite or ceremony of baptism, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N. T.)

βαπτισμός, οῦ, ὁ, the act of cleansing, as vessels, Mar. vii. 4, 8 (W. H. omit); of Jewish lustrations, washings (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260 b, 2 (b).*

βαπτιστής, οῦ, ὁ, one who baptizes; the surname of John, Christ's forerunner, Mat. iii. 1; Mar. viii. 28.

βάπτω, βάψω, to dip, Lu. xvi. 24; Jn. xiii. 26; to dye, color, Rev. xix. 13.*

βάρ (Aram.), son, only Mat. xvi. 17 (βάρ Ἰωνᾶ, W. H. βαριωνᾶ). Also prefix to many surnames, meaning son of. (N. T.)

Βαρ-αββᾶς, ᾱ, ὁ, Barabbas, Mat. xxvii. 16, 17; Jn. xviii. 40.

Βαράκ, ὁ, Barak, Heb. xi. 32.*

Βαραχίας, ου, ὁ, Barachiah, Mat. xxiii. 35.*

βάρβαρος, ου, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., a foreigner, barbarian, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.*

βαρέω, ῶ (see βάρος), in N. T. only pass. βαρέομαι, οἶμαι, to be weighed down, to be oppressed, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.

βαρέως, adv., heavily, with difficulty, Mat. xiii. 15; Ac. xxviii. 27.*

Βαρ-θολομαῖος, ου, ὁ, Bartholomew, surname (prob.) of Nathanael, Mat. x. 3.

Βαρ-ιησοῦς, οῦ, ὁ, Bar-jesus, Ac. xiii. 6.*

Βαρ-ιωνᾶς, ᾱ, ὁ, Bar-Jonas, surname of Peter, Mat. xvi. 17 (W. H.).*

Βαρ-νάβας, α, ὁ, Barnabas (perhaps "son of comfort," see παράκλησις), Ac. ix. 27; Col. iv. 10.

βάρος, ους, τό, weight, burden, only fig., Ac. xv. 28; Rev. ii. 24.

Βαρ-σαβᾶς, ᾱ, ὁ, Barsabas. Two are mentioned, Ac. i. 23, xv. 22.*

Βαρ-τίμαιος, ου, ὁ, Bartimaeus, Mar. x. 46.*

βαρύνω, to weigh down, Lu. xxi. 34 (Rec.).*

βαρύς, εἰς, ὁ (see βάρος), (1) heavy, Mat. xxiii. 4; (2) weighty, important, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) oppressive or grievous, Ac. xx. 29; 1 Jn. v. 3.*

βαρύ-τιμος, ου, of great price, Mat. xxvi. 7.*

βασανίζω (see βάσανος), to examine, as by torture; hence, to torment, vex, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, to buffet, Mat. xiv. 24; Mar. vi. 48.

βασανισμός, οῦ, ὁ, torture, torment, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.*

βασανιστής, οῦ, ὁ, one who tortures, a tormentor, jailer, Mat. xviii. 34.*

βάσανος, ου, ἡ (lit., a touchstone), torture, torment, Mat. iv. 24; Lu. xvi. 23, 28.*

βασιλεία, ας, ἡ, a kingdom, royal power or dignity, reign; ἡ βασιλεία τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), the divine, spiritual kingdom, or reign of Messiah, in the world, in the individual, or in the future state; υἱοὶ τῆς βασιλείας, sons of the kingdom, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, W. H. read βασιλείας, a kingdom consisting of priests (R. V.).

βασιλεῖος, ου, royal, regal, 1 Pet. ii. 9, from Exod. xix. 6; τὰ βασιλεία, as subst., a regal mansion, palace, Lu. vii. 25.*

βασιλεύς, ἔως, ὁ, a leader, ruler,

king, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under βασιλεία).

βασιλεύω, εὐσω, to have authority, to reign, or to possess or exercise dominion; to be βασιλεὺς generally. With gen. or ἐπὶ (gen.), of the kingdom; ἐν (acc.), of the persons governed.

βασιλικός, ἡ, ὁ, belonging to a king, royal, Jn. iv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.*

βασίλισσα, ης, ἡ, a queen, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.*

βάσις, εως, ἡ (βαλῶ), prop. a going, hence, the foot, Ac. iii. 7.*

βασκαίνω, ανῶ, to bewitch, bring under malign influence, Gal. iii. 1.*

βαστάζω, άσω, to lift, lift up; often with the sense of bearing away. Thus, (1) to carry, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) to take on one's self, as disease or weakness, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) to bear with or endure, Rev. ii. 2; (4) to take away, Mat. viii. 17; Jn. xii. 6.

βάτος, ου, ὁ, ἡ, a thorn-bush or bramble, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 26; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).*

βάτος, ου, ὁ (Heb.), a bath, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap.)*

βάτραχος, ου, ὁ, a frog, Rev. xvi. 13.*

βαττο-λογέω, ῶ (prob. from βατ, an unmeaning sound; see βάββαρος), to babble, talk to no purpose, Mat. vi. 7. (N. T.)*

βδελύγμα, ατος, τό (see βδελύσσω), something unclean and abominable, an object of moral repugnance, Lu. xvi. 15; spec. (as often in O. T.) idol-

atry, Rev. xvii. 4, 5, xxi. 27.
 "Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)*
βδελυκτός, ἡ, *δν*, *disgusting, abominable*, Tit. i. 16. (S.)*
βδελύσσω, ξω, *to defile, only mid.; to loathe*, Ro. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.*
βέβαιος, α, *ον*, *steadfast, constant, firm*, Heb. vi. 19; Ro. iv. 16.
βεβαίωω, ὦ, *to confirm, to establish*, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.
βεβαίωσις, εως, ἡ, *confirmation*, Phil. i. 7; Heb. vi. 16.*
βέηλος, *ον* (βα- in βαλνω), "that on which any one may step", *common, unguiltified, profane*, of things or persons, 1 Tim. iv. 7; Heb. xii. 16.
βεβηλώω, ὦ, *to make common, to profane*, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)*
Βεελ-ζεβούλ (W. H. Βεεζεβούλ), ὁ (Heb.), *Beelzebub*, a name of Satan, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)
Βελλία, ὁ (Heb. *worthlessness*), or *Belial* (W. H.), derivation doubtful, a name for Satan, 2 Cor. vi. 15. (N. T.)*
βελόνη, ης, ἡ, *a needle*, Lu. xviii. 25 (W. H.)*
βέλος, ους, τό (βάλλω), *a missile*, such as a *javelin* or *dart*, Ep. vi. 16.*
βελτών, *ον*, *ονος* (a compar. of ἀγαθός), *better*; neut. as adv., 2 Tim. i. 18.*
Βεν-ιαμίν, ὁ (Heb. *Ben* = son), *Benjamin*, Ac. xiii. 21; Rev. vii. 8.
Βερνίκη, ης, ἡ, *Bernice*, Ac. xxv. 13, 23, xxvi. 30.*
Βέρωια, ας, ἡ, *Beræa*, Ac. xvii. 10, 13.*
Βερωιαῖος, α, *ον*, *Beræan*, Ac. xx. 4.*
Βηθ-, a Hebrew and Aramaic prefix to many local names, meaning *house* or *abode* of.
Βηθ-αβαρα, ἄς, ἡ, *Bethabara*, "house of the ford," Jn. i. 28 (W. H. read Βηθανία).
Βηθ-ανιά, ας, ἡ, *Bethany*, "house

of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See Βηθα-βαρά.
Βηθ-σδά, ἡ, *Bethesda*, "house of compassion," Jn. v. 2 (W. H. Βηθζαθά).
Βηθ-λεέμ, ἡ, *Bethlehem*, "house of bread," Lu. ii. 4, 15.
Βηθ-σαϊδά, ἡ, *Bethsaida*, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.
Βηθ-φαγή, ἡ, *Bethphage*, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.*
βῆμα, ατος, τό (βα- in βαλνω), *a step, a space; βῆμα ποδός*, a space for the foot, Ac. vii. 5; *a raised space or bench, tribunal, judgment-seat*, Jn. xix. 13; 2 Cor. v. 10.
βήρυλλος, ου, ὁ, ἡ, *a beryl*, a gem of greenish hue, Rev. xxi. 20.*
βία, ας, ἡ, *force, violence*, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.*
βιάζω, *to use violence; mid., to enter forcibly, with eis*, Lu. xvi. 16; pass., *to suffer violence, to be assaulted*, Mac. xi. 12.*
βίαιος, α, *ον*, *violent*, Ac. ii. 2.*
βιαστής, ου, ὁ, *one who employs force, a man of violence*, Mat. xi. 12.*
βιβλαριδιον, ου, τό, *a little book*, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)*
βιβλιον, ου, τό (dim. of following), *a small book, a scroll*, as Lu. iv. 17; Rev. v. 1; *βιβλιον ἀποστασιον*, a bill of divorce, Mat. xix. 7; Mar. x. 4.
βιβλος, ου, ὁ, *a written book, roll or volume*, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.
βιβρώσκω (βρο-), perf. βέβρωκα, *to eat*, Jn. vi. 13.*
Βιθυνία, ας, ἡ, *Bithynia*, Ac. xvi. 7; 1 Pet. i. 1.*
βλος, ου, ὁ, (1) *life*, as Lu. viii. 14; (2) *means of life, livelihood*, as Lu. viii. 43; (3) *goods or property*, as Lu. xv.

12; 1 Jn. iii. 17. *Syn.*: *ζωή* is life in its *principle*, and used for spiritual and immortal life; *βλος* is life in its *manifestations*, denoting the manner of life.
βιόω, ὦ, *to pass one's life*, 1 Pet. iv. 2.*
βίωσις, εως, ἡ, *manner or habit of life*, Ac. xxvi. 4. (Ap.)*
βιωτικός, ἡ, *δν*, *of or belonging to (this) life*, Lu. xxi. 34; 1 Cor. vi. 3, 4.*
βλαβερός, ἄ, *δν*, *hurtful*, 1 Tim. vi. 9.*
βλάπτω (βλαβ-), βλάβω, *to hurt or injure*, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.*
βλαστάνω (or βλαστᾶω, Mar. iv. 27, W. H.), βλαστήσω, *intrans., to sprout, to spring up, to put forth buds*, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; trans., *to bring forth* (καρπύν), Ja. v. 18.*
βλάστος, ου, ὁ, *Blastus*, Ac. xii. 20.*
βλασφημέω, ὦ, *to speak abusively, to rail*, abs., as Ac. xiii. 45; *to calumniate, speak evil of, blaspheme*, with acc., rarely *els*; often of men or things. Spec. of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.
βλασφημία, ας, ἡ, *evil-speaking, reviling, blasphemy*, Mat. xii. 31; Mar. xiv. 64.
βλάσφημος, *ον*, *slandorous*, Ac. vi. 11; subst., *a blasphemer*, 1 Tim. i. 13; 2 Tim. iii. 2.
βλέμμα, ατος, τό, *a look, glance*, 2 Pet. ii. 8.*
βλέπω, ψω, *to see, to have the power of seeing, to look at, behold*; with *els*, *to look to*, Mat. xxii. 16; Mar. xii. 14; with *ἵνα* or *μή*, *to take care* (once without, Mar. xiii. 9) with *ἀπό*, *to beware of*; once with *κατά* (acc.), geographically, *to look towards*, Ac. xxvii. 12.
βλητέος, έα, έοις, a verbal adj. (βάλλω), *that ought to be put*, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)*
Βοανεργές (W. H. -ηρ-), (Heb.), *Boanerges*, "sons of thunder," Mar. iii. 17. (N. T.)*
βοάω, ὦ (βοή), *to shout for joy*, Gal. iv. 27; *to cry for grief*,

Ac. viii. 7; *to publish openly, to cry aloud*, Mar. xv. 34; Ac. xvii. 6; with *πρὸς* (acc.), *to appeal to*, Lu. xviii. 7, 38.
βοή, ἡς, ἡ, *a loud cry*, Ja. v. 4.*
βοήθεια, ας, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.*
βοηθέω, ὦ, *to go to the help of, to succor* (dat.), Mat. xv. 25; Rev. xii. 16.
βοηθός, οὗ, ὁ, ἡ (properly adj.), *a helper*, Heb. xiii. 6.*
βόθυνος, ου, ὁ, *a pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.*
βολή, ἡς, ἡ, *a throwing; λήθου βολή*, *a stone's throw*, Lu. xxii. 41.*
βολῶ, ὦ, *to heave the lead, take soundings*, Ac. xxvii. 28. (N. T.)*
βόλς, ἰδος, ἡ, *a weapon thrown, as a dart or javelin*, Heb. xii. 20 (W. H. omit).*
Βοός, ὁ (Heb.), *Booz or Boaz*, Mat. i. 5 (W. H. Boés); Lu. iii. 32 (W. H. Boós).*
βόρβωρος, ου, ὁ, *mire, filth*, 2 Pet. ii. 22.*
Βορρᾶς, ᾶ, ὁ (*Boreas*, the north wind), *the North*, Lu. xiii. 29; Rev. xxi. 13.*
βόσχω, ἦσω, *to feed*, as Mat. viii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. *Syn.*: ποιμαίνω is the broader word, to act as shepherd, literally or spiritually; βόσχω, simply *to feed* the flock.
Βοσόρ, ὁ (Heb. *Beor*), *Bosor*, 2 Pet. ii. 15 (W. H. Βεώρ).*
βοτάνη, ης, ἡ (βόσκω), *herbage, pasturage*, Heb. vi. 7.*
βότρυς, υος, ὁ, *a cluster of grapes*, Rev. xiv. 18.*
βουλευτής, οὗ, ὁ, *a councilor, a senator*, Mar. xv. 43; Lu. xxiii. 50.*
βουλεύω, σω, *to advise*, N. T. mid. only; (1) *to consult, to deliberate*, with *el*, Lu. xiv. 31; (2) *to resolve on or propose*, with *inf.*, Ac. v. 33, xv. 37 (W. H. in both passages read βούλομαι), xxvii. 39; ἴνα, Jn. xi. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.*
βούλη, ἡς, ἡ, *a design, purpose, plan*, Lu. xxiii. 51; Ac. v. 38; Ep. i. 11.
βούλημα, ατος, τό (βούλομαι), *will, counsel, purpose*, Ac. xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).*

βούλομαι, 2d pers. sing. βούλει, aug. with *ἐ* or *ἡ*, *to will*, as (1) *to be willing, to incline to*, Mar. xv. 15; (2) *to intend*, Mat. i. 19; (3) *to desire*, 1 Tim. vi. 9. Generally with *inf.*, sometimes understood, as Ja. i. 18; with *subj.*, Jn. xviii. 39.
βουνός, οὗ, ὁ, *a hill, rising ground*, Lu. iii. 5; xxiii. 30.*
βοῦς, βοός, ὁ, ἡ, *an animal of the ox kind, male or female*, Lu. xiii. 15; 1 Tim. v. 18.
βραβεῖον, ου, τό, *the prize, in the games*, 1 Cor. ix. 24; Phil. iii. 14.*
βραβεύω (lit., *to act as arbiter in the games*), *to rule, arbitrate*, Col. iii. 15.*
βραδύνω, νῶ (βραδύς), *to be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.).*
βραδυ-πλοῖω, ὦ, *to sail slowly*, Ac. xxvii. 7. (N. T.)*
βραδύς, εἰα, ὁ, *slow*; dat. of sphere, Lu. xxiv. 25; *els*, Ja. i. 19.*
βραδυτήτης, τῆτος, ἡ, *slowness*, 2 Pet. iii. 9.*
βραχίων, ονος, ὁ, *the arm*; met., *strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.*
βραχύς, εἰα, ὁ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ βραχείων, Heb. xiii. 22, *in few words*; βραχύ τι, Jn. vi. 7, of quantity, *a little*.*
βρέφος, υος, τό, *a child unborn*, Lu. i. 41, 44; *a babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.
βρέχω, ξω, *to moisten*, Lu. vii. 38, 44; *to rain, to send rain*, Mat. v. 45; Lu. xvii. 29; *impers.*, Ja. v. 17; *intrans.*, Rev. xi. 6.*
βροντή, ης, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.
βροχή, ης, ἡ (βρέχω), *a heavy rain*, Mat. vii. 25, 27. (S.)*
βρόχος, ου, ὁ, *a noose or snare*, 1 Cor. vii. 35.*
βρυγμός, οὗ, ὁ, *a grinding or gnashing*, as Mat. viii. 12.
βρύχω, ξω, *to grind or gnash*, as the teeth, for rage or pain, Ac. vii. 54.*
βρύω, σω, *to send forth abundantly*, as a fountain, Ja. iii. 11.*

βρῶμα, ατος, τό (see βιβρώσκω), *food* of any kind, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.
βρώσιμος, ον, *eatable*, Lu. xxiv. 41.*
βρῶσις, εως, ἡ, (1) *the act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.
βυθίζω, σω, *to cause to sink*, fig., 1 Tim. vi. 9; mid., *to sink*, Lu. v. 7.*
βυθός, οὗ, ὁ, *the deep, the sea*, 2 Cor. xi. 25.*
βυρσεύς, έως, ὁ, *a tanner*, Ac. ix. 43, x. 6, 32.*
βύσσινος, η, ον, *made of byssus, fine linen*, Rev. xviii. 12 (W. H.), 16, xix. 8, 14.*
βύσσος, ου, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.).*
βωμός, οὗ, ὁ, *an altar*, Ac. xvii. 23.* *Syn.*: βωμός is a heathen altar; θυσιαστήριον, the altar of the true God.

Γ

Γ, γ, γάμμα, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ = 3000.
Γαββαθᾶ (W. H. -θά), ἡ (Aram.), *Gabbatha*, *an elevated place or tribunal*, Jn. xix. 13. See λιθόστρωτον. (N. T.)*
Γαβριήλ, ὁ (Heb. *man of God*), the archangel *Gabriel*, Lu. i. 19, 26.*
γάγγραινα, ης, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.*
Γάδ, ὁ (Heb.), *Gad*, Rev. vii. 5.*
Γαδαρηνός, ἡ, ὅν, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See Γεργεσηνός.
γάζα, ης, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.*
Γάζα, ης, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., ἔρημος, *desert*, refers to ὁδός.)*
γαζο-φυλάκιον, ου, τό, *a place*

for the guardianship of treasure, treasury; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S.)*

Γάιος, ου, ὁ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. i.*

γάλα, ακτος, τὸ, *milk*, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.*

Γαλάτις, ου, ὁ, a *Galatian*, Gal. iii. 1.*

Γαλατία, ας, ἡ, *Galatia*, or *Gallogræcia*, a province of Asia Minor, Gal. i. 2; 1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Pet. i. 1.*

Γαλατικός, ἡ, ὁ, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.*

γαλήνη, ης, ἡ, a *calm*, Mat. viii. 26; Mar. iv. 39; Lu. viii. 24.*

Γαλιλαία, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

Γαλιλαῖος, ατα, αἶων, of or belonging to *Galilee*, Mat. xxvi. 69; Ac. i. 11.

Γαλλῖων, υνος, ὁ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.*

Γαμαήλ, ὁ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.*

γαμέω, ὦ, ἦσω, 1st aor. ἐγάμησα and ἔγημα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

γαμίζω, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xiii. 30, xxiv. 38; 1 Cor. vii. 38. (N. T.)*

γαμίσκω = **γαμίζω**, Mar. xii. 25 (Rec.); Lu. xx. 34 (W. H.).*

γάμος, ου, ὁ, *marriage*, spec. a *marriage feast*, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.

γάρ (γε ἄρα), "truly then," a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

γαστήρ, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, "idle bellies," *gluttons*.

γέ, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἄρα, εἰ; εἰ δὲ μήγε, stronger than εἰ δὲ μή, *if otherwise indeed*; καίγε, *and at least, and even*; καίτοιγε, *though indeed*; μὲντοιγε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

Γεδών, ὁ (Heb.), *Gideon*, Heb. xi. 32.*

γέ-εννα, ης, ἡ (Heb. *valley of Hinnom*), met., *Gehenna*, place of punishment in the future world, Mat. x. 28, etc. Sometimes with τοῦ πυρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S.)

Γεθ-σημανή, or -vel (W. H.), ἡ (Heb. *oil-press*), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.*

γείτων, υνος, ὁ, ἡ, a *neighbor*, Lu. xiv. 12, xv. 6, 9; Jn. ix. 8.*

γελᾶω, ὦ, ἄσω, *to laugh*, Lu. vi. 21, 25.*

γέλως, υτος, ὁ, *laughter*, Ja. iv. 9.*

γεμίζω, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

γέμω, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

γενεά, ἀς, ἡ, *generation*, as (1) *offspring, race, descent*, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; εἰς γενεὰς καὶ γενεὰς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50.

γενεα-λογέω, ὦ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.*

γενεα-λογία, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.*

γενέσια, ων, τὰ, a *birthday celebration*, Mat. xiv. 6; Mar. vi. 21.*

γένεσις, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., "his natural face"; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.).*

γενετή, ἧς, ἡ, *birth*, Jn. ix. 1.*

γένημα, ατος, τὸ. See γέννημα.

γεννάω, ὦ, ἦσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

γέννημα, ατος, τὸ, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce* generally, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γέννημα, and sometimes elsewhere.

Γεννησαρέτ (Aram.), *Gennesaret* (*Chinnereth* or *Chinneroth*, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

γέννησις, εως, ἡ. See γένεσις.*

γεννητός, ἡ, ὁ, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vii. 28.*

γένος, ους, τὸ, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

Γεργασσηνός, ἡ, ὁ, or **Γερασσηνός**, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and **Γαδαρηνός**, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.*

γερονσία, *as, ἡ (γέρων), an assembly of elders, senate*, Ac. v. 21.*

γέρων, *οντος, ὁ, an old man*, Jn. iii. 4.*

γεύω, *to make to taste, only mid. in N. T.; to taste, as abs., to take food*, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., *to experience*, as Mat. xvi. 28; once with *δτι*, 1 Pet. ii. 3.

γεωργέω, *ω, to cultivate or till the earth*, Heb. vi. 7.*

γεωργιον, *ου, τό, a tilled field*, fig., 1 Cor. iii. 9. (S.)*

γεωργός, *ου, ὁ, one who tills the ground, a husbandman*, 2 Tim. ii. 6; Ja. v. 7; *a vine-dresser*, Lu. xx. 9, 10, 14, 16.

γη, γῆς, *ἡ, contr. for γέα or γαία, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory*.

γήρας, (*aos*) *ως, τό, old age*, Lu. i. 36 (dat., Rec. γῆρα, W. H. γῆρει).*

γηράσκω, or γηράω, *άσω, to become old*, Jn. xxi. 18; Heb. viii. 13.*

γίνομαι, *for γίγνομαι*. See Gr. § 94, 8a. *γενήσομαι, ἐγενόμην and ἐγενήθην, γέγονα* (with pres. force) and *γενένημαι, to become*, as (1) *to begin to be*, used of persons, *to be born*, Jn. viii. 58; of the works of creation, *to be made*, Jn. i. 3, 10; and of other works, *to be wrought or performed*; so, *to pass out of one state into another, to grow into, to be changed into*, Jn. ii. 9; often with *εἰς*, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, *to happen, to take place, to be done*; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, *to be held or celebrated*; frequently in the phrase *καὶ ἐγένετο, and it came to pass* (with *καί*, or following verb, or inf.); also, *μὴ γένοιτο, let it never happen! or God forbid!*; (3) with

adj. or predicative subst., *to become*, where quality, character, or condition is specified; often in prohibitions, *μὴ γίνου, μὴ γίνεσθε, become not*, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

γινώσκω, or γιγνώσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55), *γνώσσομαι, 2d aor. ἔγνων* (imper. γινώθι), perf. ἔγνωκα, (1) *to become aware of, to perceive*, with acc.; (2) *to know, to perceive, understand*, with acc. or *δτι*, or acc. and inf., or *τι* interrog.; Ἑλληνιστὶ γ., *to understand Greek*, Ac. xxi. 37; *to be conscious of, by experience*, as 2 Cor. v. 21; (3) *to know carnally* (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xvii. 3; Heb. viii. 11; Phil. iii. 10, etc.

γλεύκος, *ους, τό, sweet or new wine*, Ac. ii. 13.*

γλυκύς, *εἶα, ὅ, sweet*, Ja. iii. 11, 12; Rev. x. 9, 10.*

γλῶσσα, *ης, ἡ, (1) the tongue*, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) *a language*, Ac. ii. 11; (3) *a nation or people distinguished by their language*, Rev. v. 9, vii. 9.

γλωσσό-κομον, *ου, τό, a little box or case for money*, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).*

γναφεύς, *έως, ὁ, a fuller, cloth-dresser*, Mar. ix. 3.*

γνήσιος, *α, ον* (sync. from γενήσιος), *legitimate, genuine, true*, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; *τὸ γνήσιον, sincerity*, 2 Cor. viii. 8.*

γνήσιως, *adv., genuinely, sincerely*, Phil. ii. 20.*

γνόφος, *ου, ὁ, darkness, gloom*, Heb. xii. 18.*

γνώμη, *ης, ἡ, (γνο- in γινώσκω), opinion, judgment, intention*, 1 Cor. i. 10; 2 Cor. viii. 10.

γνωρίζω, *ίσω, or ἰώ, (1) to make known, to declare* (with acc.

and dat., *δτι* or *τι*, interrog., Col. i. 27); (2) intrans., *to know*, only Phil. i. 22.

γνώσις, *έως, ἡ, (1) subj., knowledge, with gen. of obj. (gen. subj., Ro. xi. 33); (2) obj., science, doctrine, wisdom*, as Lu. xi. 52. *Syn.*: see Trench, § lxxv.

γνώστης, *ου, ὁ, one who knows, an expert*, Ac. xxvi. 3. (S.)*

γνωστός, *ἡ, ὁν, verb. adj., known*, as Ac. ii. 14, iv. 10; *knowable*, Ro. i. 19; *notable*, Ac. iv. 16; *οἱ γνωστοί, one's acquaintance*, Lu. ii. 44.

γογγύζω, *ύσω, to murmur in a low voice*, Jn. vii. 32; *discontentedly, to grumble*, as 1 Cor. x. 10, with acc., or *περὶ* gen., *πρός, acc., κατά, gen.* (S.)

γογγυσμός, *ου, ὁ, muttering*, Jn. vii. 12; *murmuting*, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S.)*

γογγυστής, *ου, ὁ, a murmurer, complainer*, Ju. 16. (N. T.)*

γόςης, *ητος, ὁ (γδάω, to moan), an enchanter, an impostor*, 2 Tim. iii. 13.*

Γολγοθά (W. H., some -θα), (Aram.), *Golgotha*, "the place of a skull" (prob. from its shape), *Calvary*, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17. See *κρῶλον*. (N. T.)*

Γόμορρα, *ας, ἡ, and ων, τό, Gomorrah*, Ro. ix. 29.

γόμος, *ου, ὁ (γέμω), (1) a burden, e.g., of a ship*, Ac. xxi. 3; (2) *wares or merchandise*, Rev. xviii. 11, 12.*

γονεύς, *έως, ὁ (γεν- in γίγνομαι), a parent*, only in plural, Lu. ii. 41; Ep. vi. 1.

γόνυ, *ατος, τό, the knee*; often in plur. after *τιθέναι* or *κάμπτειν*, *to put or bend the knees, to kneel*, in devotion, Lu. xxii. 41; Ro. xi. 4.

γονυ-πέτω, ὦ (πίπτω), *to fall on the knees, to kneel to* (acc.), Mar. x. 17.

γράμμα, *ατος, τό (γράφω), (1) a letter of the alphabet*, Gal. vi. 11, *in what large letters*, perhaps noting emphasis; *letter*, as opposed to spirit, Ro. ii. 29, etc.; (2) *a writing, such as a bill or an epistle*, as Lu. xvi. 6, 7; Ac. xxviii. 21; *τὰ ἱερὰ γράμματα*, 2 Tim.

iii. 15, *the holy writings, or the Scriptures*; (3) plur., *literature, learning* generally, Jn. vii. 15.

γραμματεὺς, *ἑως*, ὁ, (1) *a clerk, secretary, a scribe*, Ac. xix. 35; (2) one of that class among the Jews who copied and interpreted the O. T. Scriptures (see *νομικός*), Mat. xxiii. 34; (3) met., *a man of learning* generally, Mat. xiii. 52.

γραπτός, ἡ, *ὄν*, verb. adj., *written*, Ro. ii. 15.*

γραφή, ἡς, ἡ, (1) *a writing*; (2) spec., ἡ *γραφὴ* or αἱ *γραφαί*, *the Scriptures, writings* of the O. T., 2 Pet. iii. 16; (3) a particular *passage*, Mar. xii. 10.

γράφω, *ψω*, *γέγραφα*, *to grave, write, inscribe*; ἡ *γράφη*, *γέγραπται*, or *γεγραμμένον ἐστὶ*, a formula of quotation, *It is written*; often with dat. of pers., as Mar. x. 5.

γραῶδης, *es* (γραῦς, εἶδος), *old-womanish, foolish*, 1 Tim. iv. 7.*

γρηγορέω, ὦ (from *εἰρηγόρα*, perf. of *ἐγείρω*), *to keep awake, watch, be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

γυμνάω (γυμνός), *to exercise, train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.*

γυμνασία, *as*, ἡ, *exercise, training*, 1 Tim. iv. 8.*

γυμνητεύω, or *τενύω* (W. H.), *to be naked or poorly clad*, 1 Cor. iv. 11.*

γυμνός, ἡ, *ὄν*, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare, i.e., open or manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

γυμνότης, *τητος*, ἡ, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27. (N. T.)*

γυναικάριον, *ου*, τό (dim.), *a silly woman*, 2 Tim. iii. 6.*

γυναικέος, *α*, *ον*, *womanish, female*; 1 Pet. iii. 7, *the weaker vessel*.*

γυνή, *γυναικός*, voc. *γύναι*, ἡ, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The voc. is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

Γῶγ, ὁ, a proper name, *Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.*

γωνία, *as*, ἡ, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); met., *a secret place*, Ac. xxvi. 26.

Δ

Δ, δ, δέλτα, *delta, d*, the fourth letter of the Greek alphabet. As a numeral, δ' = 4; δ = 4000.

Δαβίδ, also *Δαυίδ*, *Δαυιδ* (W. H.), ὁ (Heb.), *David*, king of Israel; ὁ *υἱὸς Δ.*, *the Son of David*, an appellation of the Messiah; ἐν *Δ.*, *in David*, i.e., in the Psalms, Heb. iv. 7.

δαίμονίζομαι (see *δαίμων*), 1st aor. part., *δαίμονισθεις*, *to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

δαιμόνιον, *ου*, τό (orig. adj.), *a deity*, Ac. xvii. 18; *a demon or evil spirit*; *δαιμόνιον ἔχειν*, *to have a demon or to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

δαίμονιάδης, *es*, *resembling a demon, demoniacal*, Ja. iii. 15. (N. T.)*

δαίμων, *ονος*, ὁ, ἡ, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., *an evil spirit, a demon* (W. H. have the word only in one passage, Mat. viii. 31); *δαίμόνιον* is generally used.

δάκνω, *to bite*, met., Gal. v. 15.*

δάκρυ, *vos*, or *δάκρυον*, *ου*, τό, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

δακρύω, *σω*, *to weep*, Jn. xi. 35.*

δακτύλιος, *ου*, ὁ (*δάκτυλος*), *a ring*, Lu. xv. 22.*

δάκτυλος, *ου*, ὁ, *a finger*; ἐν *δακτύλῳ θεοῦ*, met., *by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

Δαλμανουθά, ἡ, *Dalmanutha*, a town or village near Magdala, Mar. viii. 10.*

Δαλματία, *as*, ἡ, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.*

δαμάζω, *σω*, *to subdue, tame*, Mar. v. 4; Ja. iii. 7, 8.*

δάμαλις, *εως*, ἡ, *a heifer*, Heb. ix. 13.*

Δάμαρις, *ιδος*, ἡ, *Damaris*, Ac. xvii. 34.*

Δαμασκηνός, ἡ, *ὄν*, *belonging to Damascus*, 2 Cor. xi. 32.*

Δαμασκός, *ου*, ἡ, *Damascus*, Ac. ix. 2, 3.

δανείζω, *to lend money*, Lu. vi. 34, 35; mid., *to borrow*, Mat. v. 42.*

δάνειον, *ου*, τό, *a loan, a debt*, Mat. xviii. 27.*

δανειστής, *ου*, ὁ, *a money-lender, a creditor*, Lu. vii. 41.*

Δανιήλ, ὁ (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.).*

δαπανάω, ὦ, ἡσω, *to spend*, Mar. v. 26; trans., *to bear expense for* (ἐπὶ, dat.), Ac. xxi. 24; (ὑπέρ, gen.), 2 Cor. xii. 15; *to consume in luxury, to waste*, Lu. xv. 14; Ja. iv. 3.*

δαπάνη, *ης*, ἡ, *expense, cost*, Lu. xiv. 28.*

δέ, an adverbative and distinctive particle, *but, now, moreover*, etc. See Gr. § 404, ii, Wi. § 53, 7, Bu. 364 sq., and μέν.

δέησις, *εως*, ἡ, *supplication, prayer*, Ep. vi. 18; Ja. v. 16. Syn.: see αἰτήμα.

δεῖ, impers., see Gr. § 101, Wi. § 58, 9δ, Bu. 147, 164, *it is necessary, one must, it ought, it is right or proper*, with inf. (expressed or implied), as Mat. xvi. 21; Ac. iv. 10. Mar. xiii. 14.

δείγμα, *ατος*, τό (*δεικνυμι*), *an example, a specimen*, Ju. 7.*

δειγματίζω, *σω*, *to make an example or spectacle of* (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)*

δεικνυμι and **δεικνύω** (see Gr. § 114, Bu. 45), (1) *to present to sight, to show, to teach* (acc. and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvii. 1; (2) *to prove* (acc. and ἐκ), Ja. ii. 18, iii. 13; *to show by words* (δτι), Mat. xvi. 21 inf., Ac. x. 28.

δειλία, *as*, ἡ, *timidity, cowardice*, 2 Tim. i. 7.* Syn.: *δειλία* is always used in a bad sense; *εὐλάβεια*, regularly in a good

sense, *pious* fear; *φόβος* is general, denoting either bad or good.

δουλιᾶ, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)*

δουλός, ἡ, ὄν, *timid, cowardly*, Mat. viii. 26; Mar. iv. 40; Rev. xxi. 8.*

δεῖνα, ὁ, ἡ, τό, gen. δεινός, pron., *a certain person, such a one*, Mat. xxvi. 18.*

δεινός, adv. (δεινός, *vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.*

δειπνέω, ὦ, *to take the δειπνον, to sup.*, Lu. xvii. 8, xxii. 20; 1 Cor. xi. 25; met., of familiar intercourse, Rev. iii. 20.*

δειπνον, ον, τό, *the chief or evening meal, supper* (see *δριστην*), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δειπνον, *the Lord's Supper*, 1 Cor. xi. 20.

δουσιδαιμονία, ας, ἡ, *religion*, in general, Ac. xxv. 19.*

δουσι-δαιμων, ον, *to fear*, devoutly disposed, addicted to worship, Ac. xvii. 22. See Gr. § 323 c.* Syn.: see Trench, § xlviii.

δέκα, οί, αί, τά, *ten*; in Rev. ii. 10, *a ten days' tribulation*, i.e., brief.

δεκα-δύο (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)*

δεκα-πέντε, *fifteen*, Jn. xi. 18; Ac. xxvii. 28, Gal. i. 18.*

Δεκά-πολις, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippos, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.*

δεκα-τέσσαρες, ον, οί, αί, -σσα, τά, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.*

δεκάτη, ἡ, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.*

δέκατος, ἡ, ον, ordinal, *tenth*, Jn. i. 39; Rev. xxi. 20; τό δέκατον, Rev. xi. 13, *the tenth part*.*

δεκατόν. ὦ, *to receive tithe of*, acc., Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)*

δεκτός, ἡ, ὄν (verbal adj. from δέχομαι), *accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)*

δελιάζω (δέλεαρ, *a bait*), *to take*

or entice, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.*

δένδρον, ον, τό, *a tree*, Mat. vii. 17; Lu. xiii. 19.

δεξιό-λαβος, ον, ὁ, "holding in the right hand"; plur., *spear-men*, Ac. xxiii. 23. (N. T.)*

δεξιός, ὁ, ὄν, *the right*, opp. to ἀριστερός, *the left*; ἡ δεξιά, *the right hand*; τὰ δεξιά, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wi. § 19, 1 a); δεξιάς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.

δεομαι, 1st aor. ἐδεήθην, *to have need of* (gen.), as mid. of δέω (see δεῖ); *to make request of* (gen.); *to beseech, pray*, abs., or with εἰ, ἵνα, or ὅπως, of purpose.

δεόν, οντος, τό (particip. of δεῖ, as subst.), *the becoming of needful*; with ἐστὶ = δεῖ, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.*

δέος, ονς, τό (W. H.), *fear, awe*, Heb. xii. 28.*

Δερβάτος, ον, ὁ, of *Derbe*, Ac. xx. 4.*

Δέρβη, ἡ, ἡ, *Derbe*, a city of Lycaonia, Ac. xiv. 6, 20, xvi. 1.*

δέρμα, ατος, τό (δέρω), *an animal's skin*, Heb. xi. 37.*

δερμάτινος, ἡ, ον, *made of skin, leathern*, Mat. iii. 4; Mar. i. 6.*

δέρω, 1st aor. ἔδεια, 2d fut. pass. δαρήσομαι, *to scourge, to beat*, so as to flay off the skin; δέρα δέρων, 1 Cor. ix. 26, *beating air*.

δεσμεύω, σω, *to bind, put in chains* as a prisoner, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind* as a bundle, Mat. xxiii. 4.*

δεσμεύω, ὦ, *to bind*, Lu. viii. 29 (Rec.)*

δέσμη, ἡ, ἡ, *a bundle*, Mat. xiii. 30.*

δέσμος, ιον, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.

δεσμός, οὔ, ὁ (δέω), *a bond*, sing. only in Mar. vii. 35, ὁ δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., δεσμοί or (τὰ) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.

δεσμο-φύλαξ, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.*

δεσμοτήριον, ιον, τό, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.*

δεσμώτης, ον, ὁ, *a prisoner*, Ac. xxvii. 1, 42.

δεσπότης, ον, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσπότης indicates more absolute and unlimited authority than κύριος.

δεῦρο, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.

δεῦτε, adv., as if plur. of δεῦρο (or contr. from δεῦρ' τρε), *come, come hither*, as Mat. iv. 19, xi. 28.

δευτεράτος, αλα, αἶον, *on the second day*, Ac. xxviii. 13. See Gr. § 319.*

δευτερό-πρωτος, ον, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16, 4, and note. (N. T.)*

δεύτερος, α, ον, ordinal, *second* in number, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεύτερον, adverbially, *the second time, again*, as 2 Cor. xiii. 2; so ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.

δέχομαι, 1st aor. ἐδέξαμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.

δέω, *to want*. See δεῖ and δεομαι.

δέω, 1st aor., ἐδήσα; perf., δέδεκα; pass., δέδεμαι; 1st aor. pass. inf., δεθῆναι, *to bind together, bundles*, as Ac. x. 11; *to swathe the dead bodies for burial*, as Jn. xi. 44; *to bind persons in bondage*, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xviii. 18; δεδεμένος τῷ πνεύματι, Ac. xx. 22, *bound in the spirit*, under an irresistible impulse.

δή, a particle indicating *certainly or reality*, and so augmenting the vivacity of a

clause or sentence; *truly, indeed, by all means, therefore*. Used with other particles, *δήποτε, δήπου*, which see.

δῆλος, η, ον, *manifest, evident*, Mat. xxvi. 73; neut., sc. *ἐστὶ*, *it is evident*, with *ὅτι*, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H., R. V. omit).*

δηλώω, ὦ, *to manifest, to reveal, to bring to light, to imply or signify*, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.*

Δημάς, ἀ, ὁ, *Demas*, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.*

δημ-ηγورέω, ὦ, *to deliver a public oration*; with *πρός*, Ac. xii. 21.*

Δημήτριος, ου, ὁ, *Demetrius*. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.*

δημ-ουργός, οὗ, ὁ ("a public worker"), *an artisan, a builder*, Heb. xi. 10.* *Syn.*: *δημ-ουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.

δῆμος, ου, ὁ, *the people*, an organized multitude publicly convened, Ac. xii. 22, xvii. 5, xix. 30, 33.*

δημόσιος, α, ον, *belonging to the people, public*, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ*, *publicly*, Ac. xvi. 37, xviii. 28, xx. 20.*

δηνάριον, του, τό, properly a Latin word (see Gr. § 154a), *denarius*, Mat. xviii. 28; Rev. vi. 6.

δή-ποτε, adv. with *ᾧ*, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).*

δή-που, adv., *indeed, perhaps, verily*, Heb. ii. 16.*

διά, prep. (cognate with *δύο*, *two*; *δύς*, *twice*), *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*. See Gr. §§ 147a, 299, Wi. § 47 i, Bu. 182, 183, 187.

δια-βαίνω, *to pass through*, trans., Heb. xi. 29; or intrans., with *πρός* (person), Lu. xvi. 26; *els* (place), Ac. xvi. 9.*

δια-βάλλω, *to slander, accuse*, Lu. xvi. 1.*

δια-βεβαίω, ὦ, in mid., *to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.*

δια-βλέπω, *to see through, to see clearly*, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.).*

διάβολος, ον (*διαβάλλω*), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; ὁ *διάβολος*, *the accuser, the devil*, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.

δι-αγγέλλω, *to announce everywhere, publish abroad*, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.*

διά-γε, or *διά γε* (W. H.), *yet on account of*, Lu. xi. 8.*

δια-γίνομαι, *to pass, elapse*, of time; in N. T. only 2d aor. part., gen. abs., *having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.*

δια-γινώσκω, *to distinguish, know accurately*, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.*

δια-γινωρίζω, *to publish abroad*, Lu. ii. 17 (W. H. *γνωρίζω*).*

διά-γνωσις, εως, ἡ, *judicial examination, decision*, Ac. xxv. 21.*

δια-γογγύζω, *to murmur greatly*, Lu. xv. 2, xix. 7. (S.)*

δια-γρηγορέω, ὦ, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.)*

δι-άγω, *to lead or pass*, as time, life, 1 Tim. ii. 2 (*βίον*); Tit. iii. 3 (*βίον* omitted).*

δια-δέχομαι, *to succeed to*, Ac. vii. 45.*

διά-δημα, ατος, τό (*δέω*), *a diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.* *Syn.*: *διάδημα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.

δια-δίδωμι, *to distribute, divide*, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. *δίδωμι*).*

διά-δοχος, ου, ὁ, ἡ, *a successor*, Ac. xxiv. 27.*

δια-ῥώννυμι, *to gird*, Jn. xiii. 4, 5, xxi. 7.*

δια-θήκη, ης, ἡ (*διατίθημι*), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant* between God and man (see Gen. vi,

ix, xv, xvii; Exod. xxiv; Deut. v, xxviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed *ἡ πρώτη δ.*, Heb. ix. 15; that of the N. T., *ἡ καινὴ δ.*, Lu. xxii. 20. The O. T. itself (*ἡ παλαιὰ δ.*, 2 Cor. iii. 14) as containing the first, and the N. T. as containing the second, are each called *διαθήκη*.

δι-αίρεσις, εως, ἡ, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.*

δι-αίρω, ὦ, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.*

δια-καθαρίζω, ἰώ, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. *διακαθαίρω*). (N. T.)*

δια-κατ-ελέγχομαι, *to confute entirely*, Ac. xviii. 28. (N. T.)*

διακονέω, ὦ, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms*, etc. (dat., person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.

διακονία, ας, ἡ, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; relief, Ac. xi. 29; *a serving*, Lu. x. 40, *the office of deacon*, Ro. xii. 7.

διάκονος, ου, ὁ, ἡ, *a servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; one in God's service, *a minister*, as Ro. xiii. 4, xv. 8; *one who serves in the church, deacon or deaconess*, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.

διακόσιοι, αι, α, card. num., *two hundred*, Mar. vi. 37; Jn. vi. 7.

δι-ακούω, *to hear thoroughly*, Ac. xxiii. 35.*

δια-κρίνω, *to discern, to distinguish, make a distinction*, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to doubt, to*

- hesitate*, as Mat. xxi. 21; Ja. i. 6; (2) *to dispute with*, Ac. xi. 2; Ju. 9.
- διά-κρισις**, εως, ἡ, *the act of distinction, discrimination*, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.*
- δια-κωλύω**, *to hinder*, Mat. iii. 14.*
- δια-λαλέω**, ὦ, *to converse together*, Lu. vi. 11; *to talk of*, Lu. i. 65.*
- δια-λέγω**, in mid., *to reason, to discuss, to dispute*, as Mar. ix. 34; Ac. xx. 7; Ju. 9.
- δια-λείπω**, *to leave off, to cease*, Lu. vii. 45.*
- διά-λεκτος**, ου, ἡ, *speech, dialect, language*, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.*
- δι-αλλάσσω**, *to change, as the disposition; pass., to be reconciled to*, Mat. v. 24.*
- δια-λογίζομαι**, *to reason, to deliberate, to debate*, as Mar. ii. 6, 8, viii. 16, ix. 33.
- διαλογισμός**, οὔ, ὁ, *reflection, thought*, as Lu. ii. 35; *reasoning, opinion*, as Ro. i. 21; *hesitation, doubt*, Lu. xxiv. 38; *dispute, debate*, as Phil. ii. 14; 1 Tim. ii. 8.
- δια-λύω**, *to disperse, to break up*, Ac. v. 36.*
- δια-μαρτύρομαι**, dep. mid., *to testify, solemnly charge*, as Ac. ii. 40; 1 Tim. v. 21; *to testify to, solemnly affirm*, Ac. viii. 25; Heb. ii. 6.
- δια-μάχομαι**, dep. mid., *to contend or dispute fiercely*, Ac. xxiii. 9.*
- δια-μένω**, *to remain, continue*, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.*
- δια-μερίζω**, (1) *to divide or separate into parts*, as Mat. xxvii. 35, etc.; *to distribute*, as Lu. xxii. 17; (2) *pass. with ἐπὶ, to be divided against, be at discord with; acc., Lu. xi. 17; dat., xii. 52.*
- δια-μερισμός**, οὔ, ὁ, *dissension*, Lu. xii. 51.*
- δια-νέμω**, *to disseminate, to spread abroad*, Ac. iv. 17.*
- δια-νέω**, *to make signs, prob. by nodding*, Lu. i. 22.*
- δια-νόημα**, ατος, τό, *a thought*, Lu. xi. 17.*
- δια-νοια**, ας, ἡ, *the mind, the intellect, or thinking faculty*, as Mar. xii. 30; *the understanding*, 1 Jn. v. 20; *the feelings, disposition, affections*, as Col. i. 21; plur., *the thoughts*, as willful, depraved, Ep. ii. 3 (in Ep. i. 18, A. V., *the eyes of your understanding* (διανοίας), W. H. and R. V. read καρδίας, *the eyes of your heart*).
- δι-αν-οίγω**, *to open fully, i.e., the ears*, Mar. vii. 34; *the eyes*, Lu. xxiv. 31; *the heart*, Ac. xvi. 14; *the Scriptures*, Lu. xxiv. 32.
- δια-νυκτερεύω**, *to pass the whole night*, Lu. vi. 12.*
- δι-ανύω**, *to perform to the end, complete*, Ac. xxi. 7.*
- δια-παντός**, adv., *always, continually* (W. H. always read διὰ παντός).
- δια-παρα-τριβή**, ἡς, ἡ, *contention, incessant wrangling*; 1 Tim. vi. 5 (W. H., Rec. has παραδιατριβή). (N. T.)*
- δια-περάω**, ὦ, δάσω, *to cross over*, as Mat. ix. 1.
- δια-πλέω**, εὔσω, *to sail across*, Ac. xxvii. 5.*
- δια-πονέω**, ὦ, mid., aor. pass., *to grieve one's self, to be vexed*, Ac. iv. 2, xvi. 18.*
- δια-πορεύομαι**, pass., *to go or pass through*, as Lu. xiii. 22.
- δι-απορέω**, ὦ, *to be in great doubt or perplexity*, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.*
- δια-πραγματεύομαι**, *to gain by business or trading*, Lu. xix. 15.*
- δια-πρώω** (πρώω, *to saw*), in pass., *to be sawn through; fig., to be greatly moved with anger*, Ac. v. 37, vii. 54.*
- δι-ᾤπτάω**, δάσω, *to plunder*, Mat. xii. 29; Mar. iii. 27.*
- δια-ρρήγνυμι** and **διαρρήσσω**, ῥω, *to tear, as garments, in grief or indignation*, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; *to break asunder*, as a net, Lu. v. 6; as bonds, Lu. viii. 29.*
- δια-σαφένω**, ὦ, *to make clear, to declare*, Mat. xiii. 36 (W. H.), xviii. 31.
- δια-σείω**, *to treat with violence, so as to extort anything*, Lu. iii. 14.*
- δια-σκορπίζω**, *to scatter, to winnow*, as Mat. xxv. 24; *to dis-*
- perse in conquest*, as Lu. i. 51; *to waste or squander*, Lu. xv. 13, xvi. 1.
- δια-σπάω**, 1st aor. pass. **διεσπάσθην**, *to break asunder*, Mar. v. 4; *to tear in pieces*, Ac. xxiii. 10.*
- δια-σπείρω**, 2d aor. pass. **διεσπάρην**, *to scatter abroad, disperse*, Ac. viii. 1, 4, xi. 19.*
- δια-σπορά**, ᾤς, ἡ, *dispersion, state of being dispersed*; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)*
- δια-στέλλω**, in mid., *to give a command or injunction*, Mar. viii. 15; Ac. xv. 24; foll. by ἵνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; pass. part., τὸ διαστελλόμενον, Heb. xii. 20, *the command*.*
- διά-στημα**, ατος, τό, *an interval of time*, Ac. v. 7.*
- δια-στολή**, ἡς, ἡ, *distinction, difference*, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.*
- δια-στρέφω**, *to seduce, turn away*, Lu. xxiii. 2; Ac. xiii. 8; *to pervert, oppose*, Ac. xiii. 10; perf. part. pass., **διεστραμμένος**, *perverse, corrupt*, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.*
- διασώζω**, σω, *to save, to convey safe through*, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; pass., *to reach a place in safety*, Ac. xxvii. 44, xxviii. 1, 4; *to heal perfectly*, Mat. xiv. 36; Lu. vii. 3.*
- δια-ταγή**, ἡς, ἡ, *a disposition, arrangement, ordinance*, Ac. vii. 53; Ro. xiii. 2.*
- διά-ταγμα**, ατος, τό, *a mandate, a decree*, Heb. xi. 23.*
- δια-ταράσσω**, *to trouble greatly, to agitate*, Lu. i. 29.*
- δια-τάσσω**, *to give orders to (dat.), arrange, prescribe*, Mat. xi. 1; Lu. viii. 55; 1 Cor. xvi. 1; mid., *to appoint, to ordain*, as 1 Cor. vii. 17 (also with dat. person; acc., thing).
- δια-τελέω**, ὦ, *to continue*, Ac. xxvii. 33.*
- δια-τηρέω**, ὦ, *to guard or keep with care*, Lu. ii. 51; with εαυτὸν, etc., *to guard one's self from, to abstain* (ἐκ or ἀπό), Ac. xv. 29.*

δια-τί or διὰ τί (W. H.), *wherefore?*

δια-τίθημι, only mid. in N. T., to dispose, as (1) to assign, Lu. xxii. 29; (2) with cog. acc., διαθήκη, make a covenant with (dat. or πρός, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; make a will, Heb. ix. 16, 17. See διαθήκη.*

δια-τρέβω, to spend or pass (χρόνον or ημέρας), as Ac. xiv. 3, 28; abs., to stay, as Jn. iii. 22.

δια-τροφή, ἡς, ἡ, food, nourishment, 1 Tim. vi. 8.*

δια-αυγάζω, to shine through, to dawn, 2 Pet. i. 19.*

δια-φανής, ἐς, transparent, Rev. xxi. 21 (W. H. διαυγής in same signif.)*

δια-φέρω, (1) to carry through, Mar. xi. 16; (2) to spread abroad, Ac. xiii. 49; (3) to carry hither and thither, Ac. xxvii. 27; (4) to differ from (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) to excel, surpass, as Mat. vi. 26; (6) impers., διαφέρει, with οὐδέν, it makes no difference to (dat.), matters nothing to, Gal. ii. 6.

δια-φεύγω, to escape by flight, Ac. xxvii. 42.*

δια-φημιζω, to report, publish abroad, Mat. ix. 31, xxviii. 15; Mar. i. 45.*

δια-φθείρω, to corrupt, 1 Tim. vi. 5; Rev. xi. 18; to destroy utterly, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., to decay, to perish, 2 Cor. iv. 16; opp. to ἀνακαίνω, to renew.*

δια-φθορά, ἂς, ἡ, decay, corruption, i.e., of the grave, Ac. ii. 27, 31, xiii. 34-37 (from S.)*

διά-φορος, ον, (1) diverse, of different kinds, Ro. xii. 6; Heb. ix. 10; (2) compar., more excellent than, Heb. i. 4, viii. 6.*

δια-φυλάσσω, to guard carefully, protect, defend, Lu. iv. 10 (from S.)*

δια-χειρίζω, mid. N. T., to lay hands on, put to death, Ac. v. 30, xxvi. 21.*

δια-χλευάζω, see χλευάζω.

δια-χωρίζω, pass. N. T., "to be separated," to depart from (ἀπό), Lu. ix. 33.*

διδασκτικός, ὅς, ὁν, apt in teach-

ing, 1 Tim. iii. 2; 2 Tim. ii. 24.*

διδασκός, ὅς, ὁν, taught, instructed, Jn. vi. 45; 1 Cor. ii. 13.*

διδασκαλία, ἂς, ἡ, instruction, teaching, as Ro. xii. 7; the doctrine taught, precept, instruction, as Mat. xv. 9, etc.

διδάσκαλος, ον, ὁ, a teacher, especially of the Jewish law, master, doctor, as Lu. ii. 46; often in voc. as a title of address to Christ, Master, Teacher.

διδάσκω, διδάξω, to teach, to be a teacher, abs., Ro. xii. 7; to teach, with acc. of person, generally also acc. of thing; also with inf. or ὅτι, Mat. v. 2; Ac. iv. 2.

διδασχῆ, ἡς, ἡ, the act of teaching, Ac. ii. 42; 2 Tim. iv. 2; that which is taught, doctrine, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260b, note, Wi. § 30, 1 a.

δί-δραχμον, ον, τὸ (prop. adj., sc. νόμισμα, coin), a double drachma, or silver half-shekel (in S. often the shekel), Mat. xvii. 24. (S.)*

Δίδυμος, ὅς, ὁν, double, or twin; a surname of Thomas the apostle, Jn. xi. 16, xx. 24, xxi. 2.*

δίδωμι, to give (acc. and dat.); hence, in various connections, to yield, deliver, supply, commit, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.

δι-εγείρω, to wake up thoroughly, as Lu. viii. 24; to excite, Jn. vi. 18; fig., to stir up, arouse, 2 Pet. i. 13.

δι-ενθυμέομαι, οὔμαι (W. H.), to reflect, Ac. x. 19. (N. T.)*

δι-έξ-οδος, ον, ἡ, a meeting-place of roads, a public spot in a city, Mat. xxii. 9.*

δι-ερμηνεύτης, οὔ, ὁ, an interpreter, 1 Cor. xiv. 28. (N. T.)*

δι-ερμηνεύω, to interpret, Lu. xxiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; to translate, Ac. ix. 36.*

δι-έρχομαι, to pass through, acc. or διὰ (gen.), destination expressed by ἐλς or ἔως; to pass over or travel, abs., Ac. viii. 4; to spread, as a report, Lu. v. 15.

δι-ερωτάω, ὦ, to find by inquiry, Ac. x. 17.*

δι-ετής, ἐς (δύς), of two years, Mat. ii. 16.*

διετία, ἂς, ἡ, the space of two years, Ac. xxiv. 27, xxviii. 30.*

δι-ηγέομαι, οὔμαι, to relate in full, describe, Mar. v. 16; Ac. viii. 33, ix. 27.

διήγησις, εως, ἡ, a narrative, Lu. i. 1.*

δι-ηλεκτός, ἐς, continuous; ἐλς τὸ διηνεκές, continually, Heb. vii. 3, x. 1, 12, 14.*

δι-θάλασσος, ον (δύς), lying between two seas, Ac. xxvii. 41.*

δι-ϊκνέομαι, οὔμαι, to pass through, pierce, Heb. iv. 12.*

δι-ίστημι, to put apart, proceed, Ac. xxvii. 28; 2 aor., intrans., Lu. xxii. 59, one hour having intervened; xxiv. 51, he parted from them.*

δι-ισχυρίζομαι, to affirm confidently, Lu. xxii. 59; Ac. xii. 15.*

δικαιο-κρισία, ἂς, ἡ, just judgment, Ro. ii. 5. (S.)*

δικαίος, α, ον, just, right, upright, righteous, impartial; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.

δικαιοσύνη, ἡς, ἡ, righteousness, justice, rectitude, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.

δικαιώω, ὦ, to show to be righteous, 1 Tim. iii. 16; Ro. iii. 4; usually in N. T. in the declarative sense, to hold guiltless, to justify, to pronounce or treat as righteous, as Mat. xii. 37; 1 Cor. iv. 4.

δικαίωμα, ατος, τὸ, a righteous statute, an ordinance, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially a judicial decree, of acquittal (opp. to κατάκριμα, condemnation), Ro. v. 16; of condemnation,

Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.*
δικαίως, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.*
δικαίωσις, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.*
δικαστής, οὗ, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.*
δική, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδική); τλῆν or ὑπέχω δίκην, *to suffer punishment*, 2 Th. i. 9; Ju. 7; *Justice, the name of a heathen deity*, Ac. xxviii. 4.*
δίκτυον, ου, τό, *a fishing-net*, Jn. xxi. 6, 8, 11. *Syn.*: see ἀμφιβληστρον.
δι-λόγος, ον (δls), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)*
διό, conj. (διά and ὅ), *on which account, wherefore*.
δι-οδεύω, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.*
Διονύσιος, ου, ὁ, *Dionysius*, Ac. xvii. 34.*
διό-περ, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό).*
Διο-πετής, ἐς, *fallen from Zeus, i.e., from heaven*, Ac. xix. 35.*
δι-ὀρθωμα, see κατέρθωμα.
δι-ὀρθωσις, εως, ἡ, *reformation*, Heb. ix. 10.*
δι-ὀρύσσω, ἔω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.*
Διόσ-κουροι, ων, οἱ (children of Zeus), *Castor and Pollux*, Ac. xxviii. 11.*
δι-ότι, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.
Διο-τρεφής, οὗς, ὁ, *Diotrephes*, 3 Jn. 9.*
διπλός, οὗς, ἡ, οὖν, *double, two-fold*, 1 Tim. v. 17; Rev. xviii. 6; comp., διπλοῦτερος with gen., *twofold more than*, Mat. xxiii. 15.*
διπλόω, ὦ, *to double*, Rev. xviii. 6.*
δls, adv., *twice*, Lu. xviii. 12. (Δls), obsolete nom. for Ζεὺς, gen. Δίος, acc. Δία, *Zeus or Jupiter*, see Ζεὺς.
δι-στάζω, σω (δls), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.*
δι-στομος, ον (δls), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.*

δισ-χilioi, αι, α, num., *two thousand*, Mar. v. 13.
δι-υλίζω, *to strain off, filter through*, Mat. xxiii. 24.*
διχαίζω, σω, *to set at variance, divide*, Mat. x. 35.*
διχο-στασία, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.*
διχο-τομέω, ὦ, ἡσω, *to cut in two*, perhaps meaning *to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.*
διψάω, ὦ, ἡσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.
δίψος, ους, τό, *thirst*, 2 Cor. xi. 27.*
δι-ψυχος, ον (δls), *double-minded*, Ja. i. 8, iv. 8.*
διωγμός, οὗ, ὁ, *persecution*, Mat. xiii. 21; Ro. viii. 35.
διώκτης, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)*
διώκω, ξω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.
δῆγμα, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.*
δογματίζω, σω, *to impose an ordinance*; mid., *to submit to ordinances*, Col. ii. 20.*
δοκέω, ὦ, δόξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ*, impers., *it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means *to appear on the outside*; δοκέω, *to appear to an individual to be true*.
δοκιμάζω, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means *to test anything with the expectation of finding it good*; πειράζω, either *with no expectation, or of finding it bad*.
δοκιμασία, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.).*
δοκιμή, ης, ἡ, *a trial*, 2 Cor. viii. 2; *a proof*, 2 Cor. xiii. 3; *tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N.T.)

δοκίμιον, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.*
δόκιμος, ον (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.
δοκός, οὗ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.*
δόλος, ια, ιον, *deceitful*, 2 Cor. xi. 13.*
δολιῶ, ὦ, *to deceive*, impf., 3d pers. plur., ἐδολιούσαν, an Alexandrian form from S., Ro. iii. 13. (S.)*
δόλος, ου, ὁ, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xii. 16.
δολῶω, ὦ, *to adulterate, corrupt*, 2 Cor. iv. 2.*
δῶμα, ατος, τό (δίδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.*
δόξα, ης, ἡ, *from δοκέω*, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvii. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, *dignities, angelic powers*.
δοξάζω, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.
Δορκάς, ἄδος, ἡ, *Dorcas*, Ac. i. 36, 39.*
δosis, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.*
δότης, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)*
δουλ-αγωγή, ῥ, *to bring into subjection*, 1 Cor. ix. 27.*
δουλεία, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.
δουλεύω, σω, (1) *to be a slave, absolutely*, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, to obey*, dat., Ro. vii. 6; Gal. iv. 8.
δοῦλος, η, ον, adj. only Ro. vi. 19; as subst. ἡ δούλη, *a female slave*, Lu. i. 38, 48; ὁ δούλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος); *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δούλος τοῦ θεοῦ, δούλος Χριστοῦ.
δουλόω, ὦ, ὥσω, *to reduce to*

bondage (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., *to be held subject to, be in bondage*, 1 Cor. vii. 15.

δοχή, ἡς, ἡ (δέχομαι), *a receiving of guests, a banquet*, Lu. v. 29, xiv. 13.*

δράκων, οντος, ὁ, *a dragon or huge serpent*; symb. for Satan, Rev.

δράμω, obs., *to run*, see *τρέχω*.

δράσσομαι, dep., *to grasp, take*; acc., 1 Cor. iii. 19.*

δραχμή, ἡς, ἡ, *a drachma*, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.*

δρέπανον, ου, τό, *a sickle or pruning-hook*, Mar. iv. 29; Rev. xiv. 14-19.*

δρόμος, ου, ὁ, *a running*; fig., *course, career*, Ac. xiii. 25, xx. 24; 2 Tim. iv. 7.*

Δρουσλλα, ης, ἡ, *Drusilla*, Ac. xxiv. 24.*

δύναμις, dep. (see Gr. § 109b, 1), *to be able*, abs., or with inf. (sometimes omitted) for acc.: *to have a capacity for; to be strong*, as 1 Cor. iii. 2; *to have power to do*, whether through ability, disposition, permission, or opportunity.

δύναμις, εως, ἡ, (1) *power, might*, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) *power over*, expressed by εἰς or ἐπὶ (acc.), *ability to do*; (3) *exercise of power, mighty work, miracle*, as Mat. xi. 20; (4) *forces*, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) *force*, as of a word, i.e., *significance*, 1 Cor. xiv. 11. *Syn.*: τέρας indicates a miracle as a wonderful portent or prodigy; σημεῖον, as a sign, authenticating the divine mission of the doer; δύναμις, as an exhibition of divine power.

δυναμῶ, ὦ, *to strengthen, confirm*, Col. i. 11; Heb. xi. 34 (W. H.). (S.)*

δυναστίης, ου, ὁ, (1) *a potentate, prince*, Lu. i. 52; 1 Tim. vi. 15; (2) *one in authority*, Ac. viii. 27.*

δυνατέω, ὦ, *to be powerful, have power*, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)*

δυνατός, ἡ, ὅν, *able, having power, mighty*, Lu. xiv. 31; 1 Cor. i. 26; ὁ δυνατός, *the Almighty*, Lu. i. 49; δυνατὸν, *possible*, Ro. xii. 18; Gal. iv. 15.

δύνω or **δύω**, 2d aor. ἔδυν, *to sink; to set*, as the sun, Mar. i. 32; Lu. iv. 40.*

δύο, indecl. num., except dat. δύοί, two.

δυσ-, an inseparable prefix, implying *adverse, difficult, or grievous*.

δυσ-βάστακτος, ον, *hard to be borne*, Mat. xxiii. 4 (not W. H.); Lu. xi. 46. (S.)*

δυσ-εντερία, as, ἡ (W. H. ιον, τό), *dysentery*, Ac. xxviii. 8.*

δυσ-ερμηνευτος, ον, *hard to explain*, Heb. v. 11.*

δυσ-κολος, ον (lit., "difficult about food"), *difficult*, Mar. x. 24.*

δυσκολως, adv., *with difficulty, hardly*, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.*

δυσμή, ἡς, ἡ (only plur., δυσμαι), *the setting of the sun, the west*, Rev. xxi. 13; Mat. viii. 11.

δυσ-νόητος, ον, *hard or difficult to be understood*, 2 Pet. iii. 16.*

δυσ-φημέω, ὦ, *to speak evil, defame*, 1 Cor. iv. 13 (W. H.).*

δυσ-φημία, as, ἡ, *evil report, defamation*, 2 Cor. vi. 8.*

δώδεκα, indecl. num., *twelve*; οἱ δώδεκα, *the twelve, i.e., the Apostles*.

δωδέκατος, η, ον, ord. num., *twelfth*, Rev. xxi. 20.*

δωδεκά-φυλον, ου, τό, *the twelve tribes, Israel*, Ac. xxvi. 7.*

δῶμα, ατος, τό, *a house, a household*, Mat. xxiv. 17; Ac. x. 9.

δωρεά, ἄς, ἡ, *a gift*, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

δωρεάν, accus. of preced., as an adv., *freely*, as 2 Cor. xi. 7; *without cause, groundlessly*, Jn. xv. 25; Gal. ii. 21.

δωρέομαι, οὔμαι, *to present, bestow*, Mar. xv. 45; pass., 2 Pet. i. 3, 4.*

δώρημα, ατος, τό, *a gift, bounty*, Ro. v. 16; Ja. i. 17.*

δῶρον, ου, τό, *a gift, present*, Ep. ii. 8; Rev. xi. 10.

Ε

Ε, ε, ἑψίλον, *epsilon*, *ε*, the fifth letter. As a numeral, ε' = 5; ε = 5000.

εα, interj., expressing surprise or indignation, *ha! ah!* Mar. i. 24 (W. H. omit); Lu. iv. 34.*

εάν or **ἐν**, conj. (for εἰ ἐν), *if*, usually construed with subjunctive verb. See Gr. § 383, Wi. § 41 b, 2, Bu. 221 sq. W. H. have the indic. fut. in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, *when*, Jn. xii. 32; after the relative, with an indefinite force, *as ἐάν, whosoever*, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; ἐάν δὲ καί, *and if also*; ἐάν μὴ, *except, unless*, Mat. v. 20; *but that*, Mar. iv. 22; ἐάν πέρ, *if indeed*, Heb. vi. 3.

ἐαυτοῦ, ἡς, οἱ, pron., reflex., 3d pers., *of one's self*; used also in 1st and 2d persons. See Gr. § 335, Wi. §§ 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν ἐαυτῷ, *to say within one's self*; γίνεσθαι or ἔρχεσθαι ἐν ἐαυτῷ, *to come to one's self*; πρὸς ἐαυτόν, *to one's home*, Jn. xx. 10, or *privately*, as Lu. xviii. 11; ἐν ἐαυτοῖς, *among yourselves, i.e., one with another*; καθ' ἐαυτόν, *apart*; παρ' ἐαυτόν, *at home*.

εἰάω, ὦ, εἰάσω; impf., εἶων; 1st aor., εἶασα, (1) *to permit*, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) *to leave*, Ac. xxvii. 40.

ἐβδομήκοντα, indecl. num., *seventy*; οἱ ἐβδομήκοντα, *the seventy disciples*, Lu. x. 1, 17.

ἐβδομηκοντάκις, num. adv., *seventy times*, Mat. xviii. 22. (S.)*

ἐβδος, ης, ον, ord. num., *seventh*, Jn. iv. 52; Heb. iv. 4.

Εβερ, ὁ, *Eber or Heber*, Lu. iii. 35.*

Εβραϊκός, ἡ, ὅν (from Heb.), *Hebrew*, Lu. xxiii. 38 (W. H. omit). (N. T.)*

Εβραῖος (W. H. 'Ε-), *ala, aἰων* (from Heb.), also subst., ὁ, ἡ, *a Hebrew*; designating (1) any

Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἑλληνισταί, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)* *Syn.*: Ἑβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from Ἑλληνιστής, a Greek-speaking Jew; Ἰουδαῖος, a Jew in distinction from other nations; Ἰσραηλίτης, one of the chosen people.

Ἑβραῖς (W. H. 'E-), (from Heb.), ἰδος, ἡ, *Hebrew, i.e., the Aramaic language*, vernacular in the time of Christ and the Apostles, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3 a. (Ap.)*

Ἑβραϊστί (W. H. 'E-), (from Heb.), adv., *in the Hebrew language, i.e., in Aramaic*, Jn. v. 2; Rev. ix. 11. (Ap.)

ἐγγίζω, fut. att., ἐγγιῶ; pf., ἤγγικα, *to approach, to draw near, to be near, abs., or with dat. or els, or ἐπὶ (acc.)*, Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1.

ἐγ-γράφω (W. H. ἐνγ-), *to inscribe, engrave*, 2 Cor. iii. 2; Lu. x. 20 (W. H.)*

ἐγγυος, ου, ὅ, ἡ, *a surety*, Heb. vii. 22.*

ἐγγύς, adv., *near*; used of both place and time, with gen. or dat.

ἐγγύτερον, comp. of preceding, *nearer*, Ro. xiii. 11.*

ἐγείρω, ἐγερῶ, pass. perf., ἐγήγευμαι, *to arouse, to awaken*, Ac. xii. 7; *to raise up*, as a Saviour, Ac. xiii. 23 (Rec.); *to erect*, as a building, Jn. ii. 19, 20; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of *rising up against*, as an adversary, or in judgment, Mat. xxiv. 7.

ἐγερσις, εως, ἡ, *a rousing up*; of the resurrection, Mat. xxvii. 53.*

ἐγκ-. In words beginning thus, W. H. generally write ἐνκ-. ἐγ-κάθ-ετος, ου, ὅ, ἡ (ἐγκαθήμεν), *a spy*, Lu. xx. 20.*

ἐγκαίνια, λων, τὰ, *a dedication*,

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)*

ἐγ-καίνιζω, *to dedicate*, Heb. ix. 18, x. 20. (S.)*

ἐγ-κακέω, ὦ, and ἐνκακέω, *to grow weary, to faint* (W. H. in many passages for Rec. ἐκκακέω).

ἐγ-καλέω, ὦ, ἐσώ, impf., ἐνεκάλουν, *to bring a charge against, accuse*, pers. dat., or κατὰ (gen.), *crime in gen.*, Ac. xix. 38, 40; Ro. viii. 33.

ἐγ-κατα-λείπω, ψω, (1) *to desert, to abandon*, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) *to leave remaining*, Ro. ix. 29.

ἐγ-κατ-οικέω, ὦ, *to dwell among* (ἐν), 2 Pet. ii. 8.*

ἐγ-καυχάομαι, *to boast in*, 2 Th. i. 4 (W. H.)*

ἐγ-κεντρίζω, *to insert, as a bud or graft, to graft in*; fig., Ro. xi. 17, 19, 23, 24.*

ἐγ-κλημα, ατος, τό, *a charge or accusation*, Ac. xxiii. 29, xxv. 16.*

ἐγ-κομβόομαι, οὔμαι, *to gird on*, as an outer garment, the badge of slavery, 1 Pet. v. 5. (N. T.)*

ἐγ-κοπή, ἡς, ἡ (W. H. ἐνκ-), *a hindrance*, 1 Cor. ix. 12.*

ἐγ-κόπτω, ψω, *to impede, to hinder* (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.

ἐγκράτεια, ας, ἡ, *self-control, continence*, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.*

ἐγκρατεῖομαι, dep., *to be self-controlled, continent*, especially in sensual pleasures, 1 Cor. vii. 9, ix. 25.*

ἐγ-κρατής, ἐς, *self-controlled, continent*, Tit. i. 8.*

ἐγ-κρίνω, *to adjudge or reckon*, to a particular rank (acc. and dat.), 2 Cor. x. 12.*

ἐγ-κρύπτω, *to hide in, to mix with*, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω).*

ἐγ-κυος, ου, *pregnant*, Lu. ii. 5.*

ἐγ-χρίω, *to rub in, anoint*, Rev. i. 8.*

ἐγώ, pers. pron., *I*; plur., ἡμεῖς, *we*. See Gr. § 53.

ἐδαφίζω, fut. (attic), ἐῶ, *to throw to the ground, to raze*, Lu. xix. 44.*

ἐδαφος, ους, τό, *the base, the ground*, Ac. xxii. 7.*

ἐδραῖος, αλα, αἰον, *steadfast, firm*, 1 Cor. vii. 37, xv. 58; Col. i. 23.*

ἐδραῖωμα, ατος, τό, *a stay, support*, 1 Tim. iii. 15. (N. T.)*

Ἐζεκίας, ου, ὁ, *Hesekiah*, Mat. i. 9, 10.*

ἐθελο-θρησκεία, ας, ἡ, *voluntary, arbitrary worship*, Col. ii. 23. (N. T.)*

ἐθέλω, see θέλω.

ἐθίζω, *to accustom*; pass., perf. part., neut., τὸ ἐθισμένον, *the custom*, Lu. ii. 27.*

ἐθνάρχης, ου, ὁ, *a prefect, ethnarch*, 2 Cor. xi. 32.*

ἐθνικός, ἡ, ὁν, *of Gentile race, heathen*, as subst. ὁ ἐθνικός, *the pagan, the Gentile*, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.)*

ἐθνικῶς, adv., *like the Gentiles*, Gal. ii. 14. (N. T.)*

ἔθνος, ους, τό, *a race, a nation*, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, *the nations, the heathen world, the Gentiles*, Mat. iv. 15; Ro. iii. 29; by Paul, even *Gentile Christians*, Ro. xi. 13; Gal. ii. 12.

ἔθος, ους, τό, *a usage, custom*, Lu. i. 9; Ac. xxv. 16.

ἐθω, obs., pf. εἰωθα in pres. signif., *to be accustomed*, Mat. xxvii. 15; Mar. x. 1; τὸ εἰωθὸς αὐτοῦ, *his custom*, Lu. iv. 16; Ac. xvii. 2.*

εἰ, a conditional conjunction (see Gr. § 383), *if, since, though*. After verbs indicating emotion, εἰ is equivalent to οὐ, Mar. xv. 44. As an interrogative particle, εἰ occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by *that ... not*. εἰ μή and εἰ μήτι, *unless, except*; εἰ δὲ μή, *but if not, otherwise*, Jn. xiv. 2; εἰ περ, *if so be*; εἰ πως, *if possibly*; εἴτε ... εἴτε, *whether ... or*.

εἶδον, see ὁράω, οἶδα.

εἶδος, ους, τό, *outward appearance, form*, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; *species, kind*, 1 Th. v. 22.*

εἰδωλεῖον, ου, τό, *an idol-temple*, 1 Cor. viii. 10. (Ap.)*

εἰδωλό-θυτος, ου, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)

εἰδωλο-λατρεία, ας, ἡ, *idolatry*, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3. (N. T.)*

εἰδωλο-λάτρης, ου, ὁ, *an idolater*, 1 Cor. x. 7; Rev. xxi. 8. (N. T.)

εἰδωλον, ου, τό, *an idol, a false god worshipped in an image*, Ac. vii. 41; Ro. ii. 22.

εἰκῇ or εἰκῇ (W. H.), adv., *without purpose*, as Ro. xiii. 4; *in vain*, 1 Cor. xv. 2 (W. H. and R. V. omit in Mat. v. 22).

εἰκοσι, indecl. num., *twenty*.

εἰκοι, *to give way, to yield*, Gal. ii. 5.*

εἰκω, obs., whence 2d perf. εἰκοι, *to be like*; with dat., Ja. i. 6, 23.*

εἰκών, ὄνος, ἡ, *an image, likeness*, Mar. xii. 16; 1 Cor. xi. 7. *Syn.*: see Trench, § xv.

εὐκρίνεια, ας, ἡ, *clearness, sincerity*, 1 Cor. v. 8; 2 Cor. i. 12, ii. 17.*

εὐκρινής, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.*

εἰλίσσω (W. H. ἐλίσσω), *to roll together*, as a scroll, Rev. vi. 14.*

εἶμι (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, *to be, to exist, to happen, to come to pass*; with an infin. following, εἶστι, *it is convenient, proper*, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply *to be*, or in the sense of *to be like, to represent*, Jn. vi. 35; Mat. xxvi. 26; 1 Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, ὄν, *being*; τὸ ὄν, *that which is*; οἱ ὄντες, τὰ ὄντα, *persons or things that are*.

εἶμι, *to go*, in some copies for

εἶμι, in Jn. vii. 34, 36 (not W. H.).*

εἵνεκα, ἐν, see ἕνεκα, ἐν.

εἵπερ, εἵπω, see under εἰ.

εἵπον (see Gr. § 103, 7, Wi. § 15, Bu. 57), (W. H. εἵπα), from obs. εἵπω, or εἵπω, *to say*; in reply, *to answer*; in narration, *to tell*; in authoritative directions, *to bid* or *command*, as Lu. vii. 7.

εἰρηνεύω, *to have peace, to be at peace*, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; 1 Th. v. 13.*

εἰρήνη, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), εἰρήνη generally denotes a *perfect well-being*. Often employed in salutations, as in Hebrew.

εἰρηνικός, ἡ, ὁν, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.*

εἰρηνο-ποιέω, ὦ, *to make peace, reconcile*, Col. i. 20. (S.)*

εἰρηνο-ποιός, ὁν, *pacific, loving peace*, Mat. v. 9.*

εἰς, prep. governing acc., *into, to (the interior)*. See Gr. §§ 124, 298. In composition, it implies motion into or towards.

εἷς, μία, ἐν, a card. num., *one*; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, *the first*, Mat. xxviii. 1; Rev. ix. 12.

εἰσ-άγω, 2d aor. εἰσῆγαγον, *to lead in, bring in*, Lu. xxii. 54; Ac. viii. 45.

εἰσ-ακούω, *to listen to, to hear* prayer, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; *to hear so as to obey* (gen.), 1 Cor. xiv. 21.*

εἰσ-δέχομαι, ἐξομαι, *to receive with favor* (acc.), 2 Cor. vi. 17, from S.*

εἰσ-εἶμι, impf. εἰσθῆναι, inf. εἰσεῖναι (εἶμι), *to go in, to enter* (with εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.*

εἰσ-έρχομαι, 2d aor. εἰσῆλθον, *to come in, to enter* (chiefly with εἰς), Ac. xxiii. 16, 33; εἰσέρχομαι καὶ ἐξέρχομαι, *to come and go in and out*,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.

εἰσ-καλέω, ὦ, only mid. in N. T., *to call or invite in*, Ac. x. 23.*

εἰσ-όδος, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.

εἰσ-πηδάω, ὦ, *to spring in*, Ac. xiv. 14 (W. H. ἐκπ-), xvi. 29.*

εἰσ-πορεύομαι, dep., *to go in, to enter*; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out in daily duties*, Ac. ix. 28.

εἰσ-τρέχω, 2d aor. εἰσέδραμον, *to run in*, Ac. xii. 14.*

εἰσ-φύρω (see Gr. § 103, 6, Wi. § 15, Bu. 68), *to lead into* (with εἰς), e.g., temptation, as Lu. xi. 4; *to bring in*, Ac. xvii. 20; 1 Tim. vi. 7.

εἴτα, adv., *then, afterwards*.

εἵτε, conj., see εἰ.

ἐκ, or, before a vowel, ἐξ, a prep. gov. gen., *from, out of* (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47 b, Bu. 326 sq. In composition, ἐκ implies *egress, removal, origin, publicity, unfolding*, or is of *intensive force*.

ἐκάστος, η, ου, *each, every one* (with partitive gen.); εἰς ἐκάστος, *every one*.

ἐκάστοτε, adv., *at every time, always*, 2 Pet. i. 15.*

ἐκατόν, card. num., *a hundred*, Mat. xiii. 8, xviii. 12.

ἐκατοντα-ετής, ες, *a hundred years old*, Ro. iv. 9.*

ἐκατονταπλάσιον, ου, acc. ονα, *a hundredfold*, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.*

ἐκατοντάρχης, ου, ὁ, *captain over a hundred men, a centurion*, Ac. x. 1, 22, xxiv. 23.

ἐκατόνταρχος, ου, ὁ = preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.

ἐκ-βαίνω, 2d aor. ἐξέβην, *to go out*, Heb. xi. 15 (W. H.).*

ἐκ-βάλλω, βαλῶ, *to cast out*, Jn. vi. 37; *to drive out*, Mat. xxi. 12; *to expel*, Gal. iv. 30; *to send away, dismiss, reject*,

Mar. i. 43; Lu. vi. 22; to extract, draw out, Lu. vi. 42; Mat. xii. 35.
 ἔκ-βασις, εως, ἡ, a way of escape, 1 Cor. x. 13; end, issue, Heb. xiii. 7.*
 ἔκ-βολή, ἡς, ἡ, a throwing out, Ac. xxvii. 18.*
 ἔκ-γαμίζω (W. H. γαμίζω), to give in marriage, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)
 ἔκ-παρῶ = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)*
 ἔκ-γονος, ον, sprung from; neut. plur., descendants, 1 Tim. v. 4.*
 ἔκ-δαπανῶ, ὦ, to spend entirely; pass. reflex., to expend one's energies for (ὕπέρ), 2 Cor. xii. 15.*
 ἔκ-δέχομαι, to expect (ἐως), to wait for (acc. or ἐως), Ja. v. 7; Heb. x. 13.
 ἔκ-δηλος, ον, conspicuous, manifest, 2 Tim. iii. 9.*
 ἔκ-δημιῶ, ὦ, to go abroad, to be absent, 2 Cor. v. 6, 8, 9.*
 ἔκ-δίδωμι, N. T. mid., to let out for one's advantage, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.*
 ἔκ-δι-ηγέομαι, οὔμαι, dep. mid., to narrate at length, to declare, Ac. xiii. 41, xv. 3.*
 ἔκ-δικέω, ὦ, to do justice to, defend, avenge a person (acc. and ἀπό), Lu. xviii. 3, 5; Ro. xii. 19; to demand requital for, avenge a deed (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.*
 ἔκ-δίκησις, εως, ἡ, an avenging, vindication, punishment, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.
 ἔκ-δικος, ον, δ, ἡ, an avenger, one who adjudges a culprit (dat.) to punishment for (πενί) a crime, Ro. xiii. 4; 1 Th. iv. 6.*
 ἔκ-διώκω, ὥξω, to persecute, to expel by persecuting, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.*
 ἔκ-δοτος, ον, delivered up, Ac. ii. 23.*
 ἔκ-δοχή, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.*
 ἔκ-δύω, to unclothe, to strip off (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.
 ἐκεῖ, adv., there, thither.

ἐκεῖθεν, adv., from that place, thence.
 ἐκεῖνος, η, ο, pron., demonst., that, that one there; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.
 ἐκείσε, adv., thither, Ac. xxi. 3; in const. præg., Ac. xxii. 5.*
 ἔκ-ζητέω, ὦ, to seek out with diligence, Heb. xii. 17; 1 Pet. i. 10; to seek after God, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to require, judicially, Lu. xi. 50, 51. (S.)*
 ἔκ-ζήτησις, εως, ἡ, a subject of inquiry, 1 Tim. i. 4 (W. H.)*
 ἔκ-θαμβέω, ὦ, N. T. pass., to be amazed, greatly astonished, Mar. ix. 15, xiv. 33, xvi. 5, 6.*
 ἔκ-θαμβος, ον, greatly astonished, amazed, Ac. iii. 11.*
 ἔκ-θαυμάζω, to wonder greatly, Mar. xii. 17 (W. H.)*
 ἔκ-θερος, ον, cast out, exposed to perish, Ac. vii. 19.*
 ἔκ-καθαίρω, 1st aor. ἐξέκαθαρά, to cleanse thoroughly, 1 Cor. v. 7; 2 Tim. ii. 4.*
 ἔκ-καλῶ, N. T. pass., to burn vehemently, as with lust, Ro. i. 27.*
 ἔκ-κακέω, ὦ, to faint, to despond through fear (Rec., for which W. H. have ἐγκ- and ἐνκ-).
 ἔκ-κεντέω, ὦ, to pierce through, to transfix, Jn. xix. 37; Rev. i. 7.*
 ἔκ-κλάω, to break off, Ro. xi. 17, 19, 20 (W. H.)*
 ἔκ-κλείω, σω, to shut out, Gal. iv. 17; to exclude, Ro. iii. 27.*
 ἐκκλησία, ας, ἡ (ἐκκαλέω), an assembly, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Espec. in N. T., an assembly of Christian believers, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.
 ἔκ-κλινω, to turn away from (ἀπό), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.*

ἐκ-κολυμβᾶω, ὦ, to swim out, Ac. xxvii. 42.*
 ἔκ-κομίζω, to carry out for burial, Lu. vii. 12.*
 ἔκ-κόπτω, κόψω, to cut off, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).
 ἔκ-κρέμαμαι (mid. of ἐκκρεμάννυμι), to hang upon, of earnest attention, Lu. xix. 48.*
 ἔκ-λαλέω, ὦ, to speak out, to disclose, Ac. xxiii. 22.*
 ἔκ-λάμπω, to shine forth, Mat. xiii. 43.*
 ἔκ-λανθάνω, in mid., to forget entirely, Heb. xii. 5.*
 ἔκ-λέγω, mid. in N. T., 1st aor. ἐξελεξάμην, to choose out for one's self, to elect, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.
 ἔκ-λείπω, 2d aor. ἐξέλιπον, to fail, to cease, to die, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.*
 ἐκλεκτός, ἡ, ὁν, (1) chosen, elect, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) choice, select, 2 Jn. i. 13; 1 Pet. ii. 4.
 ἐκλογή, ἡς, ἡ, a choice, selection, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., a chosen vessel); concr., the chosen ones, Ro. xi. 7.
 ἔκ-λύω, in pass., to become weary in body, or despondent in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.
 ἔκ-μάσσω, ξω, to wipe, to wipe off, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.*
 ἔκ-μυκτηρίζω, to deride, scoff at (acc.), Lu. xvi. 14, xxiii. 35. (S.)*
 ἔκ-νέω (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to withdraw, Jn. v. 13.*
 ἔκ-νήφω, to return to soberness of mind, 1 Cor. xv. 34.*
 ἐκούσιος, ον (ἐκών), voluntary, spontaneous, Philem. 14.*
 ἐκουσῶς, adv., voluntarily, of one's own accord, Heb. x. 26; 1 Pet. v. 2.*
 ἔκ-παλαι, adv., from of old, 2 Pet. ii. 3, iii. 5.*
 ἔκ-πειράζω, σω, to put to the test, to make trial of, to tempt, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)*

ἐκ-πέμπω, to send forth, Ac. xiii. 4, xvii. 10.*
 ἐκ-περισσῶς, adv., exceedingly, Mar. xiv. 31 (W. H.). (N. T.)*
 ἐκ-πεπάννυμι, 1st aor. ἐξεπέτασα, to stretch forth, Ro. x. 21.*
 ἐκ-πηδάω, ᾧ, 1st aor. ἐξεπήδησα (W. H.), to spring forth, Ac. xiv. 14.*
 ἐκ-πίπτω, to fall from (ἐκ), Ac. xii. 7; abs., to fall, Ja. i. 11; of a ship driven from its course, Ac. xxvii. 17; of love, to fail, 1 Cor. xiii. 8; of moral lapse, Gal. v. 4.
 ἐκ-πλέω, εὖσω, to sail away, Ac. xv. 39, xviii. 18, xx. 6.*
 ἐκ-πληρόω, ᾧ, to fill entirely, fulfill, Ac. xiii. 32.*
 ἐκ-πλήρωσις, εως, ἡ, fulfillment, Ac. xxi. 26.*
 ἐκ-πλήσσω, 2d aor. pass. ἐξέπλάγην, to strike with astonishment, Mat. xiii. 54; Ac. xiii. 12.
 ἐκ-πνέω, εὖσω, to breathe out, to expire, Mar. xv. 37, 39; Lu. xxiii. 46.*
 ἐκ-πορεύομαι, dep., to go out (ἀπό, ἐκ, παρά, and εἰς, ἐπὶ, πρός); to proceed from, as from the heart; or as a river from its source, etc.
 ἐκ-πορεύω, to be given up to fornication, Ju. 7. (S.)*
 ἐκ-πτύω, to reject, to loathe, Gal. iv. 14.*
 ἐκ-ρίζω, ᾧ, to root out, root up, Mat. xiii. 29, xv. 13; Lu. xvii. 6; Ju. 12.*
 ἐκ-στασις, εως, ἡ, trance, Ac. x. 10; amazement, Mar. v. 42.
 ἐκ-στρέφω, perf. pass. ἐξέστραμαι, to change for the worse, to corrupt, Tit. iii. 11.*
 ἐκ-ταράσσω, ξω, to agitate greatly, Ac. xvi. 20.*
 ἐκ-τείνω, νῶ, 1st aor. ἐξέτεινα, to stretch out the hand, as Lu. v. 13; to cast out, as anchors, Ac. xxvii. 30.
 ἐκ-τελέω, ᾧ, εἶσω, to complete, Lu. xiv. 29, 30.*
 ἐκτένεια, as, ἡ, intentness, Ac. xxvi. 7.*
 ἐκ-τενής, ἐς, intense, fervent, intent, 1 Pet. iv. 8; Ac. xii. 5 (W. H. -ῶς); ἐκτενέστερον, comp. as adv., more earnestly, Lu. xxii. 44 (W. H. omit).
 ἐκτενῶς, adv., intently, earnest-

ly, 1 Pet. i. 22; Ac. xii. 5 (W. H.)*
 ἐκ-τίθῃμι (see Gr. § 107, Wi. § 14, 1 δ, Bu. 45 sq.), (1) to put out, expose an infant, Ac. vii. 21; (2) to expound, Ac. xi. 4, xviii. 26, xxviii. 23.*
 ἐκ-τινάσσω, ξω, to shake off, Mat. x. 14; Mar. vi. 11; Ac. xiii. 51; to shake out, Ac. xviii. 6.*
 ἕκτος, ἡ, ον, ord. num., sixth.
 ἐκτός, adv., generally as prep., with gen., without, besides, except, 1 Cor. vi. 18; Ac. xxvi. 22; ἐκτός ἐλ μή, except, 1 Cor. xiv. 5; τὸ ἐκτός, the outside, Mat. xxiii. 26.
 ἐκ-τρέπω, pass. in mid. sense, to turn from, to forsake, 1 Tim. i. 6, v. 15, vi. 20; 2 Tim. iv. 4; Heb. xii. 13.*
 ἐκ-τρέφω, to nourish, Ep. v. 29; to bring up, Ep. vi. 4.*
 ἐκ-τρωμα, ατος, τό, an abortive birth, an abortion, 1 Cor. xv. 8.*
 ἐκ-φέρω, ἐξολῶ, to bring forth, carry out; espec. to burial, Ac. v. 6, 9; to produce, of the earth, Heb. vi. 8.
 ἐκ-φεύγω, to flee out (abs., or with ἐκ), Ac. xvi. 27, xix. 16; to escape, 1 Th. v. 3; Ro. ii. 3.
 ἐκ-φοβέω, ᾧ, to terrify greatly, 2 Cor. x. 9.*
 ἐκ-φοβος, ον, greatly terrified, Mar. ix. 6; Heb. xii. 21.*
 ἐκ-φύω, 2d aor. pass. ἐξεφύην, to put forth, as a tree its leaves, Mat. xxiv. 32; Mar. xiii. 28.*
 ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ, 1st aor. ἐξέχεα (see Gr. § 96 c, Wi. § 13, 3 a, Bu. 68), to pour out, as Rev. xvi. 1-17; monkey, Jn. ii. 15; to shed blood, Lu. xi. 50; fig., to shed a-broad, love, Ro. v. 5; pass., to be wholly given up to, Ju. 11.
 ἐκ-χωρέω, ᾧ, to depart from, Lu. xxi. 21.*
 ἐκ-ψύχω, to expire, Ac. v. 5, 10, xii. 23.*
 ἐκῶν, οὔσα, ον, voluntary, willing; used adverbially, Ro. viii. 20; 1 Cor. ix. 17.*
 ἐλαία, as, ἡ, an olive tree, Ro. xi. 17, 24; its fruit, the olive, Ja. iii. 12; τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives, Mar. xi. 1.

ἐλαιον, ον, τό, olive oil, Mat. xxv. 3; Rev. vi. 6.
 ἐλαιῶν, ὄνος, δ, an olive orchard, i.e., the Mount of Olives, Ac. i. 12. (S.)*
 Ἑλαμίτης, ον, δ, an Elamite, i.e., inhabitant of the province of Elymais, Ac. ii. 9.*
 ἐλάσσω, ον, ττων, ον, compar. of ἐλαχὺς for μικρός, less; in excellence, Jn. ii. 10; in age, Ro. ix. 12; in rank, Heb. vii. 7; ἐλαττον, as adv., less, 1 Tim. v. 9.*
 ἐλαττονέω, ᾧ, to have less, to lack, 2 Cor. vii. 15.*
 ἐλαττώω, ᾧ, to make less or inferior, Heb. ii. 7, 9; pass., to decrease, Jn. iii. 30.*
 ἐλαύνω, perf. part. ἐληλακώς, to drive, Lu. viii. 29; Ja. iii. 4; 2 Pet. ii. 17; to drive a ship, to row, Mar. vi. 48; Jn. vi. 19.*
 ἐλαφρία, as, ἡ, levity, incon-
 stancy, 2 Cor. i. 17.*
 ἐλαφρός, δ, ον, light, as a burden, Mat. xi. 30; 2 Cor. iv. 17.*
 ἐλάχιστος, ἡ, ον (superl. of ἐλαχὺς for μικρός), smallest, least, in size, amount, or importance, Ja. iii. 4; Lu. xvi. 10; 1 Cor. vi. 2.
 ἐλαχιστότερος, α, ον, a double comparison, less than the least, Ep. iii. 8. (N. T.)*
 ἐλαῶ, see ἐλαύνω.
 Ἑλεάζαρ, δ, Eleazar, Mat. i. 15.*
 ἐλεῶ (W. H., Rec. ἐλεέω), Ro. ix. 16; Ju. 22, 23.*
 ἐλεγμός, ον, δ, reproof, 2 Tim. iii. 16 (W. H.). (S.)*
 ἐλεγξις, εως, ἡ, refutation, rebuke, 2 Pet. ii. 16. (S.)*
 ἐλέγχος, ον, δ, evident demonstration, proof, Heb. xi. 1; 2 Tim. iii. 16 (not W. H.).*
 ἐλέγχω, ξω, to convict, refute, reprove, 1 Cor. xiv. 24; Jn. iii. 20; 1 Tim. v. 20.
 ἐλεινός, ἡ, ον, pitiable, miserable, 1 Cor. xv. 19; Rev. iii. 17.*
 ἐλέω, ᾧ, to have mercy on, succor (acc.), Mat. ix. 27; Lu. xvi. 24; pass., to obtain mercy, Mat. v. 7.
 ἐλεημοσύνη, ης, ἡ, mercy, pity; in N. T., alms, sometimes plur., Mat. vi. 4; Lu. xi. 41; Ac. ix. 36.

ἐλεῆμων, *ov*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.*
 ἔλεος, *ous*, τό (and *ov*, *o*), see Gr. § 32 a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.
 ἐλευθερία, *as*, ἡ, liberty, freedom, from the Mosaic yoke, as 1 Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.
 ἐλευθερός, *a, ov*, free, as opposed to the condition of a slave; delivered from obligation (often with ἐκ, ἀπό); at liberty to (*inf.*); once with dat. of reference, Ro. vi. 20.
 ἐλευθερώω, *ω*, to set free (generally with acc. and ἀπό); with modal dative, Gal. v. 1.
 ἐλευσις, *ews*, ἡ (ἐρχομαι), a coming, an advent, Ac. vii. 52.*
 ἐλεφάντινος, *η, ov*, made of ivory, Rev. xviii. 12.*
 Ἐλιακίμ, *o* (Heb.), Eliakim, Mat. i. 13; Lu. iii. 30.*
 ἔλιγμα, *atos*, τό, a roll, Jn. xix. 39 (W. H. for Rec. μύγμα).
 Ἐλιέζερ, *o* (Heb.), Eliezer, Lu. iii. 29.*
 Ἐλιοῦδ, *o* (Heb.), Eliud, Mat. i. 14, 15.*
 Ἐλισάβετ, ἡ (Heb. Elisheba), Elisabeth, Lu. i. 5, etc.
 Ἐλισσαῖος, *ov, o*, Elisha, Lu. iv. 27.*
 ἐλίσσω, *ίξω*, as ἐλίσσω, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).
 ἔλκος, *ous*, τό, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.*
 ἐλκός, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.*
 ἐλκύω, *σω*, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.* Syn.: *σύρω* always means to drag by force; ἐλκύω only sometimes involves force, often not.
 ἔλκω (old form of foregoing), impf. ἐλκον, Ja. ii. 6; Ac. xxi. 30.*
 Ἑλλάς, *ados*, ἡ, Hellas, Greece, = Ἀχάα, Ac. xx. 2.*
 Ἑλλήν, *hros*, *o*, a Greek, as distinguished (1) from βάρβαρος, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.
 Ἑλληνικός, ἡ, *ov*, Grecian, Lu. xiii. 38 (W. H. omit); Rev. ix. 11.*
 Ἑλληνίς, ἴδος, ἡ, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.*
 Ἑλληνιστής, *ου, o* (ἐλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.*
 Ἑλληνιστί, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.*
 ἐλ-λογέω (ἐν; W. H. -άω), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.)*
 Ἐλμωδάμ (W. H. -μα-), *o*, Elmodam, Lu. iii. 28.*
 ἐλπίζω, *att. fut. ἐλπιῶ*, 1st aor. ἤλπισα, to expect (acc. or inf., or *δτι*); to hope for (acc.); to trust in (ἐπί, dat.; ἐν, once dat. only); to direct hope towards (els, ἐπί, acc.).
 ἐλπίς, ἴδος, ἡ, expectation, hope; especially of the Christian hope. Met., (1) the author, as 1 Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read ἐφ' ἐλπίδι).
 Ἐλύμας, *a, o* (from Aram.), Elymas, Ac. xiii. 8.*
 Ἐλωί (prob. Aram. = Heb. *הלל*), my God! Mar. xv. 34; Mat. xxvii. 46 (W. H.); see *הלל*. (N. T.)*
 ἐμαυτοῦ, *ης, ου*, of myself, a reflexive pron., found only in the gen., dat., and acc. cases; ἀπ' ἐμαυτοῦ, from myself, Jn. v. 30.
 ἐμ-βαίνω, 2d aor. ἐνέβην, part. ἐμβάς, to go upon, into (els), always of entering a ship except Jn. v. 4 (W. H. omit).
 ἐμ-βάλλω, to cast into, Lu. xii. 5.*
 ἐμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. βάπτω).
 ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.*

ἐμ-βιβάζω, to cause to enter, to put on board, Ac. xxvii. 6.*
 ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (acc., dat., or els), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.
 ἐμ-βριμάσθαι, *ωμαι*, dep., to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (dat.), Mat. ix. 30; Mar. i. 43.*
 ἐμέω, *ω*, 1st aor. inf. ἐμέσαι, to vomit forth, Rev. iii. 16.*
 ἐμ-μαίνομαι, to rage against (dat.), Ac. xxvi. 11.*
 Ἐμμανουήλ, *o* (Heb. God with us), Immanuel, a name of Christ, Mat. i. 23. (S.)*
 Ἐμμαούς, ἡ, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.*
 ἐμ-μένω, to remain or persevere in (dat. or ἐν), Ac. xxviii. 30 (W. H.); Gal. iii. 10.
 Ἐμμόρ, *o*, Emmor, or Hamor, Ac. vii. 16.*
 ἐμός, ἡ, *ov*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 336, Wi. § 22, 7, Bu. 115 sq.
 ἐμπαιγμονή, *ης, η*, mockery, 2 Pet. iii. 3 (W. H.). (N. T.)*
 ἐμπαιγμός, *ου, o*, a mocking, scoffing, Heb. xi. 36. (S.)*
 ἐμ-παίζω, *ξω*, to mock (abs. or dat.), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.
 ἐμπακτής, *ου, o*, a mocker, 2 Pet. iii. 13; Ju. 18. (S.)*
 ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (ἐν), 2 Cor. vi. 16. (S.)*
 ἐμ-πίπλημι and -πλάω, ἐμπλήσω, ἐνέπλησα, part. pres. ἐμπιπλῶν, to fill up, to satisfy, as with food, etc. (gen.), Lu. i. 53; Ro. xv. 24.
 ἐμ-πίπτω, to fall into or among (els), Lu. x. 36; fig., to incur, as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.
 ἐμ-πλέκω, 2d aor. pass. ἐνέπλάκη, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (dat. of thing).
 ἐμ-πλοκή, *ης, η*, a plaiting, braiding, of hair, 1 Pet. iii. 3.*
 ἐμ-πνέω (W. H. ἐνπ-), to breathe in, inhale (gen.), Ac. ix. 1.*

- ἐμ-πορεύομαι, dep., *to go about*; hence, *to trade, to traffic*, abs., Ja. iv. 13; *to use for gain* (acc.), 2 Pet. ii. 3.*
- ἐμ-πορία, ας, ἡ, *trade, merchandise*, Mat. xxii. 5.*
- ἐμ-πόριον, ου, τό, *emporium, a place for trading*, Jn. ii. 16.*
- ἐμ-πορος, ου, ὁ, *a traveler, merchant, trader*, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.*
- ἐμ-πρήθω, σω, *to set on fire, to burn*, Mat. xxii. 7.*
- ἐμ-προσθεν, adv., *before* (ἐμπροσθεν καὶ ὀπισθεν, *in front and behind*, Rev. iv. 6); as prep. (gen.), *before*, in presence of, Mat. x. 32; *before*, in rank, Jn. i. 15, 30.
- ἐμ-πτύω, σω, *to spit upon* (dat. or eis), Mat. xxvii. 30; Mar. x. 34.
- ἐμ-φανής, ἐς, *manifest* (dat.), Ac. x. 40; Ro. x. 20.*
- ἐμφανίζω, ἴσω, *to make manifest* (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; *to disclose, make known* (δτι, or prepp. πρὸς, περὶ, etc.), Heb. xi. 14; Ac. xxv. 15.
- ἐμ-φοβος, ον, *terrified, afraid*, Ac. x. 4, xxiv. 25.
- ἐμ-φυσάω, ὦ, *to breathe upon*, acc., Jn. xx. 22.*
- ἐμ-φυτός, ον, *implanted*, Ja. i. 21.*
- ἐν, prep. gov. dat., *in*, generally as being or resting in; *within, among*. See Gr. § 295, Wi. § 48a, Bu. 328 sq. ἐν in composition has the force of *in, upon, into*. It is changed before γ, κ, ξ, and χ, into ἐγ-, before β, π, φ, ψ, and μ, into ἐμ-, and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.
- ἐν-αγκαλίζομαι, *to take into the arms*, Mar. ix. 36, x. 16.*
- ἐν-άλιος, ον (ἄλς), *marine, plur., marine animals*, Ja. iii. 7.*
- ἐν-αντι, adv., as prep. with gen., *in the presence of, before*, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)*
- ἐν-αντίος, α, ον, *over against, contrary*, of the wind, as Ac. xxvii. 4; *adverse, hostile*, as Ac. xxvi. 9; ἐξ ἐναντίας, *over against*, Mar. xv. 39. Neut., ἐναντίον, adv. as prep. with gen., *in the presence of*, as Lu. xx. 26; Ac. vii. 10.
- ἐν-ἀρχομαι, *to begin*, Gal. iii. 3; Phil. i. 6.*
- ἐνατος, see ἐννατος.
- ἐν-δεής, ἐς, *in want, destitute*, Ac. iv. 34.*
- ἐν-δειγμα, ατος, τό, *proof, token*, 2 Th. i. 5.*
- ἐν-δείκνυμι, N. T. mid., *to show, to manifest*, Ro. ix. 22; 2 Tim. iv. 14.
- ἐνδειξις, εως, ἡ, *a proof, manifestation*, Ro. iii. 25, 26; 2 Cor. viii. 24; *a sign, token*, Phil. i. 28.*
- ἐν-δεκα, οί, αί, τὰ, *eleven*; οἱ ἑνδεκα, *the eleven, i.e., apostles*, Mat. xxviii. 16; Ac. i. 26.
- ἐν-δέκατος, η, ον, *eleventh*, Mat. xx. 6, 9; Rev. xxi. 20.*
- ἐν-δέχομαι, dep., *to allow*; only impersonally, οὐκ ἐνδέχεται, *it is not admissible or possible*, Lu. xiii. 33.*
- ἐν-δημέω, ὦ, *to be at home*, 2 Cor. v. 6, 8, 9.*
- ἐν-διδύσκω, *to put on, clothe*, Mar. xv. 17 (W. H.); mid., *to clothe one's self with* (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύνω. (S.)*
- ἐν-δικος, ον, *righteous, just*, Ro. iii. 8; Heb. ii. 2.*
- ἐν-δόμησις, εως, ἡ, *the material of a building, a structure*, Rev. xxi. 18.*
- ἐν-δοξάζω, σω, N. T. pass., *to be glorified in*, 2 Th. i. 10, 12. (S.)*
- ἐν-δοξος, ον, *highly esteemed*, 1 Cor. iv. 10; *splendid, glorious*, Lu. xiii. 17; of external appearance, *splendid*, Lu. vii. 25; fig., *free from sin*, Ep. v. 27.*
- ἐνδυμα, ατος, τό, *a garment, raiment*, Mat. iii. 4, xxviii. 3. (S.)*
- ἐν-δυναμώω, ὦ, *to strengthen*, Phil. iv. 13; 1 Tim. i. 12; pass., *to acquire strength, be strengthened*, Ac. ix. 22; Ro. iv. 20. (S.)*
- ἐν-δύω (2 Tim. iii. 6) and ἐνδύνω, *to clothe or to invest with* (two accs.); mid., *to enter, insinuate one's self into* (2 Tim. iii. 6), *to put on, clothe one's self with* (acc.); often fig., *to invest with*.
- ἐν-δυσίς, εως, ἡ, *a putting on of clothing*, 1 Pet. iii. 3.*
- ἐν-έδρα, ας, ἡ, *an ambush*, Ac. xxiii. 16 (W. H.), xxv. 3.*
- ἐν-εδρεύω, *to lie in ambush for* (acc.), Lu. xi. 54; Ac. xxiii. 21.*
- ἐν-εἰλέω, ὦ, 1st aor. ἐνεἰλησα, *to roll up, wrap in* (acc. and dat.), Mar. xv. 46.*
- ἐν-εἰμι, *to be in*, Lu. xi. 41, τὰ ἐνὸντα, *such things as are in* (the platter, ver. 39), or *the things within your power*. For ἐνεστί, impers., see ἐνι.*
- ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. with gen., *because of, by reason of, on account of*; οὐ ἐνεκεν, *because*, Lu. iv. 18; τίλος ἐνεκεν, *for what cause?* Ac. xix. 32.
- ἐν-έργεια, ας, ἡ, *working, efficiency*, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.
- ἐν-εργέω, ὦ, *to be operative, to work*, as Gal. ii. 8; trans., *to accomplish*, as 1 Cor. xii. 11; mid., *to work, to display activity*, 2 Cor. i. 6; 1 Th. ii. 13; part., ἐνεργουμένη, Ja. v. 16 (see R. V.).
- ἐν-εργημα, ατος, τό, *working, effect*; plur., 1 Cor. xii. 6, 10.*
- ἐν-εργής, ἐς, *active, effectual*, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.*
- ἐν-εστὼς, perf. participle of ἐνίστημι.
- ἐν-ευ-λογέω, ὦ, *to bless, to confer benefits on*, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)*
- ἐν-έχω, (1) *to hold in, entangle*, only in pass. (dat.), Gal. v. 1; (2) *to set one's self against* (dat.), Mar. vi. 19; Lu. xi. 53.*
- ἐνθά-δε, adv., *here*, Lu. xxiv. 41; Ac. xvii. 6; *hither*, Jn. iv. 15; Ac. xxv. 17.
- ἐν-θυμέομαι, οὔμαι, dep. pass., *to revolve in mind, to think upon*, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν-).*
- ἐν-θύμησις, εως, ἡ, *thought, reflection*, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.*
- ἐνι, perhaps contracted from ἐνεστί, impers., *there is in, is present*, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.*
- ἐνιαυτός, οὔ, ὁ, *a year*, Ac. xi. 26; Ja. iv. 13.

ἐν-ιστήμι, *to place in*; in pf., plpf., and 2d aor., *to be at hand, to threaten*, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. ἐνεστηκός, sync. ἐνεστώς, *impending, or present*, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ ἐνεστώτα, *present things*, opp. to τὰ μέλλοντα, *things to come*, Ro. viii. 38; 1 Cor. iii. 22.*

ἐν-ισχύω, *to invigorate, to strengthen*, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).*

ἐννατος, η, ον (W. H. ἐνατος), *ninth*, Lu. xxiii. 44; Rev. xxi. 20.

ἐννέα, οί, αἱ, τὰ, *nine*, Lu. xvii. 17.*

ἐννεηκοντα-εννέα (W. H. as two words), *ninety-nine*, Mat. xviii. 12, 13; Lu. xv. 4, 7 (N. T.).*

ἐννεός, ὁ, ὄν (W. H. ἐνεός), *dumb, speechless*, as with amazement, Ac. ix. 7.*

ἐν-νεύω, *to signify by a nod or sign* (dat.), Lu. i. 62.*

ἐν-νοια, ας, ἡ (νοῦς), *way of thinking, purpose*, Heb. iv. 12; 1 Pet. iv. 1.*

ἐν-νομος, ον, *bound by the law*, 1 Cor. ix. 21; *lawful, regular*, Ac. xix. 39.*

ἐν-νυχος, ον (νύξ), *in the night*, neut. as adv., Mar. i. 35 (W. H. ἐννυχά).*

ἐν-οικέω, ὦ, ἡσώ, *to dwell in* (ἐκ), Ro. viii. 11; Col. iii. 16.

ἐνότης, τητος, ἡ (εἰς), *unity, unanimity*, Ep. iv. 3, 13.*

ἐν-οχλέω, ὦ, *to disturb, to occasion tumult*, Heb. xii. 15; Lu. vi. 18 (W. H.).*

ἐν-οχος, ον, *guilty of* (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; *liable to* (dat. of court, gen. of punishment, eis of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

ἐν-ταλμα, ατος, τό, *a precept*, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.).*

ἐν-ταφιάζω, *to prepare for burial*, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.*

ἐνταφιασμός, οῦ, ὁ, *preparation*

of a body for burial, Mar. xiv. 8; Jn. xii. 7. (N. T.).*

ἐν-τάλλω, in N. T. only mid. and pass.; fut. mid., ἐντελοῦμαι; perf., ἐντέταλμαι, *to command, to enjoin* (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

ἐντεῦθεν, adv., *hence; from this place or cause*; repeated Jn. xix. 18, *on this side and that*.

ἐν-τεύξις, εως, ἡ, *prayer, intercession*, 1 Tim. ii. 1, iv. 5.* Syn.: see αἰτήμα.

ἐν-τιμος, ον, *held in honor; precious, highly esteemed*, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.*

ἐντολή, ἥς, ἡ, *a command or prohibition: of God's commands*, 1 Cor. vii. 19; *Christ's precepts or teachings*, 1 Cor. xiv. 37; 1 Tim. vi. 14; *traditions of the Rabbis*, Tit. i. 14; αἱ ἐντολαί, *the commandments, i.e., the ten*.

ἐν-τόπιος, ου, ὁ (prop. adj.), *a resident*, Ac. xxi. 12.*

ἐντός, adv. as prep., with gen., *within*, Lu. xvii. 21; τὸ ἐντός, *the inside*, Mat. xxiii. 26.*

ἐν-τρέπω, ψω, 2d fut. pass., ἐν-τραπήσομαι; 2d aor. pass., ἐνερπάην; *to put to shame*, as 1 Cor. iv. 14; Tit. ii. 8; mid., *to reverence*, as Mat. xxi. 37.

ἐν-τρέφω, *to nourish in* (dat.); pass., fig., *to be educated in*, 1 Tim. iv. 6.*

ἐν-τρομος, ον, *trembling through fear*, Ac. vii. 32, xvi. 29; Heb. xii. 21.*

ἐν-τροπή, ἥς, η, *shame*, 1 Cor. vi. 5, xv. 34.* Syn.: see αἰδώς.

ἐν-τρυφάω, ὦ, *to live luxuriously, to revel* (with ἐν), 2 Pet. ii. 13.*

ἐν-τυγχάνω, *to meet with, to address*, Ac. xxv. 24; with ὑπέρ (gen.), *to intercede for*, Ro. viii. 27, 34; Heb. vii. 25; with κατά (gen.), *to plead against*, Ro. xi. 2.*

ἐν-τυλίσσω, ξω, *to wrap in, to wrap up*, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.*

ἐν-τυπώω, ὦ, *to engrave*, 2 Cor. iii. 7.*

ἐν-υβρίζω, σω, *to treat contemptuously*, Heb. x. 29.*

ἐν-υπνιάζομαι, dep. pass., *to*

dream (cognate acc.), Ac. ii. 17; *to conceive impure thoughts*, Ju. 8.*

ἐν-ύπνιον, ου, τό, *a dream*, Ac. ii. 17.*

ἐνώπιον (neut. of ἐνώπιος, from ἐν ὧπλ, *in view*), as prep., with gen., *before, in sight or presence of*, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, Ro. xiv. 22; used in adjuration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), *favor with God*.

ἔνως, ὁ, Enos, Lu. iii. 38.*

ἐν-ωτίζομαι, dep. mid. (ἐν ὠτίοις, *in the ears*), *to listen to*, Ac. ii. 14. (S.).*

ἔνωχ, ὁ, Enoch, Lu. iii. 37; Ju. 14.*

ἐξ, prep., see ἐκ.

ἐξ, οί, αἱ, τὰ, card. num., *six*.

ἐξ-αγγέλλω, *to declare abroad, celebrate*, 1 Pet. ii. 9.*

ἐξ-αγοράζω, *to redeem*, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, *to buy up, redeem the opportunity from being lost*, Ep. v. 16; Col. iv. 5.*

ἐξ-άγω, 2d aor. ἐξήγαγον, *to lead out* (with ἐξω, ἐκ, eis).

ἐξ-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take out, pluck out*, Mat. v. 29, xviii. 9; mid., *to rescue, deliver*, Ac. vii. 10, 34, xii. 11, xxiii. 27, xxvi. 17; Gal. i. 4.*

ἐξ-αίρω (see Gr. § 92), *to lift up; to remove*, 1 Cor. v. 2 (W. H. αἶρω), 13.*

ἐξ-αίτέω, ὦ, N. T., mid., *to demand of; to ask for*, Lu. xxii. 31.*

ἐξ-αίφνης (W. H. ἐξέφ-, except in Ac. xxii. 6), adv., *suddenly, unexpectedly*, Mar. xiii. 36.

ἐξ-ακολουθεῖω, ὦ, *to follow after, to imitate*, 2 Pet. i. 16, ii. 2, 15.*

ἑξακόσιοι, αἱ, α, *six hundred*, Rev. xiii. 18, xiv. 20.*

ἐξ-αλείφω, *to wipe out, obliterate*, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; *to wipe away* (ἀπὸ οἱ ἐκ), Rev. vii. 17, xxi. 4.*

ἐξ-άλλομαι, *to leap up*, Ac. iii. 8.*

ἐξ-ανάστασις, εως, ἡ, *a resurrection*, Phil. iii. 11 (followed by ἐκ, W. H.).*

ἐξ-ανα-τάλλω, *to spring up*, as plants or corn, Mat. xiii. 5; Mar. iv. 5.*

ἐξ-αν-ίστημι, (1) trans., *to raise-*

υφ offspring, Mar. xii. 19; Lu xx. 28; (2) 2d aor. intrans., to rise up, Ac. xv. 5.*

ἐξ-απατάω, ὦ, to deceive thoroughly, Ro. vii. 11; 2 Th. ii. 3.

ἐξάπινα, adv. (= ἐξαφνης), suddenly, Mar. ix. 8. (S.)*

ἐξ-απορέομαι, οὔμαι, dep., to be utterly without resource, to be in despair, 2 Cor. i. 8, iv. 8.*

ἐξ-απο-στέλλω, to send forth, send away, Ac. vii. 12, xi. 12, xvii. 14.

ἐξ-αρτίζω, (1) to completely furnish (πρός, acc.), 2 Tim. iii. 17; (2) to complete, Ac. xxi. 5.*

ἐξ-αστράπτω, to shine, as lighting; of raiment, Lu. ix. 29. (S.)*

ἐξ-αυτῆς, adv. (sc. ὥρας), from that very time, instantly, as Mar. vi. 25; Ac. x. 33.

ἐξ-εγείρω, to raise up, Ro. ix. 17; 1 Cor. vi. 14.*

ἐξ-εμῖ (εἰμι, see Gr. § 111, Bu. 50), to go out, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.*

ἐξ-εμῖ (εἰμῖ), see ἐξεστῖ.

ἐξ-ελέγχω, to convict, to rebuke sternly, to punish, Ju. 15 (W. H. ἐλέγχω).*

ἐξ-έλκω, to draw out from the right way, Ja. i. 14.*

ἐξ-έραμα, ατος, τό, vomit, 2 Pet. ii. 22.*

ἐξερευνάω (W. H. -pau-), ὦ, to search diligently, 1 Pet. i. 10.*

ἐξ-έρχομαι (see Gr. § 103, 2, Wi. p. 33, § 15, Bu. 58), to go or to come out of (with gen. or ἐκ, ἀπό, ἔξω, παρά); to go away, to depart, to issue or to spring from; to go forth; of a rumor, to be divulged or spread abroad; to emanate, as thoughts from the heart, healing power from the Savior; to go out, i.e., vanish, as expiring hope, Ac. xvi. 19.

ἐξ-εστῖ, part. neut. ἐξόν (impers. from ἐξεμῖ), it is lawful, as Mat. xiv. 4; it is becoming, as Ac. xvi. 21; it is possible, as Mat. xx. 15. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).

ἐξ-ετάλω, to search out, to examine strictly, Mat. ii. 8, x. 11; Jn. xxi. 12.*

ἐξ-ηγέομαι, οὔμαι, dep. mid., to narrate fully, as Lu. xxiv. 35; to declare, as a teacher, as Jn. i. 18.

ἐξήκοντα, ol, al, τὰ, sixty.

ἐξῆς, adv. (ἐχῶ), next in order, only in the phrase τῇ ἐξῆς (sc. ἡμέρᾳ), on the next day (ἡμέρᾳ is expressed, Lu. ix. 37).

ἐξ-ηχέω, ὦ, N. T. only in pass., to be sounded forth, promulgated widely, 1 Th. i. 8.*

ἔξῃς, εως, ἡ (ἐχῶ), habit, use, Heb. v. 14.*

ἐξ-ιστήμι, -ιστάω and -ιστάνω (see Gr. § 107, Wi. § 14, I, Bu. 44 sq.), to displace; (1) trans., to astonish, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor., perf. and mid., intrans., to be astonished, Mat. xii. 23; to be insane, 2 Cor. v. 13.

ἐξ-ισχῶ, to be perfectly able, Ep. iii. 18.*

ἐξ-οδος, ον, ἡ, an exit, departure, Heb. xi. 22; departure, as from life, Lu. ix. 31; 2 Pet. i. 15.*

ἐξ-ολοθρεῖω, to destroy utterly, Ac. iii. 23. (S.)*

ἐξ-ομολογέω, ὦ, to confess fully, to make acknowledgment of, as of sins, etc.; in mid., to acknowledge benefits conferred, to praise (with dat.). Once, to promise, Lu. xxii. 6. (S.)

ἐξ-ορκίζω, to adjure, put to oath, Mat. xxvi. 63.*

ἐξ-ορκιστής, ον, ὁ, an exorcist, one who expels demons by conjuration, Ac. xix. 13.*

ἐξ-ορύσσω, ξω, to dig out, Gal. iv. 15; to dig through, Mar. ii. 4.*

ἐξ-ουθενέω=ἐξουθενέω, ὦ (οὐδέls), Mar. ix. 12 (W. H.)*

ἐξ-ουθενόω, ὦ = preceding, Mar. ix. 12 (Rec.)*

ἐξουθενέω, ὦ, to make of no account, to despise utterly, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενημένος, contemned, despised, 1 Cor. i. 28, vi. 4. (S.)

ἐξ-ουσία, as, ἡ (ἐξεστῖ), (1) power, ability, as Jn. xix. 11; (2) liberty, license, privilege, right, as Ro. ix. 21; (3) commission, authority, as Mat. xxi. 23; (4) al ἐξουσίαι, the powers, i.e., rulers, magis-

trates, Lu. xii. 11; angels, good and bad, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, a sign of the authority of a husband over his wife, i.e., the veil.

ἐξ-ουσιάζω, to exercise authority over (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., to be under the power of (ὑπό), 1 Cor. vi. 12.*

ἐξ-οχή, ἡς, ἡ, eminence, distinction; only in the phrase κατ' ἐξοχήν, by way of distinction, Ac. xxv. 23 (Gr. § 300β, 5).*

ἐξ-υπνίζω, σω, to wake from sleep, Jn. xi. 11. (S.)*

ἐξ-υπνίσω, ον, roused out of sleep, Ac. xvi. 27.*

ἔξω, adv., abs., or as prep. with gen., without, outside; ol ἔξω, those without, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.

ἔξωθεν, adv. of place, from without; τὸ ἔξωθεν, the outside, as Lu. xi. 39; ol ἔξωθεν, those from without, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.

ἐξ-ωθέω, ὦ, to drive out, expel, Ac. vii. 45; to propel, as a vessel, Ac. xxvii. 39 (not W. H. text).*

ἐξώτερος, α, ον (comp. of ἔξω), outer, in the phrase "outer darkness," Mat. viii. 12, xxii. 13, xxv. 30. (S.)*

ζοικα, see εἰκω.

ἐορτάζω, to keep or celebrate a feast, 1 Cor. v. 8.*

ἐορτή, ἡς, ἡ, a feast, a festival; used of Jewish feasts, especially of the Passover, as Lu. ii. 41, xxii. 1.

ἐπ-αγγελία, as, ἡ, (1) a promise, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; the promises, specially, e.g., to Abraham, or those of the Gospel, as 2 Tim. i. 1; (2) met., the thing promised, as Ac. ii. 33; Heb. xi. 13, 33, 39.

ἐπ-αγγέλλω, mid. in N. T., except pass., Gal. iii. 19, (1) to promise, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) to make profession or avowal of (acc.), 1 Tim. ii. 10, vi. 21.

ἐπ-ἄγγελμα, ατος, τό, *a promise*, 2 Pet. i. 4, iii. 13.*

ἐπ-άγω, *to bring upon*, Ac. v. 28; 2 Pet. ii. 1, 5.*

ἐπ-αγωνίζομαι, *to contend earnestly for* (dat.), Ju. 3.*

ἐπ-αθροίζω, pass., *to gather together*, Lu. xi. 29.*

Ἐπ-αίνετος, ου, ὁ, *Ephraetis*, Ro. xvi. 5.*

ἐπ-αινέω, ὦ, ἔσω, 1st aor. ἐπήνεσα, *to commend, to praise*, Lu. xvi. 8; Ro. xv. 11; 1 Cor. xi. 2, 17, 22.*

ἐπ-αινος, ου, ὁ, *commendation, praise*, Ro. ii. 29; Ep. i. 6, 12, 14; Phil. i. 11.

ἐπ-αίρω (see Gr. § 92), *to raise up*, as hoisting a sail, Ac. xxvii. 40; *to lift up*, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., *to be lifted up* 2 Cor. xi. 20, of the ascension of Christ, Ac. i. 9.

ἐπ-αισχύνομαι, *to be ashamed*, abs., 2 Tim. i. 12; *to be ashamed of* (acc. or ἐπὶ, dat.), Mar. viii. 38; Ro. vi. 21.

ἐπ-αιτέω, ὦ, *to beg, to ask alms*, Lu. xvi. 3, xviii. 35 (W. H.).*

ἐπ-ακολουθέω, ὦ, *to follow after* (dat.); fig., 1 Tim. v. 10, 24; 1 Pet. ii. 21; Mar. xvi. 20 (see W. H.).*

ἐπ-ακούω, *to hearken to favorably* (gen. pers.), 2 Cor. vi. 2.*

ἐπ-ακροάομαι, ὦμαι, *to hear, listen to* (gen. pers.), Ac. xvi. 25.*

ἐπ'άν, conj. (ἐπεὶ ἄν), *after, when* (subj.), Mat. ii. 8; Lu. xi. 22, 34.*

ἐπ-ἀναγκες, adv., *necessarily* (with art.), Ac. xv. 28.*

ἐπ-αν-άγω, trans., *to put a vessel out to sea*, Lu. v. 3, 4; intrans., *to return*, Mat. xxi. 18.*

ἐν-ανα-μνήσκω, *to remind one again* (acc.), Ro. xv. 15.*

ἐπ-ανα-παύομαι, *to rest upon* (ἐπὶ, acc.), Lu. x. 6; *to rely, to trust in* (dat.), Ro. ii. 17. (S.).*

ἐπ-αν-έρχομαι, *to come back again*, Lu. x. 35, xix. 15.*

ἐπ-αν-ίστημι, N. T. mid., *to rise up against* (ἐπὶ, acc.), Mat. x. 21; Mar. xiii. 12.*

ἐπ-αν-όρθωσις, εως, ἡ, *correc-*

tion, reformation, 2 Tim. iii. 16.*

ἐπ-άνω, adv., also used as prep. gen., *above, upon; more than, in price or number; superior to, in authority*.

ἐπ-άρατος, ου, *accursed*, Jn. vii. 49 (W. H.).*

ἐπ-αρκέω, ὦ, ἔσω, *to aid, to relieve* (dat.), 1 Tim. v. 10, 16.*

ἐπ-αρχία, as, ἡ, *a province, a region subject to a prefect*, Ac. xxiii. 34, xxv. 1.*

ἐπ-αυλις, εως, ἡ, *a dwelling*, Ac. i. 20.*

ἐπ-αύριον, adv., *on the morrow, τῇ ἐπαύριον* (ἡμέρᾳ), *on the next day*, Mar. xi. 12. (S.)

ἐπ-αυτο-φώρω = ἐπ' αὐτοφώρω.

Ἐπαφράς, ἁ, ὁ, *Ephras* of Colossæ, Col. i. 7, iv. 12; Philem. 23.*

ἐπ-αφρίζω, *to foam up or out* (acc.), Ju. 13.*

Ἐπαφρόδιτος, ου, ὁ, *Ephraoditus*, a Macedonian, Phil. ii. 25, iv. 18.*

ἐπ-εγείρω, *to raise up, to excite against* (ἐπὶ, acc., or κατὰ, gen.), Ac. xiii. 50, xiv. 2.*

ἐπεί, conj., (1) of time, *after*, only Lu. vii. 1 (W. H. ἐπειδὴ); (2) of reason, *since, because, seeing that*, Lu. i. 34; Jn. xiii. 29.

ἐπει-δή, conj., *since, inasmuch as*, Lu. xi. 6; Phil. ii. 26; of time, *after that*, only Lu. vii. 1 (W. H.).

ἐπει-δή-περ, conj., *since verily, forasmuch as*, Lu. i. 1.*

ἐπ-εἶδον, see ἐφορᾶω.

ἐπ-εἰμι (εἶμι, Gr. § 111, Bu. 50), *to come after, to follow*; only in part., ἐπιών, οὔσα, ὄν, *following*, Ac. vii. 26, xxiii. 11; τῇ ἐπιούσῃ (sc. ἡμέρᾳ), *on the following day*, Ac. xvi. 11, xx. 15, xxi. 18.*

ἐπελ-περ, conj., *since indeed*, Ro. iii. 30 (W. H. ἐπερ).*

ἐπ-εἰς-αγωγῇ, ἡς, ἡ, *a bringing in besides*, Heb. vii. 19.*

ἐπ-εἰτα, adv., *thereupon, thereafter*; marking succession of time, as Gal. i. 18; also of order, as 1 Cor. xv. 46; 1 Th. iv. 17.

ἐπ-έκεινα (sc. μέρη), adv. with gen., *beyond*, Ac. vii. 43.*

ἐπ-εκ-τείνω, in mid., *to stretch forward to* (dat.), Phil. iii. 14.*

ἐπενδύτης, ου, ὁ, *an upper garment*, Jn. xxi. 7.*

ἐπ-εν-δύω, in mid., *to put on over*, as an upper garment, 2 Cor. v. 2, 4.*

ἐπ-έρχομαι, *to come on, approach, overtake, impend*, Ep. ii. 7; Ac. viii. 24; *to attack*, Lu. xi. 22; τὰ ἐπέρχόμενα, *the things that are coming on* (dat.), Lu. xxi. 26.

ἐπ-ερωτάω, ὦ, (1) *to interrogate, to question* (two accs., or acc. and περί, gen., or with ἐί, τίς, etc.), Mat. xii. 10; Lu. ii. 46; Ac. xxiii. 34; *to inquire after God*, Ro. x. 20; (2) *to demand of* (acc. and inf.), Mat. xvi. 1.

ἐπ-ερώτημα, ατος, τό, probably *inquiry, or earnest desire*, 1 Pet. iii. 21; see R. V.*

ἐπ-έχω, (1) *to apply* (the mind) (to dat.), *give attention to*, Lu. xiv. 7; Ac. iii. 5; 1 Tim. iv. 16; (2) *to hold out, to exhibit*, Phil. ii. 16; (3) *to delay, tarry*, Ac. xix. 22.*

ἐπιπεσῶ, *to insult, to treat abusively*, Mat. v. 44 (not W. H.); Lu. vi. 28; *to accuse falsely* (acc. of charge), 1 Pet. iii. 16.*

ἐπὶ, a preposition governing gen., dat., or acc.; general signification, *upon*. For its various applications, see Gr. § 305, Wi. §§ 47g, 48c, 49f, 52, 4, 7). Bu. 336 sq. ἐπὶ, in composition, signifies *motion upon, towards, or against; rest on, over, or at; addition, succession, repetition, renewal*; and it is often intensive.

ἐπι-βαίνω, *to go upon a ship, to mount a horse or ass, to come to or into a country* (ἐπὶ, acc., els, or simple dat.), Mat. xxi. 5; Ac. xx. 18, xxi. 2, 4 (W. H.), 6 (W. H. ἐμβ-), xxv. 1, xxvii. 2.*

ἐπι-βάλλω, (1) trans., *to cast upon*, as Mar. xi. 7; *to put on*, as a patch on a garment, Lu. v. 36; *to lay upon*, Lu. xx. 19; Jn. vii. 30; (2) intrans., *to rush upon*, Mar. iv. 37; *to fix the mind steadfastly on* (dat.), Mar. xiv. 72; (3) part., ἐπιβάλλων, *falling to his share*, Lu. xv. 12.

ἐπι-βαρύνω, ὦ, *to burden*; fig., 2

Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.*
ἐπι-βιβάζω, to cause to mount, to place upon, Lu. x. 34, xix. 35; Ac. xxiii. 24.*
ἐπι-βλέπω, to look upon with favor (with ἐπὶ), Lu. i. 48, ix. 38; Ja. ii. 3.*
ἐπι-βλημα, ατος, τό, a patch on a garment, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.*
ἐπι-βοῶ, ὦ, to cry out, Ac. xxv. 24 (W. H. βοᾶω).
ἐπι-βουλή, ἥς, ἡ, a design against, a plot, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.*
ἐπι-γαμβρεύω, to marry a deceased brother's wife (acc.), Mat. xxii. 24. (S.)*
ἐπι-γείους, ον, earthly, belonging to the earth, 2 Cor. v. 1; Phil. ii. 10; τὰ ἐπὶ γαῖα, earthly things, Phil. iii. 19.
ἐπι-γίνομαι, to arise, spring up, as a wind, Ac. xxviii. 13.*
ἐπι-γινώσκω, (1) to know clearly, understand, discern; (2) to acknowledge; (3) to recognize; (4) to learn (δῆμι), become acquainted with (acc.).
ἐπι-γνώσις, εως, ἡ, accurate knowledge, Ro. x. 2; Ep. i. 17; Heb. x. 26. Syn.: see γνῶσις.
ἐπι-γραφὴ, ἥς, ἡ, an inscription, a title, as Lu. xx. 24, xxiii. 38.
ἐπι-γράφω, ψω, to inscribe, write upon, as Mar. xv. 26; Rev. xxi. 12.
ἐπι-δείκνυμι (see Gr. § 114, Bu. 45), (1) to show, exhibit, Mat. xxiv. 1; Lu. xvii. 14; (2) to demonstrate, prove by argument, Ac. xviii. 28; Heb. vi. 17.
ἐπι-δέχομαι, to receive hospitably, 3 Jn. 10; to accept, admit, 3 Jn. 9.*
ἐπι-δημέω, ὦ, to sojourn, as foreigners in a country, Ac. ii. 10, xvii. 21.*
ἐπι-δια-τάσσομαι, to ordain besides, Gal. iii. 15. (N. T.)*
ἐπι-δίδωμι, to deliver, to give up (acc. and dat.), as Mat. vii. 9; Ac. xv. 30; to give way to the wind, Ac. xxvii. 15.
ἐπι-δι-ορθόω, to set in order besides, Tit. i. 5.*
ἐπι-δύω, to set, as the sun, Ep. iv. 26.*
ἐπιείκεια, ας, ἡ, clemency, gen-

leness, Ac. xxiv. 4; 2 Cor. x. 1.*
ἐπι-εικής, ἐς, gentle, mild, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.*
ἐπι-ζητέω, ὦ, to seek for, search for, Ac. xii. 19; to desire, Mat. vi. 32; Ac. xiii. 7; to demand, Mat. xii. 39, xvi. 4.
ἐπι-θανάτιος, ον, condemned to death, 1 Cor. iv. 9.*
ἐπι-θεσις, εως, ἡ, a laying on of hands, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.*
ἐπι-θυμέω, ὦ, to long for, to covet, to lust after, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280b, Wi. § 54, 3, Bu. 184.)
ἐπι-θυμητής, οὖ, ὁ, an eager desirer of, 1 Cor. x. 6.*
ἐπι-θυμία, ας, ἡ, desire, eagerness for, 1 Th. ii. 17; generally in a bad sense, inordinate desire, lust, cupidity, Ja. i. 14, 15; 2 Pet. ii. 10.
ἐπι-καθίζω, to sit upon, Mat. xxi. 7.*
ἐπι-καλέω, ὦ, ἔσω, to call upon, to call by name, to invoke in prayer, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); mid., to appeal to (acc.), Ac. xxv. 11; pass., to be called or surnamed, Lu. xxii. 3; Ac. xv. 17.
ἐπι-κάλυμμα, ατος, τό, a covering, a cloak, a pretext, 1 Pet. ii. 16.*
ἐπι-καλύπτω, to cover over, of sins, i.e., to pardon, Ro. iv. 7 (from S.)*
ἐπι-κατ-άρατος, ον, accursed, doomed to punishment or destruction, Jn. vii. 49 (W. H. ἐπάρατος); Gal. iii. 10, 13 (from S.)*
ἐπι-κειμαι, to lie upon (dat.), Jn. xi. 38, xxi. 9; so to press upon, as the multitude upon Christ, Lu. v. 1; as a tempest on a ship, Ac. xxvii. 20; fig., to be laid on, as necessity, 1 Cor. ix. 16; to be laid or imposed upon, as by a law, Heb. ix. 10; to be urgent with entreaties, Lu. xxiii. 23.*
Ἐπικουρείος, ον, ὁ, an Epicurean, a follower of Epicurus, Ac. xvii. 18.*

ἐπι-κουρία, ας, ἡ (κοῦρος, help), help, aid, Ac. xxvi. 22.*
ἐπι-κρίνω, to decree, to give sentence (acc. and inf.), Lu. xxiii. 24.*
ἐπι-λαμβάνω, N. T. mid., to take hold of (gen.), in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; to seize, as a prisoner, Ac. xxi. 30, 33; met., to lay hold of, so as to possess, 1 Tim. vi. 12, 19.
ἐπι-λανθάνομαι, dep., to forget, neglect (inf., gen. or acc.), Mat. xvi. 5; Heb. vi. 10; part. perf. pass., ἐπιλησμένος, forgotten, Lu. xii. 6.
ἐπι-λέγω, in pass., to be named, Jn. v. 2; mid., to choose, Ac. xv. 40.*
ἐπι-λείπω, λείψω, not to suffice, to fail, Heb. xi. 32.*
ἐπι-λέγω, to lick over, Lu. xvi. 21 (W. H.). (N. T.)*
ἐπι-λησμονή, ἥς, ἡ, forgetfulness, Ja. i. 25; see Gr. § 257. (Ap.)*
ἐπι-λοιπος, ον, remaining over, 1 Pet. iv. 2.*
ἐπι-λυσις, εως, ἡ, an unloosing, interpretation, 2 Pet. i. 20. (See ἰδιος).
ἐπι-λύω, to explain, interpret, Mar. iv. 34; to decide, as a debated question, Ac. xix. 39.*
ἐπι-μαρτυρέω, ὦ, to testify earnestly, 1 Pet. v. 12.*
ἐπι-μέλεια, ας, ἡ, care, attention, Ac. xxvii. 3.*
ἐπι-μέλομαι and **ἐομαι**, οὔμαι, fut. ἥσομαι, to take care of (gen.), Lu. x. 34, 35; 1 Tim. iii. 5.*
ἐπι-μελῶς, adv., carefully, diligently, Lu. xv. 8.*
ἐπι-μένω, μενῶ, (1) to remain, continue, 1 Cor. xvi. 8; Gal. i. 18; (2) met., to be constant, to persevere (dat.), Ro. vi. 1; 1 Tim. iv. 16.
ἐπι-νεύω, to nod to, to assent, Ac. xviii. 20.*
ἐπι-νοια, ας, ἡ, thought, purpose, Ac. xviii. 22.*
ἐπι-ορκέω, ὦ, ἡσω, to swear falsely, Mat. v. 33.*
ἐπι-ορκος, ον, perjured, 1 Tim. i. 10.*
ἐπιούσιος, ον, probably from ἐπιούσα (ἐπειμι), for the morrow, i.e., necessary or sufficient, Mat. vi. 11; Lu. xi. 3. (N. T.)*

ἐπι-πίπτω, to fall upon (ἐπί, acc.), rush upon, Mar. iii. 10 (dat.); fig., to come upon (dat., or ἐπί, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

ἐπι-πλήσσω, to rebuke, to chide, 1 Tim. v. 1.*

ἐπι-ποθέω, ὦ, to desire earnestly, to long for or after (inf. or acc.), as 2 Cor. v. 2; to lust, abs., Ja. iv. 5.

ἐπι-πόθησις, εὖς, ἡ, longing, 2 Cor. vii. 11. (N. T.)*

ἐπι-πόθητος, οὐ, longed for, Phil. iv. 1. (N. T.)*

ἐπι-ποθία, ας, ἡ, like ἐπιπόθησις, longing, Ro. xv. 23. (N. T.)*

ἐπι-πορεύομαι, dep., mid., to journey to (πρός), Lu. viii. 4.*

ἐπι-πράπτω, to sew to, or upon, Mar. ii. 21 (ἐπί, dat.). (N. T.)*

ἐπι-πρίπτω, to cast, or throw upon, Lu. xix. 35; of care cast upon God, 1 Pet. v. 7 (ἐπί, acc.).*

ἐπι-σημος, οὐ, remarkable, distinguished, in either a bad or good sense, Mat. xxvii. 16; Ro. xvi. 7.*

ἐπι-σιτισμός, οὐ, ὁ, food, provisions, Lu. ix. 12.*

ἐπι-σκέπτομαι, σκέψομαι, dep., to look upon, to visit, as Ac. vii. 23; Mat. xxv. 36, 43; of God, Ac. xv. 14; to look out, to select, Ac. vi. 3.

ἐπι-σκευάζομαι, see ἀποσκ-

ἐπι-σκηνώ, ὦ, to fix a tent upon, to dwell, or remain on (ἐπί, acc.), 2 Cor. xii. 9.*

ἐπι-σκιάζω, ὄσω, to overshadow (acc. or dat.), Mat. xvii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.*

ἐπι-σκοπέω, ὦ, to act as ἐπίσκοπος, to oversee, to care for, 1 Pet. v. 2 (W. H. omit); μή, lest, Heb. xii. 15.*

ἐπι-σκοπή, ἡς, ἡ, (1) visitation for kind and gracious purposes, Lu. xix. 44; 1 Pet. ii. 12; (2) office, charge, Ac. i. 20 (from S.); (3) the office of a bishop, 1 Tim. iii. 1. (S.)*

ἐπι-σκοπος, οὐ, ὁ, (1) one who inspects, or superintends, of Christ, 1 Pet. ii. 25; (2) an overseer of a church, bishop, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.*

ἐπι-σπάω, ὦ, to become uncircumcised, 1 Cor. vii. 18.*

ἐπι-σπεύω, to sow in addition, Mat. xiii. 25 (W. H.)*

ἐπι-ισταμαι, dep., to know well, to understand (acc.), to know, with ὅτι, ὡς, etc.

ἐπι-στασις, εὖς, ἡ (W. H.), approach, onset, Ac. xxiv. 12; 2 Cor. xi. 28.*

ἐπι-στάτης, οὐ, ὁ, superintendent, master; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.*

ἐπι-στέλλω, to send by letter to, to write, Ac. xv. 20, xxi. 25 (W. H. ἀποστ-); Heb. xiii. 22.*

ἐπι-στήμων, οὐ, skillful, experienced, Ja. iii. 13.*

ἐπι-στηρίζω, to establish besides, confirm, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.)*

ἐπι-στολή, ἡς, ἡ, an epistle, a letter, Ac. xv. 30; 2 Cor. x. 10.

ἐπι-στομίζω, to stop the mouth of, Tit. i. 11.*

ἐπι-στρέφω, ψω, (1) trans., to cause to turn (acc. and ἐπί), as to God, or to the worship of God, Ac. ix. 35; (2) intrans., to return, to turn back, either to good or evil, Ac. xxvi. 18; 2 Pet. ii. 21; to return upon, as a refused salutation, Mat. x. 13 (ἐπί, els, πρὸς).

ἐπι-στροφή, ἡς, ἡ, a turning, conversion, Ac. xv. 3.*

ἐπι-συν-άγω, ἄξω, to gather together, into one place, as Mat. xxiii. 37.

ἐπι-συν-αγωγή, ἡς, ἡ, a gathering together, in one place, 2 Th. ii. 1; Heb. x. 25. (Ap.)*

ἐπι-συν-τρέχω, to run together besides, Mar. ix. 25. (N. T.)*

ἐπι-σύ-στασις, εὖς, ἡ (W. H. ἐπιστάσις), (1) a seditious concourse, Ac. xxiv. 12; (2) a troublesome throng, 2 Cor. xi. 28. (S.)*

ἐπι-σφαλής, ἐς, likely to fall, dangerous, Ac. xxvii. 9.*

ἐπι-ισχύω, to be more urgent, Lu. xxiii. 5.*

ἐπι-σπεύω, εὖσω, to heap up, to obtain a multitude of, 2 Tim. iv. 3.*

ἐπι-ταγή, ἡς, ἡ, a command, an

injunction, 2 Cor. viii. 8; Tit. ii. 15.

ἐπι-τάσσω, ξω, to command (abs.), Lu. xiv. 22; enjoin upon (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

ἐπι-τελέω, ὦ, εἶσω, to bring to an end, to perform, as a service, Heb. ix. 6; mid., to come to an end, to leave off, Gal. iii. 3; pass., of sufferings, to be imposed upon, 1 Pet. v. 9.

ἐπιτήδειος, α, οὐ, fit, needful, Ja. ii. 16.*

ἐπι-τίθημι, θήσω, to put, place, or lay upon (with acc. and dat., or ἐπί, acc. or gen.), as the hands (to heal), as stripes, etc.; of gifts, to load with, Ac. xxviii. 10; mid., to rush upon in hostility, to oppose, Ac. xviii. 10.

ἐπι-τιμάω, ὦ, to rebuke (dat.), Lu. xvii. 3; to admonish (ἵνα), Mat. xii. 16.

ἐπι-τιμία, ας, ἡ, punishment, 2 Cor. ii. 6.*

ἐπι-τρέπω, to allow, permit, Mat. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡς, ἡ, commission, full power, Ac. xxvi. 12.*

ἐπί-τροπος, οὐ, ὁ, one who is intrusted with; (1) a steward, Mat. xx. 8; Lu. viii. 3; (2) a tutor, Gal. iv. 2.*

ἐπι-τυγχάνω, to attain, acquire, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.*

ἐπι-φάνω, 1st aor. inf. ἐπιφάναι, 2d aor. pass. ἐπεφάνην, (1) to appear, as stars, Ac. xxvii. 20; (2) to shine upon (dat.), Lu. i. 79; (3) met., to be clearly known, Tit. ii. 11, iii. 4.*

ἐπιφάνεια, υς, ἡ, appearance, the advent of Christ, past and future, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; manifestation, 2 Th. ii. 8.* Syn.: see ἀποκάλυψις.

ἐπιφανής, ἐς, glorious, illustrious, Ac. ii. 20.*

ἐπι-φάω, or -φάσκω, fut. σω, to shine upon, give light to (dat.), Ep. v. 14. (S.)*

ἐπι-φέρω (see Gr. § 103, 6), to bring to (ἐπί, acc.), Ac. xix. 12 (not W. H.); to superadd, Phil. i. 16; to bring upon, inflict, as punishment, Ro. iii. 5; to bring against, as an ac

cusation, Ac. xxv. 18 (not W. H.); Ju. 9.*
ἐπι-φωσκέω, *ω*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).*
ἐπι-φωσκειν, *ω*, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.*
ἐπι-χειρέω, *ω*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.*
ἐπι-χεύω, to pour upon, Lu. x. 34.*
ἐπι-χορηγέω, *ω*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.*
ἐπι-χορηγία, as, *η*, a supply, Phil. i. 19; Ep. iv. 16. (N. T.).*
ἐπι-χρίω, to spread on, anoint (*ἐπλ*, acc.), Jn. ix. 6 (not W. H.), 11.*
ἐπι-οικοδομέω, *ω*, to build upon (*ἐπλ*, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.*
ἐπι-οκέλλω, to force forward, to run (a ship) aground, Ac. xxvii. 41 (ἐπικέλλω, W. H.).*
ἐπι-ονομάζω, to name, or call by a name of honor, pass. only, Ro. ii. 17.*
ἐπι-οπτέω, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.*
ἐπι-όπτης, ου, *ο*, an eye-witness, 2 Pet. i. 16.*
ἔπος, ους, *τὸ*, a word; *ὡς ἔπος ἐπείν*, so to speak, Heb. vii. 9.*
ἐπι-ουράνιος, ου, heavenly, celestial, of God, Mat. xviii. 35 (W. H. οὐράνιος); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; so of kingdom, country, etc.; neut. plur., τὰ ἐπουράνια, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.
ἐπτὰ, ολ, αλ, *τά*, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol. in Revelation; ολ ἐπτὰ, the seven deacons, Ac. xxi. 8.
ἐπτάκις, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.*
ἐπτακισ-χίλιοι, αι, *α*, card. num., seven thousand, Ro. xi. 4.*

ἔπω, see *εἶπον*.
Ἐραστός, ου, *ο*, Erastus, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.*
ἐργάζομαι, σομαι, dep., perf. in pass. sense, *ἐργασμαι*; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.
ἐργασία, as, *η*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.*
ἐργάτης, ου, *ο*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.
ἔργον, ου, *τὸ*, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.
ἐρεθίζω, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.*
ἐρεΐδω, σω, to stick fast, Ac. xxvii. 41.*
ἐρεῦγομαι, ξομαι, to utter, Mat. xiii. 35.*
ἐρευνάω, *ω*, ἥσω (W. H. ἐπαυνάω), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.
ἐρέω, obsolete, see *φημι* and *εἶπον*.
ἐρημία, as, *η*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.*
ἐρημος, ου, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a subst., for a wilderness, Lu. i. 80· *ἐρημος τῆς Ἰουδαίας*, the wilderness of Judaea, the tract west of the Dead Sea, Mat. iii. 1; ἡ ἐρημος, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.
ἐρημόω, *ω*, to make desolate, Mat. xii. 25; Lu. xli. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.*
ἐρήμωσις, εως, *η*, desolation, Mat. xxiv. 15; Lu. xxi. 20; Mar. xiii. 14. (S).
ἐρίζω, *τω* (*ἐρις*), to contend, dispute, Mat. xii. 19.*
ἐριθία, as, *η* (W. H. ἐριθία), self-seeking, a partisan and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.*
ἐριον, ου, *τὸ*, wool, Heb. ix. 19; Rev. i. 14.*
ἔρις, ιδος, *η*, contention, strife, Ro. i. 29; Gal. v. 20.
ἐρίφιον, ου, *τὸ*, and *ἐριφος*, ου, *ο*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.*
Ἑρμᾶς, ᾱ, *ο*, Doric for Ἑρμῆς, *Hermas*, Ro. xvi. 14.*
ἐρμηνεία, as, *η*, interpretation 1 Cor. xii. 10, xiv. 26.*
ἐρμηνεύω, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.*
Ἑρμῆς, οὔ, *ο*, (1) the Greek deity *Hermes* (in Latin, *Mercury*), Ac. xiv. 12; (2) *Hermes*, Ro. xvi. 14.*
Ἑρμογένης, ους, *ο*, *Hermogenes*, 2 Tim. i. 15.*
ἐρπετόν, οὔ, *τὸ*, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.
ἐρυθρός, ᾱ, *όν*, red; ἡ ἐρυθρὰ θάλασσα, the Red Sea, Ac. vii. 36; Heb. xi. 29.*
ἐρχομαι, ελεύσομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), to come, to go, of persons or of things; *ὁ ἐρχόμενος*, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. xv. 30.
ἐρωτάω, *ω*, ἥσω, to question, Mat. xxi. 24; to ask, to beseech, Lu. vii. 36; Phil. iv. 3. Syn.: see *αἰτέω*.
ἔσθης, ἦτος, *η* (*ἐννυμι*, 1st aor *ἔσθην*), clothing, raiment, Lu. xxiii. 11; Ac. xii. 21.
ἔσθησις, εως, *η*, clothing, Lu. xxiv. 4 (*ἔσθης*, W. H.).*
ἐσθλω, 2d aor., *ἐφαγον* (see Gr. § 103, 3, Wi. § 15, Bu. 58).

to eat, to partake of food, used abs. or with acc. of food, or ἐκ, a word like *some* being understood; with μετά, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.

ἦθω (W. H.) = ἐσθλω, Mar. i. 6; Lu. xxii. 30.

Ἐσλί (W. H. -ελ), ὁ, *Esli*, Lu. iii. 25.*

κρ-οπτρον, ον, τὸ, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.*

ἑσπέρα, as, ἡ (prop. adj. with ὥρα), evening, Lu. xxiv. 29; Ac. iv. 3, xxviii. 23.*

Ἐσρώμ, ὁ, *Esrom*, Mat. i. 3; Lu. iii. 33.*

ἔσχατος, ἡ, ον, (1) the last, remotest, in situation, dignity, or time, τὸ ἔσχατον, τὰ ἔσχατα, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.

ἔσχατως, adv., extremely, ἐσχάτως ἔχει, is at the last extremity, Mar. v. 23.*

ἔσω, adv. of place, within, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preceded, the inner, Ro. vii. 22; οὐ ἔσω, those within the Christian fold, opp. to οὐ ἔξω, 1 Cor. v. 12.

ἔσωθεν, adv. of place, from within, within, Lu. xi. 7; Rev. iv. 8; τὸ ἔσωθεν, the interior, i.e., the mind or soul, Lu. xi. 39.

ἑσώτερος, α, ον (comp. of ἔσω), inner, Ac. xvi. 24; Heb. vi. 19.*

ἑταῖρος, ον, ὁ, a companion, comrade, Mat. xi. 16 (ἑτερος, W. H.); ἑταῖρε, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.*

ἑτερό-γλωσσος, ον, ὁ, one of another tongue or language, 1 Cor. xiv. 21.*

ἑτερο-διδασκαλέω, ὦ, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)*

ἑτερο-ζυγέω, ὦ, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)*

ἕτερος, α, ον, other, another; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see ἄλλος.

ἑτέρως, adv., otherwise, differently, Phil. iii. 15.*

ἔτι, adv., yet, still, even, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.

ἐτοιμάζω, ᾶσω, to prepare, make ready, Lu. xii. 47; Rev. xix. 7.

ἐτοιμασία, as, ἡ, preparation, readiness, Ep. vi. 15.*

ἔτοιμος, ἡ, ον, and -ος, ον, prepared, ready, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; ἐν ἐτοίμῳ ἔχειν, to be in readiness, 2 Cor. x. 6.

ἐτοίμως, adv., readily, in readiness, usually with ἔχω, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.*

ἔτος, ον, τὸ, a year, Lu. iv. 25; κατ' ἔτος, yearly, Lu. ii. 41.

εὖ, adv. (old neuter from εὖς), well, Ep. vi. 3; εὖ ποιεῖν (acc.), Mar. xiv. 7, to do good to; εὖ πράσσειν, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.*

Εὔα, as, ἡ, Eve, 2 Cor. xi. 3; 1 Tim. ii. 13.*

εὐ-αγγελίζω, σω, εὐηγγελισα, εὐηγγέλισμαι, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelize (acc. pers.); pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.

εὐαγγέλιον, ον, τὸ, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.

εὐαγγελιστής, οὐ, ὁ, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)*

εὐ-αρεστίω, ὦ, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.*

εὐ-άρεστος, ον, acceptable, well-pleasing, Ro. xii. 12. (Ap.) εὐαρίεστος, adv., acceptably, Heb. xii. 28.*

Εὐβουλος, ον, ὁ, *Eubulus*, 2 Tim. iv. 21.*

εὖ-γε, well done! Lu. xix. 17 (W. H.).*

εὐγενής, ἐς, well-born, noble, noble-minded, Lu. ix. 12; Ac. xvii. 11; 1 Cor. i. 26.*

εὐδία, as, ἡ (from εὐ and Ζεύς, gen. Διός), fair weather, Mat. xvi. 2.*

εὐ-δοκέω, ὦ, ἡσω, εὐδόκησα and ὑπόδοκησα, to think it good, decide, Lu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17:

εὐδοκία, as, ἡ, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.

εὐεργασία, as, ἡ, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.*

εὐεργετέω, ὦ, to do good, to bestow benefits, Ac. x. 38.*

εὐ-εργής, ον, ὁ, a benefactor, Lu. xxii. 25.*

εὐ-θετος, ον, well-placed, fit, useful, Lu. ix. 62, xiv. 35; Heb. vi. 7.*

εὐθέως, adv., immediately, soon, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.

εὐθυ-δρομέω, ὦ, to run in a straight course, Ac. xvi. 11, xxi. 1.*

εὐ-θυμέω, ὦ, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.*

εὐ-θυμος, ον, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.*

εὐθύμως, cheerfully, Ac. xxiv. 10 (W. H.).*

εὐθύνω, to make straight, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.*

εὐθὺς, εἰα, ὅ, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as εὐθέως (W. H. often εὐθὺς for Rec. εὐθέως).

εὐθὺς, τῆτος, ἡ, rectitude, uprightness, Heb. i. 8 (from S.).*

εὐ-καίρῳ, ὦ, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.*

εὐκαιρία, as, ἡ, *convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.*

εὐ-καιρος, *on, well-timed, opportune*, Mar. vi. 21; Heb. iv. 16.*

εὐκαιρως, *adv., opportunely*, Mar. xiv. 11; opposed to ἀκαίρως, 2 Tim. iv. 2.*

εὐ-κοπος, *on, easy*, neut. comp. only, εὐκοπώτερον, *easier*, as Mat. ix. 5. (N. T.)

εὐ-λαβεία, as, ἡ, *reverence, fear of God, piety*, Heb. v. 7, xii. 28.* *Syn.*: see δειλία.

εὐ-λαβέομαι, οὔμαι, *dep. pass., to fear*, Ac. xxiii. 10 (W. H. φοβέω); with μή, *to take precaution*, Heb. xi. 7.*

εὐ-λαβής, *és, cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.).* *Syn.*: see δεισιδαιμων.

εὐ-λογέω, ὦ, ἥσω, *to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to ask blessing on, i.e., food*, Lu. ix. 16; *so of the Lord's Supper*, Mat. xxvi. 26; 1 Cor. x. 16; *used of what God does, to bless, to cause to prosper*, Ac. iii. 26; hence, *perf. pass. part. εὐλογημένος, blessed, favored of God*, Mat. xxv. 34.

εὐλογητός, *ον* (verbal adj. from preced.), *worthy of praise, of blessing, used only of God*, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Ep. i. 3; 1 Pet. i. 3. (S.)*

εὐ-λογία, as, ἡ, *adulation, flattery*, Ro. xvi. 18; *blessing, praise, to God*, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.

εὐ-μετά-δοτος, *on, ready to give, liberal*, 1 Tim. vi. 18. (N. T.)*

Εὐνίκη, *ης, ἡ, Eunice*, 2 Tim. i. 5.*

εὐ-νοέω, ὦ, *to be well disposed to*, Mat. v. 25.*

εὐ-νοια, as, ἡ, *good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.*

εὐνοουχίζω, *σω, εὐνοουχίστην, to emasculate, make a eunuch*, pass., Mat. xix. 12.*

εὐνοῦχος, *ου, ὁ, a eunuch*, Mat. xix. 12; Ac. viii. 27-39.*

Εὐοδία, as, ἡ, *Euodia*, Phil. iv. 2.*

εὐ-οδῶ, ὦ, in N. T. pass. only, *to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.*

εὐ-πάρεδρος, *ον*, see εὐπρόεδρος.

(N. T.)

εὐ-πειθής, *és, easily obeying, compliant*, Ja. iii. 17.*

εὐ-περί-στατος, *ον, skillfully surrounding, i.e., besetting*, Heb. xii. 1.*

εὐ-ποιτα, as, ἡ, *well-doing, beneficence*, Heb. xiii. 16.*

εὐ-πορέω, ὦ, *mid., to have means, to be prosperous*, Ac. xi. 29.*

εὐ-πορία, as, ἡ, *wealth*, Ac. xix. 25.*

εὐ-πρέπεια, as, ἡ, *beauty, gracefulness*, Ja. i. 11.*

εὐ-πρόσ-δεκτος, *ον, acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2 viii. 12; 1 Pet. ii. 5.*

εὐ-πρόσ-εδρος, *ον, assiduous, constantly attending on*, 1 Cor. vii. 35 (εὐπάρεδρος, W. H.). (N. T.)*

εὐ-προσώπew, ὦ, *to make a fair appearance*, Gal. vi. 12. (N. T.)*

εὐρ-ακῦλων, *ωνος, ὁ, the Euraquilo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)*

εὐρίστω, *εὐρήσω, εὐρηκα, εὐρον, εὐρέτην, (1) to find, to discover, Lu. ii. 45; (2) to ascertain, to find by computation, or by examination, as a judge, Ac. xiii. 28; (3) to obtain, Heb. ix. 12; (4) to contrive, find out how, Lu. xix. 48.*

εὐρο-κλύδων, *ωνος, ὁ (from εὐρος, the S.E. wind, and κλύδων, wave), Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)*

εὐρύ-χωρος, *ον, broad, spacious*, Mat. vii. 13.*

εὐσέβεια, as, ἡ, *piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.

εὐσεβέω, ὦ, *to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.*

εὐ-σεβής, *és, religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. εὐλαβής); 2 Pet. ii. 9.* *Syn.*: see δεισιδαιμων.

εὐσεβώς, *adv., piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.*

εὐ-σημος, *ον, distinct, intelligible*, 1 Cor. xiv. 9.*

εὐ-σπλαγχνος, *ον, full of pity,*

tender-hearted, Ep. iv. 32; 1 Pet. iii. 8.*

εὐ-σχημόνως, *adv., in a seemly manner*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.*

εὐ-σχημοσύνη, *ης, ἡ, decorum, becomingness*, 1 Cor. ii. 23.*

εὐ-σχημων, *ον, reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xvii. 12; τὸ εὐσχημον, *seemliness*, 1 Cor. vii. 35, xii. 24.*

εὐ-τόνως, *adv., vehemently, forcibly*, Lu. xxiii. 10; Ac. xviii. 28.*

εὐ-τραπέλια, as, ἡ, *low jesting, ribaldry*, Ep. v. 4.*

Εὐτυχος, *ου, ὁ, Eutychus*, Ac. xx. 9.*

εὐ-φημία, as, ἡ, *commendation, good report*, 2 Cor. vi. 8.*

εὐ-φῆμος, *ον, sounding well, spoken in a kindly spirit*, Phil. iv. 8.*

εὐ-φορέω, ὦ, *to bear plentifully*, Lu. xii. 16.*

εὐ-φραίνω, *νῶ, εὐφράνην and ἠφράνην, act., to make glad*, 2 Cor. ii. 2; pass., *to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.

Εὐφράτης, *ου, ὁ, the Euphrates*, Rev. ix. 14, xvi. 12.*

εὐφροσύνη, *ης, ἡ, joy, gladness*, Ac. ii. 28, xiv. 17.*

εὐ-χαριστέω, ὦ, *to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.

εὐχαριστία, as, ἡ, *gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. *Syn.*: see ἀγνημα.

εὐ-χάριστος, *ον, thankful, grateful*, Col. iii. 15.*

εὐχή, *ης, ἡ, (1) prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.* *Syn.*: see ἀγνημα.

εὐχομαι, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (*for* with ὑπέρ or πρὸς, gen.); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.*

εὐ-χρηστος, *ον, useful*, 2 Tim. ii. 21, iv. 11; Phil. ii. 11.*

εὐ-ψυχέω, ὦ, *to be in good spirits, to be cheerful*, Phil. ii. 19.*

εὐ-ωδία, as, ἡ, *fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.*

εὐώνυμος, *ον, left, hand*, Ac. xxi. 3; foot, Rev. x. 2; ἐξ εὐωνύμων (neut. plur.), *on the left*, Mat. xx. 21, 23.

ἐφ-άλλομαι, *to leap upon, ἐπι, acc.*, Ac. xix. 16.*

ἐφ-άπαξ, adv., *once for all*, Ro. vi. 10; Heb. vii. 27, ix. 12, x. 10; *at once*, 1 Cor. xv. 6.*

Ἐφεσίνος, η, ον, *Ephesian, i.e., church*, Rev. ii. 1 (not W. H.).*

Ἐφεσίος, α, ον, *Ephesian, belonging to Ephesus*, Ac. xix. 28, 34, 35, xxi. 29.*

Ἐφεσος, ου, ή, *Ephesus*, Ac. xviii. 19, 21, 24.

ἐφευρετής, ου, δ, *an inventor, contriver*, Ro. i. 30.*

ἐφ-ημερία, ας, ή, *a course, a division of priests for interchange of service*, Lu. i. 3, 8. (S).*

ἐφ-ήμερος, ον, *daily*, Ja. ii. 15.*

ἐφ-ικνεόμαι, dep., 2d aor. inf. ἐφικέσθαι, *to come to, reach, ἀχρι or εις*, 2 Cor. x. 13, 14.*

ἐφ-ίστημι, 2d aor. ἐπέστην; perf. part. ἐφειστώς; always intrans. or mid. in N. T.; (1) *to stand by*, Lu. ii. 38; Ac. xii. 7; (2) *to be urgent*, 2 Tim. iv. 2; (3) *to befall one*, as evil, Lu. xxi. 34; (4) *to be at hand, to impend*, 2 Tim. iv. 6.

ἐφινιδιος, see αἰφινιδιος.

ἐφ-οράω, ω, 2d aor. ἐπέιδον, *to look upon*, Lu. i. 25; Ac. iv. 29.*

Ἐφραϊμ, δ, *Ephraim, a city*, Jn. xi. 54.*

ἐφφαθά, an Aramaic verb, imperative, *be thou opened*, Mar. vii. 34. (N. T.).*

ἐχθές, see χθές.

ἐχθρα, ας, ή, *enmity*, Gal. v. 20; Ep. ii. 15, 16.

ἐχθρός, ά, όν, *hated*, Ro. xi. 28; *hostile*, 1 Cor. xv. 25; used as subst., *an enemy*, Mat. x. 36; ό ἐχθρός, Lu. x. 19, *the enemy, i.e., Satan*.

ἐχιδνα, ης, ή, *a viper*, lit., Ac. xxviii. 3; fig., as Mat. iii. 7.

ἐχω, ἔχω, impf. εἶχον, 2d aor. ἔσχον, perf. ἔσχηκα; (1) *to have or possess*, in general, physically or mentally, temporarily or permanently; *μή ἔχειν, to lack*, 1 Cor. xi. 22; (2) *to be able*, Mar. xiv. 8; Heb. vi. 13; 2 Pet. i. 15; (3) with adverbs, or adverbial phrases, elliptically, "to have

(one's self) in any manner," *to be*, as κακῶς ἔχειν, *to be ill*; ἐσχάτως ἔχειν, *to be at the last extremity*; (4) *to hold*, 1 Tim. iii. 9; 2 Tim. i. 13; *to esteem*, Mat. xiv. 5; Phil. ii. 29; (5) mid., ἔχομαι, *to be near or next to*, Mar. i. 38; used of time, Ac. xxi. 26, *the day coming, the next day*; τὰ ἐχόμενα σωτηρίας, *things joined to or pertaining to salvation*, Heb. vi. 9.

ἔως, conj. and adv., (1) of time, *till, until*, used also as prep. with gen. ἔως οὗ, or ἔως οὗτου, *until when*, Lu. xiii. 8; (2) of place, *up to, or as far as*, also with gen., sometimes with εις or πρὸς (acc.), Mat. xxvi. 58; Lu. xxiv. 50; Ac. xxvi. 11; (3) spoken of a limit or term to anything, *up to the point of*, Mat. xxvi. 38; Lu. xxii. 51; Ro. ii. 12; (4) with particles, ἔως ἄρτι, ἔως τοῦ νῦν, *until now*; ἔως ὧδε, *to this place*; ἔως πότε; *how long?*; ἔως ἑπτάκις, *until seven times*; ἔως ἁνω, *up to the brim, etc.*

Z

Z, ζ, ζήτα, zeta, z, the sixth letter, orig. of a mixed or compound sound, as if δς, now generally pronounced z or ts. As a numeral, ζ' = 7; ζ' = 7000.

Ζαβουλών, δ (Heb.), *Zebulun*, Mat. iv. 13, 15; Rev. vii. 8.*

Ζακχαῖος, ου, δ, *Zacchaeus*, Lu. xix. 2, 5, 8.*

Ζαρά, ό (Heb.), *Zara or Zerah*, Mat. i. 3.*

Ζαχαρίας, ου, δ, *Zacharias or Zachariah*, (1) the father of John the Baptist, Lu. i.; (2) the son of Barachiah, slain in the temple, Mat. xxiii. 35; Lu. xi. 51 (in 2 Chron. xxiv. 20 the son of Jehoiada).*

ζάω, ώ, ζῶς, ζῆ, inf. ζῆν (W. H. ζῆν), fut. ζήσω or -ομαι, 1st aor. ἔζησα, *to live*, as (1) *to be alive*; part. ό ζῶν, *the Living One*, a description of God, as Mat. xvi. 16; (2) *to receive or regain life*, Jn. iv. 50; Mar. xvi. 11; (3) *to spend life in any way*, Gal. ii. 14; 2 Tim. iii. 12; (4) *to live, in*

the highest sense, to possess spiritual and eternal life, Lu. x. 28; Heb. x. 38; (5) met., as of water, *living or fresh*, opposed to stagnant, as Jn. iv. 10.

Ζεβεδαῖος, ου, δ, *Zebedee*, Mat. iv. 21, x. 2.

ζεστός, ή, όν (ζέω), *boiling, hot*, fig., Rev. iii. 15, 16.*

ζεύγος, ους, τό, (1) *a yoke* (ζεύγνυμι, *to join*), Lu. xiv. 19; (2) *a pair*, Lu. ii. 24.*

ζευκτηρία, ας, ή, *a band, a fastening*, Ac. xxvii. 40. (N. T.).*

Ζεύς, Διός, acc. Δία, *Zeus* (Lat. *Jupiter*), the chief of the heathen deities, Ac. xiv. 12, 13.*

ζέω, part. ζέων, *to boil*; fig., *to be fervent*, Ac. xviii. 25; Ro. xii. 11.*

ζηλεύω, *to be zealous*, Rev. iii. 19 (W. H.).*

ζήλος, ου, ό, (1) *fervor, zeal*, Jn. ii. 17; (2) *rivalry, jealousy*, Ac. v. 17, xiii. 45; *fierceness*, Heb. x. 27.

ζηλόω, ώ, όσω, (1) *to have zeal for, to desire earnestly* (acc.), 1 Cor. xii. 31; 2 Cor. xi. 2; Gal. iv. 17; (2) *to be envious or jealous*, Ac. vii. 9; 1 Cor. xiii. 4; Ja. iv. 2.

ζηλωτής, ου, ό, (1) *one very zealous for* (gen.), Ac. xxi. 20; (2) *a Zealot*, one of a class of Jews very zealous for the Mosaic law, only Lu. vi. 15; Ac. i. 13. See Κανανίτης.

ζημία, ας, ή, *damage, loss*, Ac. xxvii. 10, 21; Phil. iii. 7, 8.*

ζημιώω, ώ, pass., *to be damaged, to suffer loss of* (acc.), Mat. xvi. 26; Phil. iii. 8.

Ζηνάς, ά, ό, *Zenas*, Tit. iii. 13.*

ζητέω, ώ, ήσω, (1) *to seek*, absolutely, as Mat. vii. 7; (2) *to seek for* (acc.), Mat. vi. 33; Jn. v. 30; (3) *to desire, to wish for*, Mat. xii. 46; Col. iii. 1; *to inquire into*, Lu. xii. 29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question, dispute* (gen., or περὶ, gen.); Ac. xv. 2, xviii. 15, xxiii. 29, xxv. 19, xxvi. 3.*

ζήτησις, εως, ή, *question, debate, controversy*, Jn. iii. 25; Ac. xxv. 20.

ζιζάνιον, ου, τό (perh. Syriac), *zizanium, darnel*, a kind of

bastard wheat, Mat. xiii. 25-40. (N. T.)*
Ζοροβάβελ, ὁ (Heb.), *Zerub-babel*, Mat. i. 12, 13; Lu. iii. 27.*
ζόφος, οὐ, ὁ, *darkness, thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)*
ζυγός, οὐ, ὁ, *a yoke*, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) *a balance, pair of scales*, Rev. vi. 5.*
ζύμη, ης, ἡ, *leaven*, Mat. xvi. 6; fig., *corruptness*, 1 Cor. v. 6, 7, 8.
ζυμός, ὦ, *to ferment, to leaven*, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.*
ζωγρέω, ὦ (ζῶς, ἀγρέω), *to take alive, to catch, capture*, Lu. v. 10; 2 Tim. ii. 26.*
ζωή, ἥς, ἡ (ζάω), *life*, literal, spiritual, eternal; *ζωή αἰώνιος*, *eternal life*, used of Christ, as *the source of life*, Jn. v. 26. *Syn.*: see *blos*.
ζώνη, ης, ἡ, *a girdle*, Ac. xxi. 11; used as *a purse*, Mar. vi. 8.
ζώννυμι or *-ννώ*, see Gr. § 114, Bu. 45, *to gird*, Jn. xxi. 18; Ac. xii. 8 (W. H.)*
ζωο-γονέω, ὦ, ἥσω, *to preserve alive*, Lu. xvii. 33; Ac. vii. 19; *to give life to*, 1 Tim. vi. 13 (W. H.)*
ζῶον, οὐ, τὸ, *a living creature, animal*, Heb. xiii. 11; 2 Pet. ii. 12.
ζωο-ποιέω, ὦ, ἥσω, *to make alive, to give life to*, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.*

H

Η, η, **ἥτα**, *eta*, *e*, the seventh letter. As a numeral, $\eta' = 8$; $\eta = 8000$.
ἥ, a particle, disjunctive, *or*; interrogative, *whether* (see Gr. § 405, Wi. § 57, 1 b, Bu. 249); *or* comparative, *than* (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, *ἀλλ' ἥ*, *except*; *ἥ καί*, *or else*; *ἥπερ*, *than at all*, Jn. xii. 43; *ἥτοι . . . ἥ*, *whether*

. . . *or* (excluding any other alternative), Ro. vi. 16.
ἦ, affirmative particle with *μήν*, *surely*, Heb. vi. 14 (W. H. el)*
ἡγεμονεύω, *to be governor*, as procurator, Lu. ii. 2; procurator, Lu. iii. 1.*
ἡγεμονία, *as, ἡ, rule*, as of an emperor, Lu. iii. 1.*
ἡγεμών, βνος, ὁ, *governor*, as the head of a district, Mat. x. 18; especially the procurator of Judæa, as Pilate, Felix, Festus, Lu. xx. 20; *a chief town*, Mat. ii. 6.
ἡγέομαι, οἶμαι, dep. mid., (1) *to be leader*, in N. T. only part., ὁ ἡγοούμενος, *the leader or chief* (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) *to consider, reckon, count*, as Phil. iii. 7, 8.
ἡδέως, adv. (ἡδύς, *sweet*), *gladly*, Mar. vi. 20, xii. 37; 2 Cor. xi. 19.*
ἡδη, adv. of time, *now, already*, as Mat. iii. 10; of the immediate future, Ro. i. 10.
ἡδιστα, adv., *most gladly*, 2 Cor. xii. 9, 15.*
ἡδονή, ἥς, ἡ, *pleasure, i.e., sensual, lust, strong desire*, Lu. viii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; *lust*, Ja. iv. 1.*
ἡδύ-σμον, οὐ, τὸ (ἡδύς, *δσμή*), *minh*, Mat. xxiii. 23; Lu. xi. 42.*
ἥθος, οὐς, τὸ, as *ἔθος*, *manner, custom*; plur. *ἥθη*, *morals*, 1 Cor. xv. 33.*
ἥκω, ξω (perf. ἥκα, only Mar. viii. 3), *to have come, to be present* (see Gr. § 361 d, note, Wi. § 40, 4 b, Bu. 203).
Ἥλι, ὁ (Heb.), *Heli*, Lu. iii. 23.*
ἡλι (W. H. ἐλωί), (Heb.), *my God*, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)*
Ἡλίας, οὐ, ὁ, *Elias, i.e., Elijah*, Mat. xi. 14, xvi. 14.
ἡλικία, *as, ἡ, (1) age, adult age*; *ἡλικίαν ἔχει*, *he is of age*, Jn. ix. 21; so, prob., Mat. vi. 27 (R. V. mrg.); (2) *stature, size*, Lu. xix. 3.
ἡλικος, η, ον, *how great, how small*, Col. ii. 1; Ja. iii. 5.*
ἡλιος, οὐ, ὁ, *the sun, the light of the sun*, Mat. v. 45; Ac. xiii. 11.
ἡλος, οὐ, ὁ, *a nail*, Jn. xx. 25.*

ἡμεῖς, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς, plur. of ἐγώ.
ἡμέρα, *as, ἡ, a day, i.e., from sunrise to sunset*, Lu. xviii. 7; Ac. ix. 24; *a day of twenty-four hours*, Mat. vi. 34; fig. in various senses.
ἡμέτερος, α, ον, *our, our own*, Ac. ii. 11, xxvi. 5.
ἡμιθανής, ἐς, *half dead*, Lu. x. 30.*
ἡμισυς, εια, υ, gen., ἡμισους, *half*; in neut. only, *half of*, (gen.) plur. (ἡμισυ, W. H. ἡμισια), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.*
ἡμιώριον, ον, τὸ, *a half-hour*, Rev. viii. 1.*
ἡνίκα, adv., *when, whenever*, 2 Cor. iii. 15, 16.*
ἥπερ, see *ἥ*.
ἥπιος, α, ον, *placid, gentle*, 1 Th. ii. 7 (W. H. νήπιος); 2 Tim. ii. 24.*
Ἡρ, ὁ (Heb.), *Er*, Lu. iii. 28.*
ἡρεμος, ον, *quiet, tranquil*, 1 Tim. ii. 2.*
Ἡρώδης (W. H. -φ-), ον, ὁ, *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa* the younger, called only *Agrippa*, Ac. xxv.
Ἡρωδιανοί (W. H. -ω-), ὧν, οἱ, *Herodians*, partisans of Herod Antipas, Mat. xxii. 16; Mar. iii. 6, xii. 13.*
Ἡρωδιάς (W. H. -ω-), ἀδός, ἡ, *Herodias*, Mat. xiv. 3, 6.
Ἡρωδίων (W. H. -ω-), ὠνος, ὁ, *Herodion*, Ro. xvi. 11.*
Ἡσαίας, ον, ὁ, *Isaias, i.e., Isaiah*, Mat. iii. 3, iv. 14.
Ἡσαῦ, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.*
ἡσυχάζω, σω, (1) *to rest from work*, Lu. xxiii. 56; (2) *to cease from altercation, to be silent*, Lu. xiv. 4; Ac. xi. 18, xxi. 4; (3) *to live quietly*, 1 Th. iv. 11.*
ἡσυχία, *as, ἡ, (1) silence*, Ac. xxii. 2; 1 Tim. ii. 11; (2) *tranquillity, quietness*, 2 Th. iii. 12.*
ἡσύχιος, α, ον, *quiet, tranquil*, 1 Tim. ii. 2; 1 Pet. iii. 4.*
ἥτοι, see *ἥ*.

ἡττάομαι, pass., (1) *to be made inferior* (abs.), 2 Cor. xii. 13; (2) *to be overcome by* (dat.), 2 Pet. ii. 19, 20.*

ἡττημα, ατος, τό, *inferiority, diminution*, Ro. xi. 12; *loss*, 1 Cor. vi. 7. (S.)* *Syn.*: see ἀγνόημα.

ἡττων or ἡσσων (W. H.), *on*, compar. of κακός, *inferior*, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., *the worse*, 1 Cor. xi. 17.*

ἡχώ, ὦ, *to sound*, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.*

ἡχος, ου, ὁ, and ους, τό, *sound, noise*, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; *rumor*, report, Lu. iv. 37.*

Θ

Θ, θ, θήτα, *theta*, *th*, the eighth letter. As a numeral, θ' = 9; ϑ = 9000.

Θαδδαῖος, ου, ὁ, *Thaddaeus*, a surname of the apostle Jude (also called *Lebbæus*), Mat. x. 3; Mar. iii. 18.*

θάλασσα, ἡς, ἡ, (1) *the sea*, Ro. ix. 27; (2) *sea*, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) *Hebraistically*, for the lake Genesareth, Mat. viii. 24.

θάλαττα, *to cherish, nourish*, Ep. v. 29; 1 Th. ii. 7.*

Θάμαρ, ἡ, *Tamar*, Mat. i. 3.*

θαμβέω, ὦ, *to be astonished*, amazed, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.*

θάμβος, ους, τό, *amazement*, Lu. iv. 36, v. 9; Ac. iii. 10.*

θανάσιμος, *or*, *deadly, mortal*, Mar. xvi. 18.*

θανάτη-φόρος, *on*, *death-bringing*, Ja. iii. 8.*

θάνατος, ου, ὁ, *death*, lit. *or* fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; *the cause of death*, Ro. vii. 13.

θανάτω, ὦ, ὥσω, *to put to death*, pass., *to be in danger of death*, Ro. viii. 36; fig., *to destroy, subdue*, as evil passions, Ro. viii. 13; pass., *to become dead* to (dat.), Ro. vii. 4.

θάπτω, ψω, 2d aor. ἔταφον, *to bury*, Mat. vii. 21, 22.

Θάρα, ὁ, *Terah*, Lu. iii. 34.*

θαρρέω, ὦ, ἥσω, *to be of good courage, to have confidence*, εἰς or ἐν, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρσει, θαρσεῖτε, *take courage*.

θάροςος, ους, τό, *courage*, Ac. xxviii. 15.*

θαῦμα, ατος, τό, *a wonder*, 2 Cor. xi. 14 (W. H.); *wonder, amazement*, Rev. xvii. 6.*

θαυμάζω, σω, *or* σομαι, *to wonder*, abs., with διὰ, acc., ἐπὶ, dat., περὶ, gen., or ὅτι, εἰ; *to wonder at, admire*, acc.; pass., *to be admired or honored*.

θαυμάσιος, α, *on*, *wonderful*, Mat. xxi. 15.*

θαυμαστός, ἡ, *on*, *wonderful, marvelous*, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.*

θεά, ἄς, ἡ, *a goddess*, Ac. xix. 27, and Rec. in 35, 37.*

θεάομαι, ὦμαι, dep., 1st aor. ἐθεασάμην, pass. ἐθεάθην, *to behold, to contemplate, to visit*, Mat. xi. 7; Ro. xv. 24.

θεατρῖζω, *to make a spectacle of, expose to contempt*, Heb. x. 33. (N. T.)*

θεατρον, ου, τό, (1) *a place for public shows, a theatre*, Ac. xix. 29, 31; (2) *a spectacle*, 1 Cor. iv. 9.*

θεῖον, ου, τό, *sulphur* (from the following, *a divine incense*), Rev. ix. 17, 18.

θεῖος, εἰα, εἰον, *divine*, 2 Pet. i. 3, 4; τὸ θεῖον, *the deity*, Ac. xvii. 29.*

θεϊότης, τητος, ἡ, *deity, divine nature*, Ro. i. 20.* *Syn.*: θεϊότης is deity, abstractly; θεότης, personally.

θειώδης, ες, *sulphurous*, Rev. ix. 17. (N. T.)*

θελῖμα, ατος, τό, *will*, Lu. xii. 47; Ep. i. 9; plur., *commands*, Ac. xiii. 22; *desire*, Ep. ii. 3.

θελήσις, εως, ἡ, *a willing, will*, Heb. ii. 4. (S.)*

θελω, impf. ἤθελον, 1st aor. ἠθέλησα (ἐθέλω is not found in N. T.), *to wish, delight in, prefer, to will*, in the sense of assent, determination, or requirement.

θεμελιος, *on*, *belonging to a foundation*; hence, masc. (sc. λίθος), *a foundation*, or θεμέλιον (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελιώω, ὦ, ὥσω, *to lay a foundation, to found*, Heb. i. 10; fig., *to make stable*, Col. i. 23.

θεο-διδάκτος, *on*, *taught of God*, 1 Th. iv. 9. (N. T.)*

θεο-λόγος, ου, ὁ, *one who treats of divine things*, of the apostle John in the title to Rev. (W. H. omit).*

θεο-μαχέω, ὦ, *to fight against God*, Ac. xxiii. 9 (W. H. omit).*

θεο-μάχος, ου, ὁ, *a fighter against God*, Ac. v. 39.*

θεό-πνευστος, *on* (πνέω), *God-breathed, inspired by God*, 2 Tim. iii. 16.*

θεός, οὐ, ὁ, voc. once θεέ, Mat. xxvii. 46; (1) *a god*, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) *God*; ὁ θεός, *the revealed God*, Jn. i. 1; Ac. xvii. 24, etc.; (3) applied to Christ, Jn. i. 1, xx. 28.

θεο-σέβεια, ας, ἡ, *fear of God, piety*, 1 Tim. ii. 10.*

θεο-σεβής, ἐς, *God-worshipping, pious*, Jn. ix. 31.* *Syn.*: see δεισιδαιμων.

θεο-στυγής, ἐς, *hateful to God*, Ro. i. 30.*

θεότης, τητος, ἡ, *deity, Godhead*, Col. ii. 9.* *Syn.*: see θεϊότης.

Θεό-φιλος, ου, ὁ, *Theophilus*, Lu. i. 3; Ac. i. 1.*

θεραπεία, ας, ἡ, (1) *service*; hence (abs. for concrete), *servants, household*, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) *medical service, healing*, Lu. ix. 11; Rev. xxii. 2.*

θεραπεύω, εὔσω, (1) *to serve, minister to*, only Ac. xvii. 25; (2) *to heal*, acc. of pers., and ἀπό or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, οντος, ὁ, *a servant, an attendant*, Heb. iii. 5.*

θερίζω, ἰσω, *to reap or gather*, as grain, lit. *or* fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, οὐ, ὁ, *harvest*, lit. *or* fig., Jn. iv. 35; Lu. x. 2.

θεριστής, οὐ, ὁ, *a reaper*, Mat. xiii. 30, 39.*

θερμάλινω, ανῶ, only mid. in N. T., *to warm one's self*, Mar.

- xiv. 54, 67; Jn. xviii. 18, 25; Ja. ii. 16.*
- θέρμη, ης, ἡ, *heat*, Ac. xxviii. 3.*
- θέρως, ους, τό, *summer*, Mat. xxiv. 32; Mar. xiii. 28; Lu. xxi. 30.*
- Θεσσαλονικεύς, έως, ό, *a Thessalonian*, Ac. xx. 4.
- Θεσσαλονίκη, ης, ἡ, *Thessalonica*, Ac. xvii. 1, 11, 13.
- Θευδάς, ά, ό, *Theudas*, Ac. v. 36.*
- θεωρέω, ώ, *to be a spectator of, to behold, to see, to know by seeing, to experience*; abs., or with acc. or obj. clause.
- θεωρία, ας, ἡ, *a sight, a spectacle*, Lu. xxiii. 48.*
- θήκη, ης, ἡ (τήθημι), *a receptacle, as a scabbard*, Jn. xviii. 11.*
- θηλάω, (1) *to give suck*, Mat. xxiv. 19; (2) *to suck*, Mat. xxi. 16.
- θῆλυς, εια, v, *female*, fem., Ro. i. 26, 27; neut., Mat. xix. 4; Mar. x. 6; Gal. iii. 28.*
- θήρα, ας, ἡ, *hunting*; hence, *a trap*, Ro. xi. 9.*
- θηρεύω, σω, *to hunt, to catch*, Lu. xi. 54.*
- θηριο-μαχέω, ώ, *to fight with wild beasts*, 1 Cor. xv. 32.*
- θηρίον, ου, τό (prop. *a little beast*), *a wild beast*, as Ac. xi. 6; freq. in Rev.
- θησαυρίζω, σω, *to store up, reserve*, lit. and fig., Lu. xii. 21; 2 Pet. iii. 7.
- θησαυρός, ου, ό, *a treasure receptacle, treasure*, Lu. xii. 33, 34.
- θιγγάνω, 2d aor. έθιγον, *to touch, handle*, abs., Col. ii. 21; with gen., Heb. xii. 20; *to injure*, Heb. xi. 28.* Syn.: see άπτω.
- θλιβω, ψω, *to press upon*, Mar. iii. 9; fig., *to afflict*, 2 Cor. i. 6; pass. perf. part. τεθλιμμένος, *contracted, narrow*, Mat. vii. 14.
- θλίψις, εως, ἡ, *pressure, affliction, tribulation*, Ac. vii. 11; 2 Th. i. 6.
- θνήσκω, 2d aor. έθανον, *to die*; in N. T. only perf. τέθνηκα, *to be dead*, Lu. viii. 49; 1 Tim. v. 6.
- θνητός, ἡ, όν, *liable to death, mortal*, Ro. vi. 12, viii. 11; 1 Cor. xv. 53, 54; 2 Cor. iv. 11, v. 4.*
- θορυβάω, *to disturb, trouble*, Lu. x. 41 (W. H.). (N. T.)*
- θορυβέω, ώ, *to disturb*, Ac. vii. 5; pass., *to be troubled, to wail*, Mat. ix. 23; Mar. v. 39; Ac. xx. 10.*
- θόρυβος, ου, ό, *noise, uproar*, Mar. v. 38; Ac. xx. 1.
- θραύω, σω, *to break, shatter*, Lu. iv. 18.*
- θρέμμα, ατος, το (τρέφω), *the young of cattle, sheep, etc.*, Jn. iv. 12.*
- θρηνέω, ώ, ήσω, abs., *to wail, lament*, Mat. xi. 17; Lu. vii. 32; Jn. xvi. 20; *to bewail*, acc., Lu. xxiii. 27.*
- θρήνος, ου, ό, *a wailing*, Mat. ii. 18 (not W. H.).*
- θρησκεία, ας, ἡ, *external worship, religious worship*, Ac. xxvi. 5; Col. ii. 18; Ja. i. 26, 27.*
- θρήσκος, ου, ό (prop. adj.), *a devotee, religious person*, Ja. i. 26. (N. T.)* Syn.: see δεισιδαίμων.
- θριαμβεύω, σω, *to triumph over, to lead in triumph*, 2 Cor. ii. 14; Col. ii. 15.*
- τριξ, τριχός, dat. plur. θριξί, ἡ, *a hair, human or animal*, Jn. xi. 2; Rev. ix. 8.
- τροέω, ώ, *to disturb, terrify by clamor*; only pass. in N. T., Mar. xxiv. 6; Mar. xiii. 7; 2 Th. ii. 2.*
- θρόμβος, ου, ό, *a clot, large drop, as of blood*, Lu. xxii. 44.*
- θρόνος, ου, ό, *a seat, as of judgment*, Mat. xix. 28; *a throne, or seat of power*, Rev. iii. 21; met., *of kingly power*, Rev. xiii. 2; concrete, *of the ruler, or occupant of the throne*, Col. i. 16.
- Θυάτειρα, ων, τά, *Thyatira*, Ac. xvi. 14; Rev. i. 11, ii. 18, 24.*
- θυγάτηρ, τρός, ἡ, *a daughter*, Mat. ix. 18; *a female descendant*, Lu. xiii. 16; met., *of the inhabitants of a place, collectively*, Mat. xxi. 5.
- θυγάτριον, ου, τό (dim. of θυγάτηρ), *a little daughter*, Mar. v. 23, vii. 25.*
- θύελλα, ης, ἡ, *a tempest*, Heb. xii. 18.*
- θύϊνος, η, ον, *made of the citrus tree, a strongly aromatic tree of Africa*, Rev. xviii. 12.*
- θυμίαμα, ατος, τό, *incense*, Lu. i. 10, 11; Rev. v. 8, viii. 3, 4, xviii. 13.*
- θυμιατήριον, ου, τό, *a censer, or an altar of incense*, Heb. ix. 4.*
- θυμιάω, ώ, *to burn incense*, Lu. i. 9.*
- θυμομαχέω, ώ, *to be very angry with* (dat.), Ac. xii. 20.*
- θυμός, ου, ό, *passion, great anger, wrath*, Lu. iv. 28; Rev. xiv. 19. Syn.: θυμός is *impulsive, turbulent anger*; όργή is anger as a *settled habit*, both may be right or wrong; παροργισμός is the bitterness of anger, always wrong.
- θυμόω, ώ, *to provoke to great anger*; pass., *to be very angry with*, Mat. ii. 16.*
- θύρα, ας, ἡ, *a door*, Lu. xi. 7; Mat. xxvii. 60; met., Jn. x. 7, 9.
- θυρέος, ου, ό, *a large (door shaped) shield*, Ep. vi. 16.*
- θυρίς, ίδος, ἡ (prop. *a little door*), *a window*, Ac. xx. 9; 2 Cor. xi. 33.*
- θυρωρός, ου, ό, ἡ, *a door-keeper, porter*, Mar. xiii. 34; Jn. x. 3, xviii. 16, 17.*
- θυρία, ας, ἡ, *a sacrifice*, lit. and fig., Ep. v. 2; 1 Pet. ii. 5.
- θυσιαστήριον, ου, τό, *an altar, for sacrifices*, Lu. i. 11, ii. 51; Ja. ii. 21. (S.) Syn.: see βωμός.
- θύω, σω, (1) *to slay in sacrifice*, Ac. xiv. 13; (2) *to kill animals, for feasting*, Mat. xxii. 4; (3) *to slay, generally*, Jn. x. 10.
- Θωμάς, ά, ό (from Heb. = δίδυμος), *Thomas*, Mat. x. 3.
- θώραξ, ακος, ό, *a breast-plate*, Ep. vi. 14; 1 Th. v. 8; Rev. ix. 9, 17.*

I

Ι, ι, *iota*, *i*, the ninth letter. As a numeral, ι' = 10; ι = 10,000.

Ίάειρος, ου, ό, *Jairus*, Mar. v. 22; Lu. viii. 41.*

Ίακώβ, ό (Heb.), *Jacob*, (1) the patriarch, Ac. vii. 8; (2) the father-in-law of Mary, Mat. i. 15.

Ίάκωβος, ου, ό, Greek form of preced., *James*, (1) the son of Zebedee, Mat. iv. 21; (2)

the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).
ἰαμα, ατος, τό, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.*
Ἰαμβρῆς, ὁ, *Jambres*, 2 Tim. iii. 8.*
Ἰαννά, ὁ (W. H. -α), (Heb.), *Jannai*, Lu. iii. 24.*
Ἰαννῆς, ὁ, *Jannes*, 2 Tim. iii. 8.*
ἰάομαι, ὠμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health*, of body or mind; with ἀπό, of malady, Mar. v. 29; Jn. xii. 40.
Ἰαρέθ, ὁ (Heb.), *Jared*, Lu. iii. 37.*
ἰατρος, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.*
ἰασπις, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxi. 11, 18, 19.*
Ἰάσων, ονος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.*
ἰατρός, οῦ, ὁ, *a physician*, Lu. iv. 23; Col. iv. 14.
ἴδε, or ἰδέ (εἶδον), imper. act. as interj., *behold!* often followed by nominative.
ἰδέα (W. H. εἰ-), as, ἡ, *form, outward appearance*, Mat. xxviii. 3.* Syn.: see Trench, § lxx.
ἰδιος, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἴδια, *one's own things, home, nation or people, business or duty*; οἱ ἴδιοι, *one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. iii. 8; Gal. vi. 9; (3) *adverbially, κατ' ἴδιαν, privately; ἰδίᾳ, individually*.
ἰδιώτης, ου, ὁ, *a private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.* Syn.: see ἀγράμματος.
ἰδοῦ (see ἴδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.

Ἰδουμαία, as, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.*
ἰδρώς, ὠτος, ὁ, *sweat*, Lu. xxii. 44.*
Ἰεζαβήλ, ἡ (Heb.), *Jezabel*, symbolically used, Rev. ii. 20.*
Ἱερά-πολις, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.*
Ἱερατεία (W. H. -τα), as, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.*
Ἱεράτευμα, ατος, τό, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)*
Ἱερατεύω, σω, *to officiate as a priest*, Lu. i. 8.*
Ἱερεμίας, ου, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from Zechariah)*
Ἱερεύς, εως, ὁ, *a priest*, Mat. viii. 4; sometimes *the High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.
Ἱεριχώ, ἡ (Heb.), *Jericho*, Lu. x. 30.
ἱερόθυτος, ου, *offered in sacrifice*, 1 Cor. x. 28 (W. H.)*
ἱερόν, οῦ, τό (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. Syn.: ἱερόν is the whole sacred enclosure; ναός, the shrine itself, the holy place and the holy of holies.
ἱερο-πρεπής, ἐς, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.*
ἱερός, ἄ, ον, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.* Syn.: see ἅγιος.
Ἱεροσόλυμα (W. H. 'Ι-), ον, τό, the usual form in Mat., Mar., and Jn.; see Ἱερουσαλήμ.
Ἱεροσολυμίτης, ου, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.*
ἱερο-συλλέω, ὦ, *to commit sacrilege*, Ro. ii. 22.*
ἱερό-συλος, ον, *robbing temples, sacrilegious*, Ac. xix. 37.*
ἱερουργέω, ὦ (ἱερός, ἔργον), *to minister in holy things*, Ro. xv. 16.*

Ἱερουσαλήμ (W. H. 'Ι-), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16, 18, 21), *Jerusalem*, (1) the city; (2) the inhabitants. In Gal. iv. 25, 26, ἡ νῦν 'Ι. is the *Jewish dispensation*, and is contrasted with ἡ ἀνω 'Ι., the ideal *Christian community*; also called 'Ι. ἐπουράνιος, Heb. xii. 22; ἡ καινὴ 'Ι., Rev. iii. 12, xxi. 2.
ἱεροσύνη, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.*
Ἰεσσαί, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.
Ἰεφθάς, ὁ (Heb.), *Jephthah*, Heb. xi. 32.*
Ἰεχονίας, ου, ὁ, *Jechoniah*, or *Jehoiachin*, Mat. i. 11, 12.*
Ἰησοῦς, οῦ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).
ικανός, ἡ, ον, (1) *sufficient, competent to, inf., πρὸς (acc.) or ἵνα*; (2) *many, much*, of number or time.
ικανότης, τητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.*
ικανών, ὦ, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)*
ἱκετηρία, as, ἡ, *supplication*, Heb. v. 7.* Syn.: see αἰτημα.
ικμάς, ἄδος, ἡ, *moisture*, Lu. viii. 6.*
Ἰκόνιον, ου, τό, *Iconium*, Ac. xiv. 1, 19, 21.
ἱλαρός, ἄ, ον, *joyous, cheerful*, 2 Cor. ix. 7.*
ἱλαρότης, τητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)*
ἱλάσκομαι, ἄσομαι, 1st aor. ἱλάσθην, (1) *to be propitious to*, dat., Lu. xviii. 13; (2) *to make atonement for, expiate*, acc., Heb. ii. 17.*
ἱλασμός, οῦ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)* Syn.: see ἀπολύτρωσις.
ἱλαστήριος, α, ον, *atoning, neut., propitiation*, Ro. iii. 25; (sc. ἐπιθέμα, covering), *the mercy seat*, Heb. ix. 5. (S.)*

ὤλω, *ων* (Attic for ὤλαος), *pro-pitious, merciful*, Heb. viii. 12; ὤλωός σου, (God be) merciful to thee! *God forbid!* Mat. xvi. 22.*
 Ἰλλυρικόν, *ον, τό*, *Illyricum*, Ro. xv. 19.*
 ἰμός, *άντος, ό*, *a thong for scourging*, Ac. xxii. 25; *thong, latchet* of a shoe, Mar. i. 7; Lu. iii. 16; Jn. i. 27.*
 ἱματίζω, *perf. pass. part. ἱματισμένος, to clothe*, Mar. v. 15; Lu. viii. 35. (N. T.)*
 ἱμάτιον, *ον, τό* (dim. of ἱμα = εἶμα, from ἔννυμι), (1) *clothing*, Mat. ix. 16; (2) *the outer garment, worn over the χιτῶν*, Jn. xix. 2. *Syn.*: see Trench, § 1.
 ἱματισμός, *ού, ό*, *clothing, raiment*, Lu. vii. 25. *Syn.*: see ἱμάτιον.
 ἱμερόμαι, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. ὁμειρόμαι).*
 ἵνα, *conj., that, to the end that; ἵνα μή, that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.
 ἵνα-τί, or ἵνα τί (W. H.), *conj., in order that what (may happen? sc. γένηται), to what end?*
 Ἰόππη, *ης, ή*, *Joppa*, Ac. xi. 5, 13.
 Ἰορδάνης, *ον, ό*, *the Jordan*, Mar. i. 5, 9.
 ἰός, *ού, ό*, (1) *poison*, Ro. iii. 13; Ja. iii. 8; (2) *rust*, Ja. v. 3.*
 Ἰουδαία, *ας, ή* (really *adj., fem., sc. γή*), *Judaea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.
 Ἰουδαῖω (from Heb.), *to conform to Jewish practice, to "Judaize"* in life or ritual, Gal. ii. 14. (S.)*
 Ἰουδαϊκός, *ή, όν* (from Heb.), *Jewish, or Judaical*, Tit. i. 14.*
 Ἰουδαϊκῶς, *adv., Jewishly, in Jewish style*, Gal. ii. 14.*
 Ἰουδαῖος, *αλα, αἰον, Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, *οἱ Ἰουδαῖοι, the Jews*. *Syn.*: see Ἑβραῖος.
 Ἰουδαισμός, *ού, ό* (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)*
 Ἰούδας, *α, ό*, and Ἰούδα, *ό*,

indecl., Judah, (1) son of Jacob; (2, 3) other unknown ancestors of Christ, Lu. iii. 26, 30; (4) *Jude, an apostle; (5) Judas Iscariot; (6) Judas Barsabas*, Ac. xv. 22; (7) *Judas, a Jew living in Damascus*, Ac. ix. 11; (8) *Judas, a leader of sedition*, Ac. v. 37; (9) *Judas, a brother of our Lord*, Mat. xiii. 55. See Ἰάκωβος.
 Ἰουλία, *ας, ή*, *Julia*, Ro. xvi. 15.*
 Ἰούλιος, *ον, ό*, *Julius*, Ac. xxvii. 1, 3.*
 Ἰουνίας, *α, ό*, *Junias*, Ro. xvi. 7.*
 Ἰουστός, *ον, ό*, *Justus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.*
 ἵππεύς, *έως, ό*, *a horseman*, Ac. xxiii. 23, 32.*
 ἵππικόν (prop. neut. *adj.*), *ού, τό*, *cavalry*, Rev. ix. 16.*
 ἵππος, *ον, ό*, *a horse*, Ja. iii. 3.
 ἵρις, *ιδος, ή*, *a rainbow*, Rev. iv. 3, x. 1.*
 Ἰσαάκ, *ό* (Heb.), *Isaac*, Ro. ix. 7, 10.
 ἰσ-άγγελος, *ον, like angels*, Lu. xx. 36. (N. T.)*
 ἴσασι, see οἶδα.
 Ἰσαχάρ, or Ἰσασχάρ, or Ἰσσα-χάρ (W. H.), (Heb.), *Issachar*, Rev. vii. 7.*
 Ἰσκαριώτης, *ον, ό*, *a man of Kerioth*, Mat. xxvi. 14, 25. See Josh. xv. 25.
 ἴσος, *η, ον* (or ἴσος), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; ἴσα, *adv. verbally, on an equality*, Phil. ii. 6; Rev. xxi. 16.*
 ἰσότης, *τητος, ή*, *equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.*
 ἰσό-τιμος, *ον, equally precious*, 2 Pet. i. 1.*
 ἰσό-ψυχος, *ον like-minded*, Phil. ii. 20.*
 Ἰσραήλ, *ό* (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.
 Ἰσραηλῆτης, *ον, ό*, *an Israelite*, Ro. ix. 4. *Syn.*: see Ἑβραῖος.
 ἴστε, see οἶδα.
 ἴστημι (in Ro. iii. 31, Rec. has ἰστάω, W. H. ἰστάνω, see

Gr. § 107, Wi. § 15, Bu. 44) *trans. in pres., imperf., fut., 1st aor.; to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh; intrans. in perf., plup., and 2d aor., to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.
 ἰστορέω, *ώ, to become personally acquainted with*, Gal. i. 18.*
 ἰσχυρός, *ά, όν*, *strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.
 ἰσχύς, *ύος, ή*, *strength, power*, 2 Pet. ii. 11; Ep. i. 19.
 ἰσχύω, *ύσω, to be strong, sound, to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.
 ἴσως (ἴσος), *adv., perhaps*, Lu. xx. 13.*
 Ἰταλία, *ας, ή*, *Italy*, Ac. xviii. 2.
 Ἰταλικός, *ή, όν*, *Italian*, Ac. x. 1.*
 Ἰτουραία, *ας, ή*, *Ituræa*, Lu. iii. 1.*
 ἰχθύδιον, *ον, τό* (dim. of ἰχθύς), *a little fish*, Mat. xv. 34; Mar. viii. 7.*
 ἰχθύς, *ύος, ό*, *a fish*, Lu. v. 6; Jn. xxi. 11.
 ἴχνος, *ους, τό*, *a footstep, fig.*, Ro. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.*
 Ἰωθάμ, *ό* (Heb.), *Jotham*, Mat. i. 9.*
 Ἰωάννα, *ης, ή*, *Joanna*, Lu. viii. 3, xxiv. 10.*
 Ἰωαννᾶς, *ά, ό*, *Joannas*, Lu. iii. 27.*
 Ἰωάννης, *ον, ό*, *John, (1) the Baptist; (2) the apostle; (3) a member of the Sanhedrin*, Ac. iv. 6; (4) *John Mark*, Ac. xii. 12.
 Ἰώβ, *ό* (Heb.), *Job*, Ja. v. 11.*
 Ἰωβήδ, see Ὠβήδ.
 Ἰωήλ, *ό* (Heb.), *Joel, the prophet*, Ac. ii. 16.*
 Ἰωνάν, *ό* (Heb.), *Jonan*, Lu. iii. 30.*
 Ἰωνᾶς, *ά, ό*, *Jonas, or Jonah, (1) the prophet, Mat. xii. 39-41; (2) the father of Peter*, Jn. i. 42.
 Ἰωράμ, *ό* (Heb.), *Joram, or Jehoram, son of Jehoshaphat*, Mat. i. 8.*
 Ἰωρεῖμ, *ό* (Heb.), *Jorim*, Lu. iii. 29.*

Ἰωσαφάτ, δ (Heb.), *Jehoshaphat*, Mat. i. 8.*

Ἰωσῆς, ἦ (or ἦτος, W. H.), δ, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.*

Ἰωσήφ, δ (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήφ), 30; (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathæa, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσῆς.

Ἰωσίας, ου, δ, *Josiah*, Mat. i. 10, 11.*

ἰῶτα, τό, *iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.*

K

Κ, κ, κάππα, *kappa*, *k*, the tenth letter. As a numeral, κ' = 20; κ = 20,000.

καγῶ (κάμολ, κάμῆ), contr. for καὶ ἐγώ (καὶ ἐμολ, καὶ ἐμέ), and *I*, *I* also, *even I*.

καθά, adv., contr. from καθ' ἃ, *according as*, Mat. xxvii. 10.*

καθ-αίρεις, εως, ἡ, *demolition*, *destruction* (opp. to οἰκοδομή, which see), 2 Cor. x. 4, 8, xiii. 10.*

καθ-αίρῶ, καθελῶ, καθεῖλον, (1) *to take down*, Ac. xiii. 29; (2) *to demolish*, *destroy*, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

καθαίρω, αρῶ, *to cleanse*, *to prune*, Jn. xvi. 2; Heb. x. 2 (W. H. καθαρίζω).*

καθ-άπερ, adv., *even as*, *just as*, 1 Th. ii. 11.

καθ-άπτω, άψω, *to fasten on*, intrans., Ac. xxviii. 3 (gen.).*

καθαρίζω, att. fut. καθαριῶ, *to cleanse*, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; from moral pollution, Heb. ix. 22, 23; *to declare clean*, i.e., from ceremonial pollution, Ac. x. 15.

καθαρισμός, ου, δ, *cleansing*, physical, moral, or ceremonial, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S).*

καθαρός, ά, δν, *clean*, *pure*, physically, morally, or ceremonially, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

καθαρότης, τητος, ἡ, *purity*, i.e., ceremonial, Heb. ix. 13.*

καθ-έβρα, as, ἡ, *a seat*, lit., Mat. xxi. 12; Mar. xi. 15; met., a chair of authority, Mat. xxiii. 2.*

καθ-έξομαι, *to sit down*, ἐν or ἐπὶ, dat., Lu. ii. 46; Jn. iv. 6.

καθ-είς (W. H. καθ' εἰς), adv. (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), *one by one*, Jn. viii. 9.

καθ-εξῆς, adv. (see Gr. § 126d), *in orderly succession*, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., *soon afterwards*; Ac. iii. 24, οὗ κ., *those that come after*.*

καθ-εύδω, *to sleep*, lit., Mat. viii. 24; fig., 1 Th. v. 6.

καθηγητής, ου, δ, *a guide*, *master*, Mat. xxiii. 8 (not W. H.), 10.*

καθ-ήκω, used only impers., *it is fit*, *it is becoming* (acc., inf.), Ac. xxii. 22; τὸ καθήκον, *the becoming*, Ro. i. 28.*

κάθ-ημαί, 2d pers. κάθη for κάθησαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), *to be seated*, *to sit down*, *to sit*, *to be settled*, *to abide*; with εἰς, ἐν, ἐπὶ (gen., dat., acc.).

καθ-ημερινός, ἡ, δν, *daily*, Ac. vi. 1.*

καθ-ίζω, ἰσω, (1) trans., *to cause to sit down*, *to set*; (2) intrans., *to seat one's self*, preps. as κάθημαι; *to sit down*, *to be sitting*, *to tarry*; mid. in Mat. xix. 28; Lu. xxii. 30.

καθ-ίημι, 1st aor. καθῆκα (see Gr. § 112, Bu. 46), *to send or let down*, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.*

καθ-ίστημι (and καθιστάω or -ανω), *to appoint*, *constitute*, *make*, *ordain*, *to conduct*, Ac. xvii. 15; *to appoint as ruler over* (ἐπὶ, gen., dat., acc.).

καθ-ό, adv. (for καθ' ὅ), *as*, *according as*, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.*

καθολικός, ἡ, δν, *general*, *universal* (found in the inscriptions of the seven Epistles of James, Peter, John and Jude, but omitted by W. H.).*

καθ-όλου, adv., *entirely*; καθόλου μὴ, Ac. iv. 18, *not at all*.*

καθ-οπλισώ, *to arm fully*, pass., Lu. xi. 21.*

καθ-οράω, ῶ, *to see clearly*, pass., Ro. i. 20.*

καθ-ότι, adv., *as*, *according as*, Ac. ii. 45, iv. 35; *because that*, *for*, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).*

καθ-ώς, adv., *according as*, *even as*.

καθώς-περ, adv., *just as*, Heb. v. 4 (W. H.).*

καί, conj., *and*, *also*, *even*. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq.

Καϊάφας, α, δ, *Caiaphas*, Jn. xi. 49.

Κάιν, δ (Heb.), *Cain*, Heb. xi. 4.

Καϊνάν, δ (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.*

καινός, ἡ, δν, *new*, Lu. v. 38; Ac. xvii. 19. *Syn.*: νέος is new under the aspect of time; καινός, new in quality, of different character.

καινότης, τητος, ἡ, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.*

καί-περ, conj., *although*, Phil. iii. 4; Heb. v. 8.

καιρός, ου, δ, *a fixed time*, *season*, *opportunity*, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. *Syn.*: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, *crisis*, *opportunity*.

Καίσαρ, αρος, δ, *Cæsar*, a title assumed by Roman emperors, after Julius Cæsar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

Καισάρεια, as, ἡ, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediteranean, Ac. viii. 40.

καί-τοι, conj., and yet, although, Heb. iv. 3; so καίτοιγε.

καίω, perf. pass. κέκαυμαι, to kindle, light, Mat. v. 15; pass., to burn, Lu. xii. 35; to burn, consume, Jn. xv. 6; fig., Lu. xxiv. 32.

κάκει (καί ἐκεῖ), and there, Ac. xiv. 7.

κάκειθεν (καί ἐκεῖθεν), and thence, Ac. vii. 4, xx. 15.

κάκεινος, η, ο (καί ἐκείνος), and he, she, it, Lu. xi. 7; Ac. xv. 11.

κακία, as, ἡ, badness, (1) of character, wickedness, Ac. viii. 22; (2) of disposition, malice, ill-will, Col. iii. 8; (3) of condition, affliction, evil, Mat. vi. 34.

κακο-ήθεια, as, ἡ, malignity, Ro. i. 29.*

κακο-λογέω, ὦ, to speak evil of (acc.), Mar. ix. 39; Ac. xix. 9; to curse, Mat. xv. 4; Mar. vii. 10.*

κακο-πάθεια, as, ἡ, a suffering of evil, affliction, Ja. v. 10.*

κακο-παθῶ, ὦ, to suffer evil, to endure affliction, 2 Tim. ii. 3 (W. H. συνκακ-), 9, iv. 5; Ja. v. 13.*

κακοποιέω, ὦ, abs., to do harm, Mar. iii. 4; Lu. vi. 9; to do wrong, 1 Pet. iii. 17; 3 Jn. 11.*

κακο-ποιός, ὄν, as subst., an evil-doer, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.*

κακός, ἡ, ὄν, evil, wicked; τὸ κακόν, wickedness, Mat. xxvii. 23; also affliction, Lu. xvi. 35.

κακ-οὔργος, ὄν, as subst., a malefactor, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.*

κακ-ουχέω, ὦ, only in pass., part., treated ill, harassed, Heb. xi. 37, xiii. 3.*

κακῶς, ὦ, ὥσω, to ill-treat, oppress, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; to embitter, Ac. xiv. 2.*

κακῶς, adv., badly, wickedly, Jn. xviii. 23; κακῶς ἔχειν, to be sick, or in trouble, Mat. iv. 24; Lu. v. 31.

κάκωσις, εως, ἡ, affliction, ill-treatment, Ac. vii. 34.*

καλάμη, ης, ἡ, stubble, 1 Cor. iii. 12.*

κάλαμος, ὄν, ὁ, a stalk, as (1) a reed, growing, Mat. xi. 7; (2) a reed, as a mock sceptre, Mat. xxvii. 29; (3) a pen, 3 Jn. 13; (4) a measuring-rod, Rev. xxi. 15.

καλέω, ὦ, ἔσω, κέκληκα, to call; hence, (1) to summon, Lu. xix. 13; (2) to name, Mat. i. 21, x. 25; (3) to invite, Jn. ii. 2; (4) to appoint, or select, for an office, Heb. v. 4; (5) pass., to be called, or accounted, i.e., to be, Mat. v. 9, 19; Ja. ii. 23.

καλλι-έλαιος, ὄν, ἡ, a cultivated olive tree, Ro. xi. 24.*

καλλίων (compar. of καλός), better; adv., κάλλιον, Ac. xxv. 10.*

καλο-διδάσκαλος, ὄν, ὁ, ἡ, a teacher of what is good, Tit. ii. 3. (N. T.)*

Καλοὶ Διήμες, Fair Havens, a harbor in the island of Crete, Ac. xxvii. 8.*

καλο-ποίεω, ὦ, to act uprightly, 2 Th. iii. 13. (S.)*

καλός, ἡ, ὄν, beautiful; (1) physically, Lu. xxi. 25; (2) morally beautiful, good, noble, Mat. v. 16; Heb. xii. 18; (3) excellent, advantageous, Lu. vi. 43; 1 Cor. vii. 1.

κάλυμμα, ατος, τό, a covering, veil, 2 Cor. iii. 13-16.*

καλύπτω, ψω, to cover, veil, Lu. xxiii. 30; 2 Cor. iv. 3.

καλῶς, adv., well, rightly, nobly, Jn. iv. 17; 1 Cor. xiv. 17.

κάμει, see κάγω.

κάμηλος, ὄν, ὁ, ἡ, a camel, Mar. i. 6, x. 25.

κάμινος, ὄν, ἡ, a furnace, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.*

καμ-μύω (κατά and μύω), to shut, close the eyes, Mat. xiii. 15; Ac. xxviii. 27.*

κάμνω, καμῶ, perf. κέκμηκα, to be weary, to be sick, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).*

κάμναι, see κάγω.

κάμπτω, ψω, to bend the knee, bow, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.*

κάν (καί ἐάν), and if, Lu. xiii. 9; even if, though, Mat. xxvi. 35; if even, Heb. xii. 20; elliptically, if only, Mar. v. 28; Ac. v. 15.

Κανὰ, ἡ, Cana, Jn. ii. 1, 11.

Κανανίτης, ὄν, ὁ, a Zealot (from

the Aramaic, meaning the same as ζηλωτής), Mat. x. 4; Mar. iii. 18 (W. H. read Καναναῖος, which has the same meaning). (N. T.)*

Κανδάκη, ης, ἡ, Candace, Ac. viii. 27.*

κανών, ὄνος, ὁ, prop. a rod; hence, (1) a rule of conduct, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) a limit or sphere of duty, province (R. V.), 2 Cor. x. 13, 15, 16.*

Καπερ-ναοὺμ, or Καφαρ-ναοὺμ (W. H.), ἡ (Heb.), Capernaum, Jn. vi. 17, 24.

καπηλεύω, to be a petty trader; hence (with acc.), to make merchandise of, or adulterate, corrupt, 2 Cor. ii. 17.*

καπνός, οὗ, ὁ, smoke, Ac. ii. 19; Rev. viii. 4.

Καππαδοκία, as, ἡ, Cappadocia, Ac. ii. 9; 1 Pet. i. 1.*

καρδία, as, ἡ, the heart, met., as the seat of the affections, but chiefly of the understanding; fig., the heart of the earth, Mat. xii. 40.

καρδιο-γνώστης, ὄν, ὁ, a knower of hearts, Ac. i. 24, xv. 8. (N. T.)*

καρπός, οὗ, ὁ, fruit, produce, Lu. xii. 17; met., for children, Ac. ii. 30; deeds, conduct, the fruit of the hands, Mat. iii. 8; effect, result, Ro. vi. 21. Praise is called the fruit of the lips, Heb. xiii. 15.

Κάρπος, ὄν, ὁ, Carpus, 2 Tim. iv. 13.*

καρποφορέω, ὦ, ἡσω, to bring forth fruit, Mar. iv. 28; mid., to bear fruit of one's self, Col. i. 6.

καρπο-φόρος, ὄν, fruitful, Ac. xiv. 17.*

καρτερέω, ὦ, ἡσω, to be strong, steadfast, Heb. xi. 27.*

κάρφος, οὗς, τό, a dry twig, a straw, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.*

κατά, prep., gov. the gen. and acc. cases, down; hence, gen., down from, against, etc.; acc., according to, against, etc. (see Gr. §§ 124, 147 a, Wi. §§ 47 k, 49 d, Bu. 334 sq.). In composition, κατά may import descent, subjection, opposition, distribution, and with certain verbs (as of destruction, diminution

- tion, and the like) is *intensive* = "utterly."
- κατα-βαίνω**, βήσονται, βέβηκα, 2^o aor. κατέβην, *to go or come down, descend*, used of persons and of things, as gifts from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.
- κατα-βάλλω**, 1st aor. pass. κατεβλήθην, *to cast down*, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. 9 mid., *to lay*, as a foundation, Heb. vi. 1.*
- κατα-βαρέω**, ὦ, *to weigh down, to burden*, 2 Cor. xii. 16.*
- κατα-βαρύνω** = καταβαρέω, Mar. xiv. 40 (W. H.).*
- κατά-βασις**, εως, ἡ, *descent, place of descent*, Lu. xix. 37.*
- κατα-βιβάζω**, *to bring down, cast down*, Mat. xi. 23 (W. H. καταβαίνω), Lu. x. 15 (Rec., W. H. mrg.).*
- κατα-βολή**, ἡς, ἡ, *a founding, laying the foundation of*, Mat. xiii. 35; Heb. xi. 11.
- κατα-βραβεύω**, *to give judgment against as umpire of the games, to deprive of reward*, Col. ii. 18.*
- κατ-αγγελεύς**, εως, ὁ, *a proclaimer, a herald*, Ac. xvii. 18. (N. T.).*
- κατ-αγγέλλω**, *to declare openly, to proclaim, to preach*, Ac. xiii. 5, xv. 36.
- κατα-γελᾶω**, ὦ, *to laugh at, deride*, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.*
- κατα-γινώσκω**, *to condemn, blame*, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.*
- κατ-άγνυμι**, fut. κατεάξω, *to break down, to break in pieces*, Mat. xii. 20; Jn. xix. 31-33.*
- κατ-άγω**, *to bring down*, as Ac. ix. 30; Ro. x. 6; as a nautical term, *to bring to land*, Lu. v. 11; pass., *to come to land*, Ac. xxvii. 3, xxviii. 12.
- κατ-αγωνίζομαι**, dep., *to contend against, subdue* (acc.), Heb. xi. 33.*
- κατα-δέω**, ὦ, *to bind up*, as wounds, Lu. x. 34.*
- κατά-δηλος**, ον, *thoroughly evident*, Heb. vii. 15.*
- κατα-δικάζω**, *to condemn, to pronounce sentence against*, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.*
- κατα-δίκη**, ἡς, ἡ, *a sentence of condemnation*, Ac. xxv. 15 (W. H.).*
- κατα-διώκω**, *to follow closely*, Mar. i. 36.*
- κατα-δουλόω**, ὦ, ὥσω, *to enslave*, 2 Cor. xi. 20; Gal. ii. 4.*
- κατα-δυναστεύω**, *to exercise power over, to oppress*, Ac. x. 38; Ja. ii. 6.*
- κατά-θεμα**, W. H. for κατανάθεμα, Rev. xxii. 3. (N. T.).*
- κατα-θεματίζω**, W. H. for κατανάθε-, Mat. xxvi. 74. (N. T.).*
- κατ-αισχύνω**, *to make ashamed*, 1 Cor. i. 27; *to dishonor*, 1 Cor. xi. 4, 5; *to shame*, as with disappointed expectation, 1 Pet. ii. 6; pass., *to be ashamed*, as Lu. xiii. 17.
- κατα-καίω**, αὐσω, *to burn up, to consume entirely*, as Mat. iii. 12; Heb. xiii. 11.
- κατα-καλύπτω**, in mid., *to wear a veil*, 1 Cor. xi. 6, 7.*
- κατα-καυχάομαι**, ὦμαι, *to rejoice against, to glory over* (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.).*
- κατά-κειμαι**, *to lie down*, as the sick, Mar. i. 30; *to recline at table*, Mar. xiv. 3.
- κατα-κλάω**, ὦ, *to break in pieces*, Mar. vi. 41; Lu. ix. 16.*
- κατα-κλείω**, *to shut up, confine*, Lu. iii. 20; Ac. xxvi. 10.*
- κατα-κληρο-δοτέω**, ὦ, *to distribute by lot*, Ac. xiii. 19 (W. H. read the following). (S.).*
- κατα-κληρο-νομέω**, ὦ, *to distribute by lot*, Ac. xiii. 19 (W. H.). (S.).*
- κατα-κλίνω**, νῶ, *to cause to recline at table*, Lu. ix. 14, 15 (W. H.); mid., *to recline at table*, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.*
- κατα-κλύζω**, σω, *to inundate, deluge*, pass., 2 Pet. iii. 6.*
- κατα-κλυσμός**, οὗ, ὁ, *a deluge, flood*, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.*
- κατ-ακολουθῶ**, ὦ, *to follow after* (abs. or dat.), Lu. xxiii. 55; Ac. xvi. 17.*
- κατα-κόπτω**, ψω, *to wound*, Mar. v. 5.*
- κατα-κρημνίζω**, σω, *to cast down headlong*, Lu. iv. 29.*
- κατά-κριμα**, ατος, τό, *con-*
- demnation*, Ro. v. 16, 18, viii. 1.*
- κατα-κρίνω**, νῶ, *to judge worthy of punishment* (gen. and dat.), *to condemn*, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.
- κατά-κρισις**, εως, ἡ, *the act of condemnation*, 2 Cor. iii. 9, vii. 3. (N. T.).*
- κατα-κυριεύω**, *to exercise authority over*, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; *to get the mastery of*, Ac. xix. 16 (gen.).
- κατα-λαλέω**, ὦ, *to speak against* (gen.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.*
- κατα-λαλιά**, ἄς, ἡ, *evil-speaking, defamation*, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.).*
- κατά-λαλος**, ου, ὁ, ἡ, *an evil-speaker, a defamer*, Ro. i. 30. (N. T.).*
- κατα-λαμβάνω**, λήψομαι, *to seize or lay hold of*, as Mar. ix. 18; *to grasp, to obtain*, as the prize in public games, Phil. iii. 12, 13; *to overtake*, 1 Th. v. 4; mid., *to comprehend, to perceive*, δτι, or acc. and inf., Ep. iii. 18.
- κατα-λέγω**, *to register, to enrol*, pass., 1 Tim. v. 9.*
- κατά-λειμμα**, ατος, τό, *a remnant, a residue*, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.).*
- κατα-λείπω**, ψω, *to leave utterly, to forsake*, Mar. x. 7; *to depart from*, Heb. xi. 27; *to leave remaining, to reserve*, Ro. xi. 4.
- κατα-λιθάζω**, σω, *to stone, to destroy by stoning*, Lu. xx. 6. (N. T.).*
- καταλλαγή**, ἡς, ἡ, *reconciliation*, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.* Syn.: see ἀπολότρωσις.
- κατ-αλλάσσω**, ξω, *to reconcile* (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.*
- κατά-λοιπος**, ον, plur., *the rest, the residue*, Ac. xv. 17.*
- κατάλυμα**, ατος, τό, *a lodging-place, an inn*, Lu. ii. 7; *a guest-chamber*, Mar. xiv. 14; Lu. xxii. 11.*
- κατα-λύω**, ὥσω, *to unloose*, (1) lit., of a building, *to destroy*, Mar. xiv. 58; (2) fig., of law or command, *to render*

void, Mat. v. 17; (3) to pass the night, to lodge, Lu. ix. 12, xix. 7.

κατα-μανθάνω, 2d aor. κατέμαθον, to consider carefully, Mat. vi. 28.*

κατα-μαρτυρέω, ὦ, to bear testimony against (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxvii. 13; Mar. xiv. 60, xv. 4 (not W. H.).*

κατα-μένω, to remain, abide, Ac. i. 13.*

κατα-μόνας (W. H. κατὰ μόνas), adv., privately, alone, Mar. iv. 10; Lu. ix. 18.*

κατ-ανά-θεμα, ατος, τῶ, a curse, Rev. xxi. 3; see κατάθεμα. (N. T.)*

κατ-ανα-θεματίζω, to curse, devote to destruction, Mat. xxvi. 74; see καταθεματίζω. (N. T.)*

κατ-αν-αλίσκω, to consume, as fire, Heb. xii. 29.*

κατα-ναρκάω, ὦ, ἥσω, to be burdensome to (gen.), 2 Cor. xi. 9, xii. 13, 14.*

κατα-νέω, to nod, to make signs to, dat., Lu. v. 7.*

κατα-νόεω, ὦ, (1) to observe carefully, perceive, Lu. vi. 47; (2) to consider (acc.), Ac. xi. 6.

κατ-αντάω, ὦ, to come to, to arrive at, with els, as Ac. xvi. 1; once with ἀντικρύ, Ac. xx. 15; met., to attain to, Phil. iii. 11.

κατάνυξις, εως, ἡ, stupor, Ro. xi. 8. (S.)*

κατα-νύσσω, ξω, 2d aor., pass. κατενύγην, to prick through, to agitate greatly, pass., Ac. ii. 37. (S.)*

κατ-αξιόω, ὦ, ὥσω, to judge worthy of (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.*

κατα-πατέω, ὦ, to trample on, to tread under foot (acc.), as Lu. viii. 5.

κατάπαυσις, εως, ἡ, a resting, rest, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.*

κατα-παύω, (1) trans., to restrain, acc. (also τοῦ μή, and inf.), Ac. xiv. 18; to give rest, Heb. iv. 8; (2) intrans., to rest, ἀπό, Heb. iv. 4, 10.*

κατα-πέτασμα(πετάννυμι), ατος, τῶ, a veil, curtain, separating the holy place and the

holy of holies, as Lu. xxiii. 45. (S.)

κατα-πίνω, 2d aor. κατέπιον, 1st aor. pass. κατεπόθην, to drink down, swallow, Mat. xxiii. 24; Rev. xii. 16; fig., to devour, destroy, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; Heb. xi. 29; 1 Pet. v. 8.*

κατα-πίπτω, 2d aor. κατέπεσον, to fall down, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.*

κατα-πλέω, εὔσομαι, 1st aor. κατέπλευσα, to sail to land, Lu. viii. 26.*

κατα-πνέω, ὦ, in pass., to be oppressed, distressed, Ac. vii. 24; 2 Pet. ii. 7.*

κατα-ποντίζω, pass., to sink down, Mat. xiv. 30; to be drowned, Mat. xviii. 6.*

κατ-άρα, as, ἡ, a curse, cursing, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.*

κατ-αράομαι, ὦμαι, to curse, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., accursed, Mat. xxv. 41.*

κατ-αργέω, ὦ, ἥσω, to render useless, Lu. xiii. 7; to cause to cease, abolish, as Ro. iii. 3, 31, and frequently in Paul; to sever from (ἀπό), Ro. vii. 2; Gal. v. 4.

κατ-αριθμέω, ὦ, to number among, Ac. i. 17.*

κατ-αρτίζω, ὦ, to refit, to repair, Mat. iv. 21; to restore from error or sin, Gal. vi. 1; to perfect, to complete, 1 Th. iii. 10; 1 Pet. v. 10; pass., to be restored to harmony, 1 Cor. i. 10.

κατάρτισις, εως, ἡ, a perfecting, 2 Cor. xiii. 9.*

καταρτισμός, οὔ, ὁ, a perfecting, Ep. iv. 12. (N. T.)*

κατα-σείω, σω, to shake the hand, to beckon, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.*

κατα-σκάπτω, ψω, to dig under, to demolish, Ro. xi. 3; perf. part., pass., ruins, Ac. xv. 16 (not W. H.).*

κατα-σκευάζω, ὦ, to prepare, to build, to equip, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.

κατα-σκηνόω, ὦ, ὥσω, to pitch one's tent, to dwell, Mat. xiii.

32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.*

κατα-σκήνωσις, εως, ἡ, a dwelling-place, a haunt, as of birds, Mat. viii. 20; Lu. ix. 58.*

κατα-σκιάζω, σω, to overshadow, Heb. ix. 5.*

κατα-σκοπέω, ὦ, to spy out, to plot against, Gal. ii. 4.*

κατά-σκοπος, ου, ὁ, a spy, Heb. xi. 31.*

κατα-σοφίζομαι, σομαι, to deal deceitfully with, Ac. vii. 19.*

κατα-στέλλω, λῶ, 1st aor. κατέστειλα, to appease, restrain, Ac. xix. 35, 36.*

κατά-στυμμα, ατος, τῶ, behavior, conduct, Tit. ii. 3.*

κατα-στολή, ἡς, ἡ, dress, attire, 1 Tim. ii. 9.*

κατα-στρέφω, ψω, to overthrow, Mat. xxi. 12; Mar. xi. 15; Ac. xv. 16 (W. H.).*

κατα-στρηνιάω, ὦ, ὥσω, to grow wanton to the loss of (gen.), 1 Tim. v. 11. (N. T.)*

κατα-στροφή, ἡς, ἡ, overthrow, destruction, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).*

κατα-στράννυμι, στρώσω, to prostrate, slay, 1 Cor. x. 5.*

κατα-σύρω, to drag along by force, Lu. xii. 58.*

κατα-σφάζω, ξω, to slay, Lu. xix. 27.*

κατα-σφραγίζω, σω, to seal up as a book, Rev. v. 1.*

κατά-σχέσις, εως, ἡ, a possession, Ac. vii. 5, 45. (S.)*

κατα-τίθημι, θήσω, 1st aor. κατέθηκα, to deposit, as a body in a tomb, Mar. xv. 46 (W. H. τίθημι); mid. κατατίθεσθαι χάριν, to gain favor with (dat.), Ac. xxiv. 27 xxv. 9.*

κατα-τομή, ἡς, ἡ, mutilation, paronomasia with περιτομή Phil. iii. 2.*

κατα-τοξεύω, to transfix, Heb. xii. 20 (W. H. omit).*

κατα-τρέχω, 2d aor. κατέδραμον, to run down (ἐπὶ, acc.), Ac. xxi. 32.*

κατα-φάγω, see κατεσθλω.

κατα-φέρω, κατῶ, 1st aor. κατήνεγκα, pass. κατηνέχθην, to cast down, as an adverse vote, Ac. xxv. 7, xxvi. 10 (W. H.); pass., to be borne down, to be overcome, Ac. xx. 9.*

κατα-φεύγω, 2d aor. κατέφυγον, *to flee for refuge, with els*, Ac. xiv. 6; with inf., Heb. vi. 18.*

κατα-φθείρω, pass., perf. κατέφθαρμαι, 2d aor. κατεφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φθείρω).*

κατα-φιλέω, ὦ, *to kiss affectionately, or repeatedly (acc.)*, as Mat. xxvi. 49; Lu. xv. 20.

κατα-φρονέω, ὦ, ἡσσω, *to despise (gen.)*, as Mat. vi. 24.

κατα-φρονητής, οὗ, ὁ, *a despiser*, Ac. xiii. 41. (S).*

κατα-χέω, εὐσω, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.*

κατα-χθόνιος, ον, *subterranean*, Phil. ii. 10.*

κατα-χράσμαι, ὦμαι, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.).*

κατα-ψύχω, *to cool, to refresh*, Lu. xvi. 24.*

κατ-εἰδωλος, ον, *full of idols (R. V.)*, Ac. xvii. 16. (N.T.).*

κατ-έναντι, adv., or as prep. with gen., *over against, before, in presence or in sight of*.

κατ-ἐνώπιον, adv., *in the presence of (gen.)*. (S.)

κατ-ἐξουσιάζω, *to exercise authority over (gen.)*, Mat. xx. 25; Mar. x. 42. (N.T.).*

κατ-εργάζομαι, ἀσσομαι, with mid. and pass. aor. (augm. ελ-), *to accomplish, achieve*, Ro. xv. 18; Ep. vi. 13; *to work out, result in*, Ro. iv. 15, vii. 8.

κατ-έρχομαι, 2d aor. κατήλθον, *to come down*, Lu. iv. 31, ix. 37.

κατ-εσθίω and -έσθω (Mar. xii. 40, W. H.), fut. καταφάγομαι (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up, to devour entirely*, lit. or fig., Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

κατ-ευθύνω, νῶ, *to direct, to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.*

κατ-ευλογέω, *to bless greatly*, Mar. x. 16 (W. H.).*

κατ-εφ-ίστημι, 2d aor. κατεπέστην, *to rise up against*, Ac. xviii. 12. (N.T.).*

κατ-έχω, κατασχέσω, *to seize on, to hold fast, to retain, possess, to prevent from doing*

a thing (τοῦ μή, with inf.), *to repress*, Ro. i. 18; τὸ κατέχον, *the hindrance*, 2 Th. ii. 6; κατεῖχον ἐς τὸν αἰγιάλον, *they held for the shore*, Ac. xxvii. 40.

κατ-ηγورέω, ὦ, ἡσσω, *to accuse, to speak against, abs., or with person in gen.; charge in gen. alone or after περὶ or κατά; pass., to be accused; with ὑπὸ or παρὰ, of the accuser*.

κατηγορία, as, ἡ, *an accusation, a charge*, pers. in gen. alone, or after κατά; charge also in gen., 1 Tim. v. 19; Tit. i. 6.

κατήγορος, ον, ὁ, *an accuser*, Ac. xxiii. 30, 35.

κατήγορ, ὁ (Heb.?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.).*

κατήφεια, as, ἡ, *dejection, gloom*, Ja. iv. 9.*

κατ-ηκέω, ὦ, ἡσσω, perf., pass. κατήχημαι (ἡχος), *to instruct orally, to teach, inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.*

κατ' ἰδίαν, *separately, privately, by one's self* (see ἴδιος).

κατ-ίω, ὦ (ίbs), *to cover with rust*, Ja. v. 3. (Ap.).*

κατ-ισχύω, *to prevail against, overpower (gen.)*, Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.*

κατ-οικέω, ὦ, (1) intrans., *to dwell, with ἐν, els (const. πράγ.)*, ἐπὶ, gen., or adverbs of place, Ac. i. 20, vii. 4; fig., of qualities or attributes, *to abide*, Col. ii. 9; (2) trans., *to dwell in, to inhabit (acc.)*, Mat. xxiii. 21; Ac. i. 19.

κατοίκησις, εως, ἡ, *a dwelling, habitation*, Mar. v. 3.*

κατοικητήριον, ον, τὸ, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S).*

κατοικία, as, ἡ, *a dwelling, habitation*, Ac. xvii. 26.*

κατ-οικίζω, *to cause to dwell*, Ja. iv. 5 (W. H.).*

κατοπτρίζω, mid., *to behold, as in a mirror*, 2 Cor. iii. 18.*

κατ-όρθωμα, ατος, τὸ, *an honorable or successful achievement*, Ac. xxiv. 2 (W. H. δόρθωμα).*

κάτω, adv., *downwards, down,*

Mat. iv. 6, *beneath*, Mar. xiv. 66; of age, comp., κατωτέρω, *under*, Mat. ii. 16.

κατώτερος, α, ον (κάτω), *lower*, Ep. iv. 9 (on which see Gr. § 259, Wi. § 11, 2 c, Bu. 28).*

καῦμα, ατος, τὸ (καλῶ), *heat, scorching heat*, Rev. vii. 16, xvi. 9.*

καυματίζω, σω, *to scorch, burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.*

καῦσις, εως, ἡ, *a burning, burning up*, Heb. vi. 8.*

καυσώ, ὦ, *to burn up*, pass., 2 Pet. iii. 10, 12. (N.T.).*

καύσων, υνος, ὁ, *scorching heat; perhaps a hot wind from the E.*, Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S).*

καυτηριάζω (W. H. καυστ-), *to brand, as with a hot iron; fig., pass.*, 1 Tim. iv. 2.*

καυχάομαι, ὦμαι, 2d pers. καυχᾶσαι, fut. ἡσομαι, *to glory, to boast, both in a good sense and in a bad*, 1 Cor. i. 29; Ep. ii. 9; followed with prep., ἐν, περὶ, gen.; ὑπέρ, gen.; ἐπὶ, dat.

καύχημα, ατος, τὸ, *the ground of glorying, as Ro. iv. 2; a glorying*, 1 Cor. v. 6.

καύχησις, εως, ἡ, *the act of boasting, glorying*, Ro. xv. 17; Ja. iv. 16. (S.)

Καφαρναούμ (see Καπερναούμ), Capernaum.

Κεγχρεαί, ὧν, αἱ, *Cenchreae, a port of Corinth*, Ac. xviii. 18; Ro. xvi. 1.*

κέδρος, ον, ἡ, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.*

Κεδρών, ὁ (Heb. dark or turbid), *Cedron, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.**

κείμαι, σαι, ται; impf. ἐκείμεν, σο, το; *to lie, to recline, to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; met., *to be enacted, as laws*, 1 Tim. i. 9.

κεῖρα, as, ἡ, *a band or bandage of linen*, Jn. xi. 44.*

κέρω, κερῶ, *to shear, as sheep*, Ac. viii. 32; mid., *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.*

κελευσμα, ατος, τὸ, *a command, a loud cry*, 1 Th. iv. 16.*

κελεύω, σω, *to command, to order*, Ac. iv. 15, v. 34.
κενοδοξία, ας, ἡ, *vainglory, empty pride*, Phil. ii. 3.*
κενό-δοξος, ον, *vainglorious*, Gal. v. 26.*
κενός, ἡ, ὅν, *empty, vain*, Ep. v. 6; Col. ii. 8; *empty-handed*, Lu. i. 53; Ja. ii. 20; *fruitless, ineffectual*, 1 Cor. xv. 10, 58. *Syn.*: **κενός**, *empty*, refers to the contents; **μάταιος**, *aimless, purposeless*, to the result.
κενο-φώνια, ας, ἡ, *empty disputing, useless babbling*, 1 Tim. vi. 20; 2 Tim. ii. 16. (N.T.)*
κενῶς, ὦ, ὥσω, with *ἐαυτὸν*, *to empty one's self, divest one's self of rightful dignity*, Phil. ii. 7; *to make useless or false*, Ro. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3.*
κέντρον, ου, τό, *a sting*, Rev. ix. 10; 1 Cor. xv. 55, 56; *a goad*, Ac. ix. 5 (W. H. omit), xxvi. 14.*
κεντυρίων, ωνος, ὁ, Latin (see Gr. § 154c), *a centurion*, the commander of a hundred foot-soldiers, Mar. xv. 39, 44, 45.*
κενῶς, adv., *in vain*, Ja. iv. 5.*
κεράλα, or **κερέα** (W. H.), ας, ἡ, *a little horn* (the small projecting stroke by which certain similar Hebrew letters are distinguished, as **γ** and **η**); met., *the minutest part*, Mat. v. 18; Lu. xvi. 17.*
κεραμεύς, ἑως, ὁ, *a potter*, Mat. xxvii. 7, 10; Ro. ix. 21.*
κεραμικός, ἡ, ὅν, *made of clay, earthen*, Rev. ii. 27.*
κεράμιον, ου, τό, *an earthen vessel, a pitcher*, Mar. xiv. 13; Lu. xxii. 10.*
κέραμος, ου, ὁ, *a roofing tile*, Lu. v. 19.*
κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), *to mix, to pour out for drinking*, Rev. xiv. 10, xviii. 6.*
κέρας, ατος, τό, *a horn*, as Rev. v. 6; fig., *for strength*, only Lu. i. 69; *a projecting point, horn of the altar*, only Rev. ix. 13.
κεράτιον, ου, τό, *a little horn*, the name of the fruit of the *carob tree*, Lu. xv. 16.*
κερδαίνω, ανῶ, 1st aor. **ἐκέρδησα**,

to gain, acquire, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; *to gain, win*, Phil. iii. 8; *to gain over to a cause*, 1 Cor. ix. 19-22.
κέρδος, ους, τό, *gain, advantage*, Phil. i. 21, iii. 7; Tit. i. 11.*
κέρμα, ατος, τό (κεῖρω), *a small piece of money*, Jn. ii. 15.*
κερματιστής, οῦ, ὁ, *a money-changer*, Jn. ii. 14.*
κεφάλαιον, ου, τό, *a sum of money*, Ac. xxii. 28; *the sum, main point of an argument*, Heb. viii. 1 (see R. V. and mrg.).*
κεφαλαίω (W. H. -λίω), ὦ, ὥσω, *to smite on the head*, Mar. xii. 4.*
κεφαλῇ, ἡς, ἡ, *the head*, of human beings or animals; for the whole person, Ac. xviii. 6; *the head of a corner* (with **γωνία**), *corner-stone*, Lu. xx. 17; met., *implying authority, head, lord*, 1 Cor. xi. 3; Ep. i. 22; Col. i. 18.
κεφαλῆς, ἰδος, ἡ (prop. **τοῦ**), *a roll, a volume*, Heb. x. 7.*
κημόω, τό, *to muzzle*, 1 Cor. ix. 9 (W. H. mrg.).*
κῆνσος, ου, ὁ, Latin (Gr. § 154d, Bu. 16), *a tax, a poll-tax*, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.*
κήπος, ου, ὁ, *a garden*, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.*
κηπ-ουρός, οῦ, ὁ, *a gardener*, Jn. xx. 15.*
κηρὸν, ου, τό, *a honeycomb*, Lu. xxiv. 42 (W. H. omit).*
κήρυγμα, ατος, τό, *a proclaiming, preaching*, as Mat. xii. 41; 1 Cor. i. 21; 2 Tim. iv. 17.
κήρυξ, υκος, ὁ, *a herald, a preacher*, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.*
κηρύσσω, ξω, (1) *to proclaim, to publish*, Mar. vii. 36; (2) *specially, to preach the Gospel*, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.
κῆτος, ους, τό, *a sea monster, a whale*, Mat. xii. 40.*
Κηφᾶς, ᾱ, ὁ (Aramaic, *a rock*), *Cephas, i.e., Peter*, 1 Cor. i. 12, iii. 22.
κιβωτός, οῦ, ἡ, *a wooden chest, used of the ark of the covenant*, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. xi. 7.
κithάρα, ας, ἡ, *a harp*, 1 Cor. xiv. 7; Rev. xv. 2.
κιθαρίζω, *to play upon a harp*, 1 Cor. xiv. 7; Rev. xiv. 2.*
κιθαρ-ωδός, οῦ, ὁ, *a harper, singer to the harp*, Rev. xiv. 2, xviii. 22.*
Κιλικία, ας, ἡ, *Cilicia*, Ac. vi. 9, xxi. 39.
κινάμωμον (W. H. **κιννά-**), ου, τό, *cinnamon*, Rev. xviii. 13.*
κινδυνεύω, σω, *to be in danger*, Lu. viii. 23; Ac. xix. 27, 40; 1 Cor. xv. 30.*
κίνδυνος, ου, ὁ, *danger, peril*, Ro. viii. 35; 2 Cor. xi. 26.*
κινέω, ὦ, ἤσω, *to move, to stir*, Mat. xxiii. 4; Ac. xvii. 28; *to shake the head in mockery*, Mat. xxvii. 39; Mar. xv. 29; *to remove*, Rev. ii. 5, vi. 14; *to excite*, Ac. xvii. 28, xxi. 30, xxiv. 5.*
κίνησις, εως, ἡ, *a moving, agitation*, Jn. v. 3 (W. H. omit).*
Κῆς (W. H. **Kels**), ὁ (Heb.), *Kish, father of Saul*, Ac. xiii. 21.*
κίχρημι, *to lend*, Lu. xi. 5.*
κλάδος, ου, ὁ, *a branch*, as Mat. xiii. 32; met., Ro. xi. 16-19.
κλαίω, αύσω, (1) abs., *to wail, to lament*, Lu. xix. 41; (2) trans., *to weep for* (acc.) Mat. ii. 18.
κλάσις, εως, ἡ, *a breaking*, Lu. xxiv. 35; Ac. ii. 42.*
κλάσμα, ατος, τό, *a broken piece, a fragment*, as Mat. xiv. 20.
Κλαύδη (W. H. **Καῦδα**), ης, ἡ, *Claudia or Cauda*, a small island near Crete, Ac. xxvii. 16.*
Κλαυδία, ας, ἡ, *Claudia*, 2 Tim. iv. 21.*
Κλαύδιος, ου, ὁ, *Claudius*, the Roman emperor, Ac. xi. 28, xviii. 2; *a military tribune* (Lysias), Ac. xxiii. 26.*
κλαυθμός, οῦ, ὁ (κλαίω), *weeping, lamentation*, as Mat. ii. 18.
κλάω, ᾶσω, only with **ἄρτον**, *to break bread*, in the ordinary meal, Mat. xiv. 19; οἷ in the Lord's Supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24 (W. H. omit).
κλείς, **κλειδός**, acc. sing. **κλειδα**

or κλεῖν, acc. plur. κλείδας or κλεῖς, ἡ, a key, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, xx. 1; met., Lu. xi. 52.*
 κλεῖω, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.
 κλέμμα, ατος, τό (κλέπτω), theft, Rev. xi. 21.*
 Κλεόπας, α, ὁ, Cleopas, Lu. xxiv. 18.*
 κλέος, οὐς, τό, glory, praise, 1 Pet. ii. 20.*
 κλέπτης, ου, ὁ, a thief, as Mat. vi. 19; met., of false teachers, Jn. x. 8. Syn.: κλέπτης, a thief, who steals secretly; ληστής, a robber, who plunders openly, by violence.
 κλέπτω, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.
 κλήμα, ατος, τό (κλάω), a tender branch, a shoot, of a vine, etc., Jn. xv. 2, 4, 5, 6.*
 Κλήμης, εντος, ὁ, Clement, Phil. iv. 3.*
 κληρονομέω, ὦ, ἡσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.
 κληρονομία, ας, ἡ, an inheritance, Lu. xii. 13; a possession, Gal. iii. 18.
 κληρονόμος, ου, ὁ, an heir, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, one who obtains a possession, Heb. vi. 17.
 κληρος, ου, ὁ, (1) a lot, Mat. xxvii. 35; hence, (2) that which is allotted, a portion, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., persons assigned to one's care, 1 Pet. v. 3.*
 κληρώω, ὦ, to make a heritage, Ep. i. 11.*
 κλήσις, εως, ἡ, a calling, invitation, in N. T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.
 κλητός, ἡ, ὄν, verb. adj. (καλέω), called, invited, Mat. xxii. 14; of Christians, the called, Ro. i. 6, 7, viii. 28; called to an office, Ro. i. 1; 1 Cor. i. 1.
 κλίβανος, ου, ὁ, an oven, a furnace, Mat. vi. 30; Lu. xii. 28.*
 κλίμα, ατος, τό, a tract of country, a region, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.*

κλινάριον, ου, τό, a small bed, Ac. v. 15 (W. H.).*
 κλίνη, ης, ἡ, a bed, Mar. vii. 30; a portable bed, Mat. ix. 2, 6; a couch for reclining at meals, Mar. iv. 21.
 κλινίδιον, ου, τό (dim.), a small bed, a couch, Lu. v. 19, 24.*
 κλίνω, νῶ, perf. κέκλικα, (1) trans., to bow, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; to recline the head for rest, Mat. viii. 20; to turn to flight, Heb. xi. 34; (2) intrans., to decline, as the day, Lu. ix. 12.
 κλισία, ας, ἡ, a company reclining at a meal, Lu. ix. 14.*
 κλοπή, ης, ἡ, theft, Mat. xv. 19; Mar. vii. 21.*
 κλύδων, ωνος, ὁ, a violent agitation of the sea, a wave, Lu. viii. 24; Ja. i. 6.*
 κλυδωνίζομαι, to be agitated, as waves by the wind, Ep. iv. 14. (S.)*
 Κλωπᾶς, ᾱ, ὁ, Clopas, Jn. xix. 25.*
 κνήθω, to tickle; pass., to be tickled, to itch, 2 Tim. iv. 3.*
 Κνίδος, ου, ἡ, Cnidus, Ac. xxvii. 7.*
 κοδράντης, ου, ὁ, Lat. (see Gr. § 154 a, Bu. 17), a quadrans, farthing, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.)*
 κοιλία, ας, ἡ, (1) the belly, Mat. xv. 17; (2) the womb, Mat. xix. 12; (3) fig., the inner man, the heart, Jn. vii. 38.
 κοιμάω, ὦ, pass., to fall asleep, Lu. xxii. 45; met., to die, Jn. xi. 12.
 κοίμησις, εως, ἡ, repose, taking rest, Jn. xi. 13.*
 κοινός, ἡ, ὄν, common, i.e., shared by many, Ac. iv. 32; unclean, ceremonially, Ac. x. 15; Heb. x. 29.
 κοινῶς, ὦ, ὥσω, to make common or unclean, to profane, Mat. xv. 11; Ac. xxi. 28.
 κοινωνέω, ὦ, ἡσω, to have common share in, to partake in, Ro. xv. 27; to be associated in, Gal. vi. 6.
 κοινωνία, ας, ἡ, participation, communion, fellowship, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; a contribution, Ro. xv. 26; Heb. xiii. 16.

κοινωνικός, ἡ, ὄν, ready to communicate, liberal, 1 Tim. vi. 18.*
 κοινωνός, ἡ, ὄν, as subst., a partner, Lu. v. 10; a sharer with, gen. obj., 2 Cor. i. 7.
 κοίτη, ης, ἡ, a bed, Lu. xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Ro. xiii. 13; κοίτην ἔχειν, to conceive, Ro. ix. 10.*
 κοιτών, ὡνος, ὁ, a bed-chamber, Ac. xii. 20.*
 κόκκινος, η, ὄν, dyed from the κόκκος, crimson, Heb. ix. 19; Rev. xvii. 4. (S.)
 κόκκος, ου, ὁ, a kernel, a grain, Lu. xiii. 19, xvii. 6.
 κολλάω, σω, mid., to chastise, to punish, Ac. iv. 21; pass., 2 Pet. ii. 9.*
 κολακεία (W. H. -κλα), ας, ἡ, flattery, 1 Th. ii. 5.*
 κόλασις, εως, ἡ, chastisement, punishment, Mat. xxv. 46; 1 Jn. iv. 18.*
 Κολασσαί, ὦν, αἱ, see Κολοσσαί.
 κολαφίζω, σω, to strike with the fist, to maltreat, Mar. xiv. 65. (N. T.)
 κολλάω, ὦ, ἡσω, pass., to cleave to, to join one's self to, Lu. x. 11; Ac. viii. 29.
 κολλούριον, or κολλύριον, ου, τό, collyrium, eye-salve, Rev. iii. 18.*
 κολλυβιστής, οὐ, ὁ (κόλλυβος, small coin), a money-changer, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.*
 κολοβῶ, ὦ, ὥσω, to cut off, to shorten, Mat. xxiv. 22; Mar. xiii. 20.*
 Κολοσσαείς, ἑως, ὁ, plur. Κολοσσαεῖς (W. H. Κολασσαεῖς), Colossians, only in the heading and subscription (Rec.) to the Epistle.
 Κολοσσαί, or Κολασσαί, ὦν, αἱ, Colossae, Col. i. 2.*
 κόλπος, ου, ὁ, the bosom, the chest, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, ἀνακείσθαι, to be in the bosom of, i.e., recline next to, at table; Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies a still closer fellowship; (2) of the dress, used as a bag or pocket, Lu. vi.

38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.*
κολυμβάω, ὦ, ἤσω, *to swim*, Ac. xxvii. 43.*
κολυμβήθρα, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, 11 (Rec.).*
κολώνια, or **κολωνία** (W. H.), ας, ἡ (Lat.), *a colony*; Philippi is so called, Ac. xvi. 12. (N. T.)*
κομάω, ὦ, *to wear the hair long*, 1 Cor. xi. 14, 15.*
κόμη, ης, ἡ, *hair of the head*, 1 Cor. xi. 15.*
κομίζω, σω, mid. fut. **κομίσομαι** or **κομοῦμαι**, *to bear, to bring*, Lu. vii. 37; mid., *to bring for one's self, i.e., to obtain*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.
κομψότερον (comp. of **κομψός**), *better, of convalescence, adverbially with ἔχω*, Ja. iv. 52.*
κοινάω, ὦ, *to whitewash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.*
κοιν-ορτός, οὔ, ὁ (δρνυμι), *dust*, Mat. x. 14.
κοπάζω, σω, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.*
κοπετός, οὔ, ὁ (κόπτω), *vehement lamentation*, Ac. viii. 2.*
κοπή, ἥς, ἡ, *cutting, slaughter*, Heb. vii. 1.*
κοπιάω, ὦ, ἄσω, *to be weary*, Mat. xi. 28; *to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; 1 Cor. xv. 10.
κόπος, ου, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.
κοπρία, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.*
κόπριον, ου, τό, *dung*, Lu. xiii. 8 (W. H.).*
κόπτω, mid. fut. **κόψομαι**, *to cut off, as branches, trees, etc.*, Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.
κόραξ, ακος, ὁ, *a raven*, Lu. xii. 24.*
κοράσιον, ου, τό (prop. dim. from **κόρη**), *a girl*, as Mar. vi. 22, 28.
κορβάν (W. H. **κορβάν**), (indecl.), and **κορβανᾶς**, ᾶ, ὁ (from Heb.), (1) *a gift, an offering to God*, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.*

Κορέ, ὁ (Heb.), *Korah*, Ju. 11.*
κορέννυμι, ἔσω, pass. perf. **κεκόρεμαι**, *to satiate, satisfy*, Ac. xxvii. 38; 1 Cor. iv. 8.*
Κορίνθιος, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.*
Κόρινθος, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.
Κορνήλιος, ου, ὁ, *Cornelius*, Ac. x.*
κόρος, ου, ὁ (from Heb.), *a cor*, the largest dry measure, equal to ten βάροι, or ten Attic medimni, Lu. xvi. 7. (S.)*
κοσμέω, ὦ, ἤσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; 1 Tim. ii. 9; met., with honor, Tit. ii. 10; 1 Pet. iii. 5.
κοσμικός, ἡ, ὅν, (1) *earthly*, opp. to **ἐπουράνιος**, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.*
κόσμος, ου, *orderly, modest*, 1 Tim. ii. 9, iii. 2.*
κοσμο-κράτωρ, ορος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.*
κόσμος, οὐ, ὁ, (1) *ornament, decoration*, only 1 Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, 1 Cor. iv. 9; as opposed to God, Jn. viii. 23; (5) *a vast collection, of anything*, Ja. iii. 6. Syn.: see αἰών.
Κούαρτος, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.*
κοῦμι (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read **κοῦμ**, the masculine form). (N. T.)*
κουστωδία, ας, ἡ (Latin, see Gr. § 154c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.)*
κουφίζω, *to lighten, as a ship*, Ac. xxvii. 38.*
κόφινος, ου, ὁ, *a basket*, as Mat. xiv. 20.
κράββατος (W. H. **κράβαττος**), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.
κράζω, ξω, *to cry out*, hoarsely, or urgently, or in anguish, Mar. v. 5; Ac. xix. 32.
κραιπάλη, ης, ἡ, *surfeiting*,

caused by excessive drinking, Lu. xxi. 34.*
κρανίον, ου, τό, *a skull*, Lu. xxiii. 33; **Κρανίου Τόπος**, Greek for **Γολγοθάς**, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.*
κράσπεδον, ου, τό, *the fringe, tassel, of a garment*, as Mat. xxiii. 5.
κραταιός, ᾶ, ὅν, *strong, mighty*, 1 Pet. v. 6.*
κραταιῶν, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; 1 Cor. xvi. 13; Ep. iii. 16. (S.)*
κρατέω, ὦ, ἤσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8d, Bu. 161), *to get possession of, obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. xx. 23.
κράτιστος, η, ὅν (prop. superlative of **κρατός**, see **κράτος**), *most excellent, most noble*, a title of honor, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.*
κράτος, ους, τό, *strength, power, dominion*, Ep. i. 19; 1 Pet. iv. 11; Heb. ii. 14; **κατὰ κράτος**, Ac. xix. 20, *greatly, mightily*.
κραυγάζω, σω, *to cry out, to shout*, as Mat. xii. 19.
κραυγή, ἥς, ἡ, *a crying, outcry*, as Heb. v. 7.
κρέας (ατος, ας, contr. **κρέως**), τό, plur. **κρέατα**, **κρέα**, *flesh, flesh-meat*, Ro. xiv. 21; 1 Cor. viii. 13.*
κρείσσων (or **ττ-**), ὅν (prop. compar. of **κρατός**, see **κράτος**), *stronger, more excellent*, as Heb. vii. 7, xii. 24.
κρεμάννυμι, or **κρεμάω**, ὦ, fut. ᾶσω, *to hang up*, trans., Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.
κρημνός, οὔ, ὁ (**κρεμάννυμι**), *a precipice, from its overhanging*, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.*
Κρής, ητός, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.*
Κρήσκης, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.*
Κρήτη, ης, ἡ, *Crete*, now **Can-dia**, Ac. xxvii. 7.

κριθή, ἡς, ἡ, *barley*, Rev. vi. 6.*

κρίθινος, η, ον, *made of barley; ἀρτοι κρίθινοι, barley loaves*, Jn. vi. 9, 13.*

κρίμα, ατος, τό, *a judgment, a sentence, condemnation, as I Cor. xi. 29.*

κρίνον, ου, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.*

κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion, to think*, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, I Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, I Cor. vi. 6.

κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.

Κρίσπος, ου, ὁ, *Crispus*, Ac. xviii. 8; I Cor. i. 14.*

κριτήριον, ου, τό, (1) *a tribunal, a court of justice*, I Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.*

κριτής, οῦ, ὁ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "Judges," Ac. xiii. 20.

κριτικός, ἡ, ὄν, *skilled in judging*, gen. obj., Heb. iv. 12.*

κρούω, σω, *to knock at a door*, Lu. xiii. 25.

κρύπτη, ης, ἡ, *a cellar, a vault*, Lu. xi. 33.*

κρυπτός, ἡ, ὄν, *verbal adj. (κρύπτω), hidden, secret*, Mat. x. 26; Ro. ii. 16.

κρύπτω, ψω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.

κρυσταλλίζω, *to be clear*, like crystal, Rev. xxi. 11. (N.T.)*

κρυστάλλος, ου, ὁ, *crystal*, Rev. iv. 6, xxii. 1.*

κρυφαῖος, α, ον, *hidden, secret*, Mat. vi. 18 (W. H.).*

κρυφή (W. H. -ῆ), adv., *in secret, secretly*, Ep. v. 12.*

κτάσμαι, ὦμαι, fut. ἥσομαι, ἐκ-τησάμην, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 46), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; I Th. iv. 4.*

κτήμα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.

κτῆνος, ους, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; I Cor. xv. 39; Rev. xviii. 13.*

κτήτωρ, ορος, ὁ, *a possessor*, Ac. iv. 34.*

κτίζω, σω, perf. pass. ἐκτισμαι, *to create, form, shape*, physically or spiritually, as Ro. i. 25; Ep. ii. 10.

κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, *creature*, Ro. i. 25; *creation*, generally, Ro. viii. 19-22; (3) met., *an ordinance*, I Pet. ii. 13.

κτίσμα, ατος, τό, *a thing created, a creature*, I Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.*

κτίστης, ου, ὁ, *a founder; a creator*, I Pet. iv. 19.*

κυβέλα, ας, ἡ, *dice-playing, fraud*, Ep. iv. 14.*

κυβέρνησις, εως, ἡ, *governing, direction*, I Cor. xii. 28.*

κυβερνήτης, ου, ὁ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.*

κυκλεύω, *to encircle, surround*, Rev. xx. 9 (W. H.).*

κυκλόθεν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.).*

κύκλος, ου, ὁ, *a circle; only in dat., κύκλω, as adv., abs., or with gen., round about*, Mar. iii. 34; vi. 6.

κυκλώω, ὦ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.).*

κύλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N.T.)*

κυλισμός, οῦ, ὁ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.).*

κυλίω (for κυλινδῶ), pass., *to be rolled, to wallow*, Mar. ix. 20.*

κυλλός, ἡ, ὄν, *crippled, lame*, especially in the hands, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.*

κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13.

κύμβαλον, ου, τό (κύμβος, *hol-low*), *a cymbal*, I Cor. xiii. 1.*

κύμινον, ου, τό (from Heb.), *cumin*, Mat. xxiii. 23.*

κυνάριον, ου, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.*

Κύπριος, ου, ὁ, *a Cyprian or Cypriote*, Ac. iv. 36.

Κύπρος, ου, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.

κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).

Κυρηναῖος, ου, ὁ, *a Cyrenæan*, Ac. vi. 9, xi. 20.

Κυρήνη, ης, ἡ, *Cyrene*, a city of Africa, Ac. ii. 10.*

Κυρήνιος, ου, ὁ, *Cyrenius or Quirinius*, Lu. ii. 2.*

κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name).*

κυριακός, ἡ, ὄν, *of or pertaining to the Lord*, as the supper, I Cor. xi. 20; the day, Rev. i. 10.*

κυριεύω, εἴσω, *to have authority*, abs., I Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.

κύριος, ου, ὁ, (1) *lord, master*, Lu. xv. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217b, Wi. § 19, 1a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. Syn.: see δεσπότης.

κυριότης, τητος, ἡ, *lordship, dominion*; collective concr., *lords*, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N.T.)*

κυρώω, ὦ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.*

κύων, κυνός, ὁ, ἡ, *a dog*, Lu. xvi. 21; fig., *of shameless persons*, Phil. iii. 2.

κῶλον, ου, τό, *a limb, a carcass*, N T. plur. only, Heb. iii. 17.*

κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.

κῶμη, ης, ἡ, *a village*, unwallled, Mat. ix. 35.

κωμό-πολις, εως, ἡ, *a large, city-like village*, without walls, Mar. i. 38.*

κῶμος, ου, ὁ, *a feasting, revel*

ing, Ro. xiii. 13; Gal. v. 21;
1 Pet. iv. 3.*

κῶνυψ, ὠπος, ὁ, a gnat, Mat.
xxiii. 24.*

Κῶς, ὦ, ἡ, Cos, Ac. xxi. 1.*

Κωσάμ, ὁ (Heb.), Cosam, Lu.
iii. 28.*

κωφός, ἡ, ὁν (κόπτω, lit., blunt-
ed), dumb, Mat. ix. 32, 33;
deaf, Mat. xi. 5.

Λ

Δ, λ, λάμβδα, lambda, l, the
eleventh letter. As a nu-
meral, λ' = 30; λ = 30,000.

λαγχάνω, 2d aor. ἔλαχον, trans.,
to obtain by lot, to obtain, acc.
or gen., Lu. i. 9; Ac. i. 17;
2 Pet. i. 1; abs., to cast lots,
περί, gen., Jn. xix. 24.*

Λάζαρος, ου, ὁ, Lazarus, (1) of
Bethany, Jn. xi. 1, 2; (2) in
the parable, Lu. xvi. 20-25.

λάθρα (W. H. λάθρα), (λανθά-
νω), adv., secretly, Jn. xi.
28.

λαίλαψ, απος, ἡ, a whirlwind,
a violent storm, Mar. iv. 37;
Lu. viii. 23; 2 Pet. ii. 17.*

λακτίζω (λάξ, adv., with the
heel), to kick, Ac. ix. 5 (W.
H. omit), xxvi. 14.*

λαλέω, ὦ, ἦσω, (1) to utter a
sound, to speak, absolutely,
Rev. x. 4; Heb. xii. 24; Ja.
ii. 12; (2) to speak, to talk,
with acc. of thing spoken,
also with modal dat. and
dat. of person addressed.
Hence, according to the
nature of the case, met.,
to declare, by other methods
than *vivā voce*, as Ro. vii. 1;
to preach, to publish, to an-
nounce. Syn.: λέγω has refer-
ence to the thought uttered;
λαλέω simply to the fact of
utterance.

λαλιά, ἄς, ἡ, (1) speech, report,
Jn. iv. 42; (2) manner of
speech, dialect, Mat. xxvi. 73;
Mar. xiv. 70 (W. H. omit);
Jn. viii. 43.*

λαμά, ὁ or λαμμά (perh. Heb.),
and λεμά (Aram.), why, Mat.
xxvii. 46; Mar. xv. 34 (Ps.
xxii. 1). (N. T.)*

λαμβάνω, λήψομαι (W. H. λήμ-
ψομαι), εἰλήφα, ἔλαβον, (1)
to take, as in the hand, Mat.
xiv. 19; hence, (2) to claim,
procure, Lu. xix. 12; (3) to

take by force, seize, Mat. xxi.
35; (4) to take away, by vio-
lence or fraud, Mat. v. 40;
(5) to choose, Ac. xv. 14; (6)
to receive, accept, obtain, Jn.
xvi. 24; Ja. iii. 1; Rev. xviii.
4; (7) in certain periphrastic
expressions — λαμβάνειν ἀρ-
χήν, to begin; λ. ἡγήν, to
forget; λ. ὑπόμνησιν, to re-
member; λ. πείραν, to expe-
rience; λ. πρόσωπον, "to
accept the person," i.e., to
be partial. The preposition
"from," after this verb, is
expressed by ἐκ, ἀπό, παρά
(ὑπό, 2 Cor. xi. 24).

Λάμεχ, ὁ (Heb.), Lamech, Lu.
iii. 36.*

λαμπάς, ἀδος, ἡ, prop. a torch,
Rev. iv. 5, viii. 10; also a
lamp, Jn. xviii. 3. Syn.: φῶς
is light in general; φέγγος,
radiance; φωστῆρ, a heav-
enly body, luminary; λαμπάς,
a torch; λύχνος, a lamp.

λαμπρός, ὁ, ὄν, shining, mag-
nificent, Rev. xxii. 16; Lu.
xxiii. 11.

λαμπρότης, τητος, ἡ, splendor,
brightness, Ac. xxvi. 13.*

λαμπρῶς, adv., magnificently,
Lu. xvi. 19.*

λάμπω, ψω, to shine, Mat. v. 15,
16, xvii. 2.

λανθάνω, 2d aor. ἔλαθον, (1) to
be hidden, abs., Mar. vii. 24;
Lu. viii. 47; (2) to be hidden
from (acc.), Ac. xxvi. 26; 2
Pet. iii. 5, 8; (3) for part.
constr., see Gr. § 394, 2,
Wi. § 54, 4, Bu. 299; Heb.
xiii. 2.*

λαξευτός, ἡ, ὄν, hewn out of a
rock, Lu. xxiii. 53. (S.)*

Λαοδικεία, ας, ἡ, Laodicea, Col.
ii. 1, iv. 13.

Λαοδικεύς, ἑως, ὁ, a Laodicean,
Col. iv. 16; Rev. iii. 14 (not
W. H.).*

λαός, οὖ, ὁ, (1) a people, spec.
of the people of God, Lu. ii.
31; Ac. iv. 10; (2) the com-
mon people, Mat. xxvi. 5.

λάρυγξ, νύγος, ὁ, the throat, Ro.
iii. 13.*

Λασαία (W. H. Λασέα), ας, ἡ,
Lasaea, Ac. xxvii. 8.*

λάσσω, 1st aor. ἐλάκησα, to
burst asunder, Ac. i. 18.*

λατομέω, ὦ, to hew stones, to cut
stones, Mat. xxvii. 60; Mar.
xv. 46. (S.)*

λατρεῖα, ας, ἡ, worship, service
rendered to God, Jn. xvi. 2;
Ro. ix. 4, xii. 1; Heb. ix. 1,
6.*

λατρεύω, σω, (1) to worship, to
serve, Ac. vii. 7; (2) to offi-
ciate as a priest, Heb. xiii.
10. Syn.: λατρεύω is to wor-
ship God, as any one may
do; λειτουργέω, to serve him
in a special office or min-
istry.

Λάχανον, ου, τό, an herb, a
garden plant, Mat. xiii. 32.

Λεββαίος, ου, ὁ, Lebbaeus, Mat.
x. 3 (not W. H.). See Θαδ-
δαίος.*

Λεγιών (W. H. λεγιών), ὄνος, ὁ
(Lat., see Gr. § 154c, Bu. 16),
a legion, Mat. xxvi. 53; Mar.
v. 9, 15; Lu. viii. 30; in N.T.
times containing probably
6826 men. (N. T.)*

λέγω, only pres. and impf. in
N. T., (1) to speak, to say, Ac.
xiii. 15; Jn. i. 29; used also
of writings, as Jn. xix. 37;
(2) to relate, to tell, Lu. ix. 31,
xviii. 1; (3) to call, pass., to
be called or named; (4) pass.,
to be chosen or appointed.
Dat. of person addressed.
Syn.: see λαλέω.

Λεῖμμα, απος, τό (λεῖπω), a rem-
nant, Ro. xi. 5.*

λείος, ελα, εἶον, smooth, level,
Lu. iii. 5 (from S.).*

λείπω, ψω, to leave, to be want-
ing, Lu. xviii. 22; Tit. i. 5,
iii. 13; pass., to be lacking, to
be destitute of, Ja. i. 4, 5, ii.
15.*

λειτουργέω, ὦ, (1) to serve pub-
licly in sacred things, Ac.
xiii. 2; Heb. x. 11; (2) to
minister to charitably, Ro.
xv. 27.* Syn.: see λατρεύω.

λειτουργία, ας, ἡ, (1) a public
ministration or service, Lu.
i. 23; Phil. ii. 17; Heb. viii.
6, ix. 21; (2) a charitable
gift, Phil. ii. 30; 2 Cor. ix.
12.*

λειτουργικός, ἡ, ὄν, employed
in ministering, Heb. i. 14
(S.)*

λειτουργός, οὖ, ὁ, a minister or
servant to, gen. obj., Ro.
xiii. 6, xv. 16; Phil. ii. 25;
Heb. i. 7, viii. 2.*

λέντιον, ου, τό (Lat., see Gr.
§ 154e), a towel, apron, Jn.
xiii. 4, 5. (N. T.)*

- λεπίς, ἴδος, ἡ, *a scale*, Ac. ix. 18.*
- λέπρα, *as, ἡ, the leprosy*, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.*
- λεπρός, οὐ, ὁ, *a leper*, Lu. iv. 27, vii. 22.
- λεπτόν, οὐ, τὸ, *prop. verb. adj. (sc. νόμισμα), from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin*, Mar. xii. 42; Lu. xii. 59, xxi. 2.*
- Λευί, or Λευὶς (W. H. *Levels*), *gen. Λευί, ὁ, Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Lu. iii. 24, 29; (4) the apostle, also called *Matthew*, Lu. v. 27, 29.
- Λευίτης, οὐ, ὁ, *a Levite*, Lu. x. 32; Jn. i. 19; Ac. iv. 36.*
- Λευιτικός, ἡ, ὁν, *Levitical*, Heb. vii. 11.*
- λευκαῖνον, ἀνῶ, 1st aor. ἐλεύκανα, *to make white*, Mar. ix. 3; Rev. vii. 14.*
- λευκός, ἡ, ὁν, (1) *white*, as Mat. v. 36; Jn. iv. 35; (2) *bright*, as Mat. xvii. 2.
- λέων, οντος, ὁ, *a lion*, Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.
- λήθη, ἡ, ὅ, *forgetfulness*, 2 Pet. i. 9.*
- ληνός, οὐ, ὁ, ἡ, *a wine-press*, Mat. xxi. 33; fig. in Rev. ix. 19, 20, xix. 15.*
- λήρος, οὐ, ὁ, *idle talk*, Lu. xxiv. 11.*
- ληστής, οὐ, ὁ, *a robber*, Mar. xi. 17; Jn. x. 1, 8. *Syn.*: see κλέπτῃς.
- λῆψις (W. H. *λήμψις*), *ews, ἡ λαμβάνω, a receiving*, Phil. iv. 15.*
- λίαν, *adv., very much*; with *adj. or adv., very*, Mat. iv. 8; Mar. xvi. 2.
- λίβανος, οὐ, ὁ, *frankincense*, Mat. ii. 11; Rev. xviii. 13.*
- λιβανωτός, οὐ, ὁ, *a censer for burning frankincense*, Rev. viii. 3, 5.*
- λιβερίτινος, οὐ, ὁ (Lat. *libertinus*), *a freedman*, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.*
- Λιβύη, ἡ, ὅ, *Libya*, Ac. ii. 10.*
- λιθάω, σω, *to stone*, Jn. xi. 8; Ac. xiv. 19.
- λίθινος, ἡ, ον, *made of stone*, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.*
- λιθο-βολέω, ὦ, ἡσω, *to throw stones at, to stone*, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)
- λίθος, οὐ, ὁ, *a stone, i.e., (1) loose and lying about*, Mat. iv. 3, 6; (2) *built into a wall, etc.*, Mar. xiii. 2; (3) *a precious stone*, Rev. iv. 3, xvii. 4; (4) *a statue or idol of stone*, Ac. xvii. 29.
- λιθό-στρωτον, οὐ, τὸ (prop. *adj., spread with stones*), *a mosaic pavement, as name of a place near the praetorium or palace at Jerusalem*, Jn. xix. 13.*
- λικνᾶω, ὦ, ἡσω, *to scatter, as grain in winnowing, to grind to powder that may be scattered*, Mat. xxi. 44; Lu. xx. 18.*
- λιμήν, ἐνος, ὁ, *a harbor*, Ac. xxvii. 8, 12.*
- λίμνη, ἡ, ὅ, *a lake, e.g., Genesareth*, Lu. v. 1.
- λιμός, οὐ, ὁ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Mat. xxiv. 7.
- λίνον, οὐ, τὸ, *flax, linen made of flax*, Rev. xv. 6 (W. H. *λίθος*); *a lamp-wick*, Mat. xii. 20.*
- λίπος (W. H. *Alvos*), οὐ, ο, *Linus*, 2 Tim. iv. 21.*
- λιπαρός, ὁ, ὁν, *fat, dainty*, Rev. xviii. 14.*
- λίτρα, *as, ἡ, a pound, a weight of twelve ounces*, Jn. xii. 3, xix. 39.*
- λίψις, λιβός, ὁ, *the S.W. wind*; used for the S.W. quarter of the heavens, Ac. xxvii. 12.*
- λογία, *as, ἡ, a collection, i.e., of money*, 1 Cor. xvi. 1, 2. (N. T.)*
- λογίζομαι, σομαι, *dep. with mid. and pass., (1) to reckon*; (2) *to place to the account of, to charge with*, acc. and dat., or with *els* (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) *to reason, argue, to infer, conclude, from reasoning*; (4) *to think, suppose*.
- λογικός, ἡ, ὁν, *rational, i.e., belonging to the sphere of*
- the reason, Ro. xii. 1; 1 Pet. ii. 2.*
- λόγιον, οὐ, τὸ, *something spoken, in N. T., a divine communication, e.g., the Old Testament*, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.*
- λόγιος, ον, *eloquent*, Ac. xviii. 24.*
- λογισμός, οὐ, ὁ, *a reasoning, decision*, Ro. ii. 15; 2 Cor. x. 5.*
- λογο-μαχέω, ὦ, *to contend about words*, 2 Tim. ii. 14. (N. T.)*
- λογομαχία, *as, ἡ, contention about words*, 1 Tim. vi. 4. (N. T.)*
- λόγος, οὐ, ὁ, (1) *a speaking, a saying, a word*, as the expression of thought (whereas *ἔπος, ὄνομα, ῥῆμα* refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) *the thing spoken*, Mat. vii. 24, 26—whether *doctrine*, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Mat. xxi. 24; *a common saying or proverb*, Jn. iv. 37; *a precept, a command*, Jn. viii. 55; *the truth*, Mar. viii. 38; *conversation*, Lu. xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Ac. i. 1; *a public rumor*, Mat. xxviii. 15; *an argument*, Ac. ii. 40; *a charge or accusation*, Ac. xix. 38; (3) *reason*, Ac. xviii. 14; (4) *account, reckoning*, Heb. iv. 13; Ac. xx. 24; Mat. xviii. 23; Ac. x. 29; λόγος is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, Jn. i. 1, etc.
- λόγχη, ἡ, ὅ, *a lance, a spear*, Jn. xix. 34.*
- λοιδορέω, ὦ, *to rail at, revile*, Jn. ix. 28; Ac. xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.*
- λοιδορία, *as, ἡ, reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.*
- λοιδορός, οὐ, ὁ, *a reviler*, 1 Cor. v. 11, vi. 10.*
- λοιμός, οὐ, ὁ, *a pestilence*, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.*
- λοιπός, ἡ, ὁν, *remaining, the rest*, Mat. xxv. 11; *adv. τὸ λοιπόν, as for the rest, more-*

over, finally, henceforth, 1 Cor. i. 16; Heb. x. 13; τοῦ λοιποῦ, from henceforth, Gal. vi. 17.

Δουκάς, ἀ, ὁ (from Δουκανός, see Gr. § 159d, Wi. § 16, 4, note 1, Bu. 20), Luke, Ac. xvi. 10, xx. 5.

Δούκιος, ου, ὁ (Lat.), Lucius, Ac. xiii. 1; Ro. xvi. 21.*
λουτρόν, ου, τό, a bath; in N.T. baptism, Ep. v. 26; Tit. iii. 5.*

λούω, σω, to bathe, to wash, Ac. ix. 37, xvi. 33; to cleanse, to purify, Rev. i. 5 (W. H. λύω). Syn.: πλύνω is to wash inanimate things; λούω, to bathe the whole body; νίπτω, to wash a part of the body.

Λύδδα, ης, ἡ, also Λύδδα, ων, τὰ (W. H.), Lydda, Ac. ix. 32, 35; 38.*

Λυδία, ας, ἡ, Lydia, Ac. xvi. 14, 40.*

Λυκαονία, ας, ἡ, Lycaonia, Ac. xiv. 6.*

Λυκαονιστί, adv., in the speech of Lycaonia, Ac. xiv. 11.*

Λυκία, ας, ἡ, Lycia, Ac. xxvii. 5.*

λύκος, ου, ὁ, a wolf, Jn. x. 12; fig., Ac. xx. 29.

λυμαίνομαι, to ravage, to devastate, Ac. viii. 3.*

λυπέω, ὦ, to grieve, a general word, 2 Cor. ii. 2, 5; pass., to be grieved, saddened, Mat. xxvi. 22, 37; 1 Pet. i. 6; to aggrrieve or offend, Ro. xiv. 15; Ep. iv. 30.

λύπη, ης, ἡ, grief, sorrow, 2 Cor. ix. 7; cause of grief, annoyance, 1 Pet. ii. 19.

Λυσανίας, ου, ὁ, Lysanias, Lu. iii. 1.*

Λυσίας, ου, ὁ, Lysias, Ac. xxiii. 26.

λύσις, εως, ἡ, a loosing, divorce, 1 Cor. vii. 27.*

λυσι-τελέω, ὦ (lit., to pay taxes), impers., -εῖ, it is profitable or preferable (dat. and ᾧ), Lu. xvii. 2.*

Λύστρα, ας, ἡ, or ων, τὰ, Lystra, Ac. xiv. 6, 8.

λύτρον, ου, τό, a ransom, Mat. xx. 28; Mar. x. 45.*

λυτρόω, ὦ, ὥσω, in N. T. only mid. and pass., to ransom, to deliver by paying a ransom, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).*

λύτρωσις, εως, ἡ, deliverance, redemption, Lu. i. 68, ii. 38; Heb. ix. 12.*

λυτρωτής, ου, ὁ, a redeemer, a deliverer, Ac. vii. 35.*

λυχνία, ας, ἡ, a lampstand, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.

λύχνος, ου, ὁ, a lamp, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. Syn.: see λαμπάς.

λύω, σω, to loose, as (1) lit., to unbind, Mar. i. 7; Rev. v. 2; (2) to set at liberty, Jn. xi. 44; Ac. xxii. 30; (3) to pronounce not binding, e.g., a law, Mat. xviii. 18; (4) to disobey or nullify the divine word, Jn. vii. 23, x. 35; (5) to destroy, e.g., the temple, Jn. ii. 19; (6) to dismiss, i.e., an assembly, Ac. xiii. 43.

Λῶις, ἔδος, ἡ, Lois, 2 Tim. i. 5.*

Λῶτ, ὁ (Heb.), Lot, Lu. xvii. 28-32; 2 Pet. ii. 7.*

M

Μ, μ, μυ, mu, m, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.

Μαάθ, ὁ (Heb.), Maath, Lu. iii. 26.*

Μαγδαλά, ἡ (Heb.), Magdala, Mat. xv. 39 (W. H. and R. V. Μαγαδά).*

Μαγδαληνή, ης, ἡ, Magdalene, i.e., a woman of Magdala, as Mat. xxvii. 56, 61.

μαγεία (W. H. μαγία), ας, ἡ, magic, plur., magical arts, Ac. viii. 11.*

μαγεύω, σω, to practice magical arts, Ac. viii. 9.*

μάγος, ου, ὁ, (1) a magus, a Persian astrologer, Mat. ii. 1, 7, 16; (2) a sorcerer, Ac. xiii. 6, 8.*

Μαγώγ, ὁ (Heb.), Magog, Rev. xx. 8; see Γῶγ.*

Μαδιάμ, ἡ (Heb.), Midian, Ac. vii. 29.*

μαθητεύω, σω, (1) trans., to make a disciple of (acc.), to instruct, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) intrans., to be a disciple, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).*

μαθητής, ου, ὁ (μανθάνω), a disciple, Mat. ix. 14, x. 24, xxii. 16; οἱ μαθηταί, specially, the twelve, Mat. ix. 19.

μαθήτρια, ας, ἡ, a female disciple, Ac. ix. 36.*

Μαθουσάλα, ὁ (Heb.), Methuselah, Lu. iii. 37.*

Μαϊνάν, ὁ (W. H. Μεννά), (Heb.), Mainan or Menna, Lu. iii. 31.*

μαίνομαι, dep., to be mad, to rave, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.*

μακαρίζω, fut. ἰώ, to pronounce happy or blessed, Lu. i. 48; Ja. v. 11.*

μακάριος, α, ον, happy, blessed, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.

μακαρισμός, ου, ὁ, a declaring blessed, a pronouncing happy, Ro. iv. 6, 9; Gal. iv. 15.*

Μακεδονία, ας, ἡ, Macedonia, Ac. xvi. 9, 10, 12.

Μακεδών, δνος, ὁ, a Macedonian, Ac. xix. 29, xxvii. 2.

μάκελλον, ου, τό (Lat.), a meat market, 1 Cor. x. 25.*

μακράν, adv. (acc. of μακρός, sc. ὁδόν), afar, afar off, Lu. xv. 20; els preceding, Ac. ii. 39; ἀπό following, Ac. xvii. 27.

μακρόθεν, adv., from afar, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.

μακρο-θυμέω, ὦ, ἥσω, to suffer long, to have patience, to be forbearing, 1 Cor. xiii. 4; to delay, Lu. xviii. 7; to wait patiently, Heb. vi. 15. (S.)

μακρο-θυμία, ας, ἡ, forbearance, long-suffering, patience, Ro. ii. 4, ix. 22. Syn.: see ἀνοχή.

μακρο-θύμιος, adv., patiently, Ac. xxvi. 3. (N. T.)*

μακρός, ὁ, ὅν, long; of place, distant, Lu. xv. 13, xix. 12; of time, long, only in the phrase μακρά προσεύχεσθαι, to make long prayers, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.*

μακρο-χρόνιος, ον, long-lived, Ep. vi. 3.*

μαλακία, ας, ἡ, weakness, in firmity, Mat. iv. 23, ix. 35, x. 1.*

μαλακός, ἡ, ὅν, soft, of garments, Mat. xi. 8; Lu. vii

- 25; *disgracefully effeminate*, 1 Cor. vi. 9.*
- Μαλελεήλ**, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.*
- μάλιστα**, adv. (superl. of *μάλα*, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.
- μᾶλλον**, adv. (comp. of *μάλα*), *more, rather*; πολλῶ μᾶλλον, *much more*, Mat. vi. 30; πόσῳ μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἢ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wi. §§ 35, i, 65, 2, Bu. 83.
- Μάλχος**, ου, ὁ (Heb.), *Malchus*, Jn. xviii. 10.*
- μάμη**, ης, ἡ, *a grandmother*, 2 Tim. i. 5.*
- μαμωνᾶς** (W. H. μαμωνᾶς), ὁ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)*
- Μαναή**, ὁ (Heb.), *Manaen*, Ac. xiii. 1.*
- Μανασσῆς**, gen. and acc. ἦ, ὁ, *Manasseh*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.*
- μανθάνω**, μαθήσομαι, 2d aor. ἔμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπό or παρά with gen. of the teacher, ἐν with example, 1 Cor. iv. 6).
- μανία**, ας, ἡ, *madness*, Ac. xxvi. 24.*
- μάννα**, τό (Heb., deriv. uncertain), *manna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)
- μαντεύομαι**, dep., *to utter responses, practice divination*, Ac. xvi. 16.*
- μαραίνω**, ανῶ, fut. pass. μαρανθήσομαι, *to wither, to fade away*, Ja. i. 11.*
- μαρὰν ἀθά** (two Aram. words), *our Lord cometh* (R. V. mrg.), 1 Cor. xvi. 22. (N. T.)*
- μαργαρίτης**, ου, ὁ, *a pearl*, Mat. xiii. 45, 46.
- Μάρθα**, ας, ἡ, *Martha*, Lu. x. 38, 40, 41.
- Μαρία**, ας, or **Μαριάμ**, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalene, Mar. xv. 40, 47;
- (3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.
- Μάρκος**, ου, ὁ, *Mark*, Ac. xii. 12, 25.
- μάρμαρος**, ου, ὁ, ἡ, *marble*, Rev. xviii. 12.*
- μαρτυρέω**, ὦ, ἡσω, *to be a witness*, abs., *to testify* (περὶ, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend*; pass., *to be attested*, i.e., honorably, *to be of good report*.
- μαρτυρία**, ας, ἡ, *testimony*, i.e., legal, Mar. xiv. 56, 59; or general, Jn. v. 34; with obj. gen., as Rev. xix. 10.
- μαρτύριον**, ου, τό, *testimony*, Mat. viii. 4 (to, dat.; against, ἐπὶ, acc.).
- μαρτύρομαι**, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.).*
- μάρτυς**, υπος, dat. plur. μάρτυσι, ὁ, *a witness*, i.e., judicially, Mat. xviii. 16; *one who testifies from what he has seen or experienced*, 1 Th. ii. 10, Lu. xxiv. 48; *a martyr*, witnessing by his death, Ac. xxii. 20; Rev. ii. 13, xvii. 6.
- μασσάομαι** (W. H. -ασά-), ὦμαι, *to bite, to gnaw*, Rev. xvi. 10.*
- μαστιγῶ**, ὦ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.
- μαστιγῶ**, *to scourge*, Ac. xxii. 25.*
- μάστιξ**, γκος, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.*
- μαστός**, οὔ, ὁ, *the breast*, pl., Lu. xi. 27, xxiii. 29; Rev. i. 13.*
- ματαιολογία**, ας, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.*
- ματαιολόγος**, ου, ὁ, *a vain, empty talker*, Tit. i. 10.*
- μάταιος** (αἰα), αιον, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). Syn.: see κενός.
- ματαιότης**, τητος, ἡ, (1) *vanity*, 2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.*
- ματαιῶ**, ὦ, *to make vain or foolish*; pass., Ro. i. 21. (S.)*
- μάτην**, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.*
- Ματθαῖος** (W. H. Μαθθαῖος), ου, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called Λευῖ.
- Ματθάν** (W. H. Μαθθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.*
- Ματθάτ**, ὁ (Heb.), *Matthat*, Lu. iii. 24, 29 (W. H. Μαθθάρ).*
- Ματθίας** (W. H. Μαθθίας), α, ὁ, *Matthias*, Ac. i. 23, 26.*
- Ματταθά**, ὁ (Heb.), *Mattatha*, Lu. iii. 31.*
- Ματταθίας**, ου, ὁ, *Mattathias*, Lu. iii. 25, 26.*
- μάχαιρα**, ας and ης, ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.
- μάχη**, ης, ἡ, *battle*; *contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.*
- μάχομαι**, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.*
- μεγαλ-αυχέω**, ὦ, *to boast great things, to be arrogant*, Ja. iii. 5 (W. H. μεγάλη αὐχέ).*
- μεγαλειός**, εἰα, εἰον, *grand, magnificent*, Lu. i. 49 (W. H. μεγάληα); Ac. ii. 11.*
- μεγαλειότης**, τητος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.*
- μεγαλο-πρεπής**, ἐς, gen. οὗς, *fitting for a great man, magnificent, majestic*, 2 Pet. i. 17.*
- μεγαλύνω**, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.
- μεγάλως**, adv., *greatly*, Phil. iv. 10.*
- μεγαλωσύνη**, ης, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)*
- μέγας**, μεγάλη, μέγα (see Gr. § 39), comp. μείζων, sup. μέγιστος, *great*, in size, *full-grown, intense*, Mat. ii. 10, xxviii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μείζων, *the elder*, Ro. ix. 12; μέγας indicates the *size* of things, their *meas-*

ure, number, cost, and estimation; μεγάλη ημέρα, a solemn, sacred day, Jn. xix. 31.

μεγέθος, οὖς, τὸ, greatness, Ep. i. 19.*

μεγιστάνες, ἄνων, οἱ (sing. μεγιστάν, only in Ap., Sirach iv. 7), princes, great men, nobles, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)*

μεβ-ερμηνεύω, to translate, to interpret, pass. only, Mar. v. 41; Jn. i. 41.

μέθη, ἡ, drunkenness, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.*

μεβ-ίστημι (and μεβιστάνω, 1 Cor. xiii. 2), μεταστήσω, 1st aor., pass., μετεστάθην, lit., to change the place of; hence, to remove, 1 Cor. xiii. 2; Col. i. 13; to lead astray, Ac. xix. 26; to remove from life, Ac. xiii. 22; to remove from office, Lu. xvi. 4.*

μεβ-οδία (-οδία, W. H.), as, ἡ, a fraudulent artifice, a trick, Ep. iv. 14, vi. 11. (N. T.)*

μεβ-όριος, α, ον, bordering on; τὰ μεβόρια, borders, frontiers, Mar. vii. 24 (W. H. ὄρια).*

μεβύσκω, to make drunk; pass., to be drunk, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; 1 Th. v. 7.*

μεθύσος, ον, ὁ (prop. adj.), a drunkard, 1 Cor. v. 11, vi. 10.*

μεθύω, to be drunken, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.

μεῖζων, comp. of μέγας, which see. It has itself a comparative, μείζοτερος, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 26, Bu. 28).

μέλαν, ἄνος, τὸ (μέλας), ink, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.*

μέλας, αἶνα, ἄν, black, Mat. v. 36; Rev. vi. 5, 12.*

Μελεᾶς, ᾧ, ὁ, Melea, Lu. iii. 31.*

μελεῖν, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), it concerns, dat. of pers., with gen. of object, as 1 Cor. ix. 9; or περί, as Jn. x. 13; or δτι, as Mar. iv. 38.

μελετάω, ᾧ, ἡσω, to practice, 1 Tim. iv. 15; to devise, Ac. iv.

25; to meditate, Mar. xiii. 11 (not W. H.).*

μέλι, ἱτος, τὸ, honey, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.*

μελισσός, α, ον, made by bees, Lu. xxiv. 42 (W. H. omit). (N. T.)*

Μελίτη, ἡς, ἡ, Melita, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη).*

μέλλω, ἡσω, to be about to do, to be on the point of doing, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν ἔσεσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, will, shall, must; to delay, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, the future, Lu. xiii. 9; τὰ μέλλοντα, things to come, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.

μέλος, οὖς, τὸ, a member of the body, a limb, as Mat. v. 29, 30; Ro. xii. 4; fig., 1 Cor. vi. 15.

Μελχί (W. H. -ελ), ὁ (Heb.), Melchi. Two are mentioned, Lu. iii. 24, 28.*

Μελχισεδέκ, ὁ (Heb. king of righteousness), Melchizedek, Heb. v., vi., vii.*

μεμβράνα, ἡς, ἡ (Lat.), parchment, 2 Tim. iv. 13. (N. T.)*

μέμφομαι, φομαι, dep., to blame, to censure, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.).*

μεμψί-μοιρος, ον, discontented, complaining, Ju. 16.*

μέν, antithetic particle, truly, indeed (see Gr. § 136, Wi. § 53, 7d, Bu. 364 sq.).

μεν-οὖν, conj., moreover, therefore, but.

μεν-οὖν-γε, conj., nay rather, nay truly, Lu. xi. 28 (W. H. μενοῦν); Ro. ix. 20, x. 18; Phil. iii. 8 (W. H. μέν οὖν γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.*

μέν-τοι, conj., yet truly, nevertheless, however, Jn. iv. 27.

μένω, μενῶ, ξμείνα, (1) intrans., to remain, to abide; so (a) of place, to dwell, Mat. x. 11; to lodge, Lu. xix. 5; (2) of

state, as Ac. v. 4; to continue firm and constant in, Jn. xv. 4; to endure, to last, to be permanent, 1 Cor. iii. 14; (2) trans., to await, wait for, only Ac. xx. 5, 23.

μερίζω, σω, (1) to divide, separate, mid., to share (μετά, gen.), Lu. xii. 13; pass., to be divided, to be at variance, Mat. xii. 25, 26; 1 Cor. i. 13; (2) to distribute, Mar. vi. 41, acc. and dat.

μέριμνα, ἡς, ἡ, care, anxiety, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.

μεριμνάω, ᾧ, ἡσω, to be anxious, distracted, to care for; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.); see also 1 Cor. vii. 32-34; gen., ver. 34 (W. H.); dat., ver. 25; els, ver. 34; περί, ver. 28.

μερίς, ἴδος, ἡ, a part or division of a country, Ac. xvi. 12; a share, portion, Lu. x. 42; Ac. viii. 21, 2 Cor. vi. 15; Col. i. 12.*

μερισμός, οὖ, ὁ, a dividing or division, Heb. iv. 12; distribution, gifts distributed, Heb. ii. 4.*

μεριστής, οὖ, ὁ, a divider, Lu. xii. 14. (N. T.)*

μέρος, οὖς, τὸ, a part; hence, (1) a share, Rev. xxii. 19; fellowship, Jn. xiii. 8; a business or calling, Ac. xix. 27; (2) a part, as the result of division, Jn. xix. 23. In adverbial phrases, μέρος τι, partly, in some part; ἀνὰ μέρος, alternately; ἀπὸ μέρους, partly; ἐκ μέρους, individually, of persons, partially, imperfectly, of things; κατὰ μέρος, particularly, in detail, Heb. ix. 5.

μεσημβρία, ἡς, ἡ, midday, noon, Ac. xxii. 6; the south, Ac. viii. 26.

μεσιτεύω, σω, to mediate, to give surety, Heb. vi. 17.*

μεσίτης, ον, ὁ, a mediator, i.e., one who interposes between parties and reconciles them, Gal. iii. 19, 20; 1 Tim. ii. 5; in the phrase μεσίτης διαθήκης, mediator of a covenant, Heb. viii. 6, ix. 15, xii. 24.*

μεσο-νύκτιον, ου, ῥδ, *midnight*, as Lu. xi. 5.

Μεσο-ποταμία, ας, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.*

μέσος, η, ου, *middle*, of time or place, *in the midst of* (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τὸ μέσον, *the middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among, away*; ἐν μέσῳ, *among*; ἀνὰ μέσον, *through the midst, among, between*; also with διὰ and εἰς.

μεσό-τοιχον, ου, τδ, *a partition-wall*, Ep. ii. 14. (N. T.)*

μεσο-ουράνημα, ατος, τδ, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.*

μεσῶ, ὦ, *to be in the middle*, Jn. vii. 14.*

Μεσσίας, ου, ὁ (from Heb. *anointed*), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N. T.)*

μεστός, ἡ, ὄν, *full*, gen., Jn. xix. 29; Ro. i. 29.

μεστῶ, ὦ, *to fill*, gen., Ac. ii. 13.*

μετά (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans*, as in the words *transfer, translate*).

μετα-βαίνω, βήσομαι, *to pass over, to depart*, Lu. x. 7; Mat. xi. 1.

μετα-βάλλω, in mid., *to change one's mind*, Ac. xxviii. 6.*

μετ-άγω, *to turn about, to direct*, as horses, ships, Ja. iii. 3, 4.*

μετα-δίδωμι, *to share with, to impart*, Lu. iii. 11; Ro. i. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ μετα-διδούς, *a distributor of alms*, Ro. xii. 8.*

μετα-θεσις, εως, ἡ, (1) *a transfer, a translation*, Heb. xi. 5; *a removal*, Heb. xii. 27; (2) *a change*, Heb. vii. 12.*

μετ-αίρω, *to remove, intrans., to depart*, Mat. xiii. 53, xix. 1.*

μετα-καλέω, ὦ, in mid., *to call to one's self, to send for*, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.*

μετα-κινέω, ὦ, *to move away, pass., to be moved away*, Col. i. 23.*

μετα-λαμβάνω, *to take a share of*, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain* (acc.), Ac. xxiv. 25.

μετά-ληψις (W. H. *ληψις*), εως, ἡ, *participation*; εἰς μ., *to be received*, 1 Tim. iv. 3.*

μετ-αλλάσσω, *to change one thing* (acc.) for (ἐν, εἰς) another, Ro. i. 25, 26.*

μετα-μελομαι, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. Syn.: μετανοέω is the nobler word, the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.

μετα-μορφῶ, ὦ, *to change the form, to transform*, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.*

μετα-νοέω, ὦ, ἥσω, *to change one's views and purpose, to repent*, as Mat. iii. 2; Ac. viii. 22. Syn.: see μετα-μέλομαι.

μετάνοια, ας, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.

μετα-ἔν (σύν or ἐν), adv. of time, *meanwhile*, Jn. iv. 31; *afterwards*, perh., Ac. xiii. 42 (see Gr. § 298, 7 δ); as prep. with gen., *between, of place*, Mat. xxiii. 35.

μετα-πέμπω, in mid., *to send for to one's self, to summon*, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.*

μετα-στρέφω (with 2d fut. and 2d aor. pass.), *to turn about, to change*, Ja. iv. 9; Ac. ii. 20; *to pervert, to corrupt*, Gal. i. 7.*

μετα-σχηματίζω, ἰσω, *to change the figure of, transfigure*, Phil. iii. 21; mid., *to assume the appearance of anyone*, 2 Cor. xi. 13, 14, 15; fig., *to transfer, i.e., to speak by way of illustration*, 1 Cor. iv. 6.*

μετα-τίθημι, *to transpose, to transfer*, Ac. vii. 16; Heb. xi. 5; *to change*, Heb. vii. 12; mid., *to transfer one's self, i.e., to fall away, to desert*, Gal. i. 6; *to pervert*, Ju. 4.*

μετ-έπειτα, adv., *afterwards*, Heb. xii. 17.*

μετ-έχω, μετασχήσω, 2d aor. μετέσχον, *to be partaker of, to share in*, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14. v. 13, vii. 13.*

μετεωρίζω, in pass., *to be troubled with anxiety, to be in suspense*, Lu. xii. 29.*

μετ-οικεσία, ας, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.*

μετ-οικίζω, ἰῶ, *to cause to change one's habitation, to cause to migrate*, Ac. vii. 4, 43.*

μετοχή, ἥς, ἡ, *a sharing, a fellowship*, 2 Cor. vi. 14.*

μέτοχος, ου, ὁ (prop. adj.), *a partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; *a partner, an associate*, Heb. i. 9; Lu. v. 7.*

μετρέω, ὦ, *to measure*, Rev. xi. 2; Lu. vi. 38; met., *to estimate, to judge of*, 2 Cor. x. 12.

μετρητής, οὔ, ὁ, prop. *a measurer; an amphora*, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.*

μετριο-παθῶ, ὦ, *to treat with moderation, bear gently with* (R. V.), Heb. v. 2.*

μετρίως, adv., *moderately*, Ac. xx. 12.*

μέτρον, ου, τδ, *a measure*, Mat. xxiii. 32; Mar. iv. 24; *a measuring-rod*, Rev. xxi. 15; *a definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρου, *by measure, sparingly*, Jn. iii. 34; εἰς μέτρον, *in due measure*, Ep. iv. 16.

μέτωπον, ου, τδ (ὦψ), *the forehead*, Rev. vii. 3, ix. 4 (only in Rev.).

μέχρι, or μέχρις, αὐν., as prep. with gen., *unto, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., *until*, Ep. iv. 13.

μη, *a negative particle, not; for*

distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, 1, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2*b*, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3*b*, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3*b*, Bu. 211 sq.

μή-γε, in the phrase *εἰ δὲ μήγε*, *but if not*, emphatic.

μηδαμῶς, adv., *by no means*, Ac. x. 14, xi. 8.*

μηδέ, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; *not even*, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and *not*, *neither*, *but not*, *nor yet*, as Mat. vi. 25, vii. 6.

μηδείς, *μηδεμία*, *μηδέν* (*els*), differing from *οὐδείς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, 1, Bu. 351); *not one*, *no one*, *no person* or *thing*, *nothing*, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

μηδέποτε, adv., *never*, 2 Tim. iii. 7.*

μηδέπω, adv., *not yet*, Heb. x. 7.*

Μήδως, οὐ, *δ*, *a Mede*, Ac. ii. 9.*

μηκέτι, adv. (*ἔτι*). *no more*, *no longer*, Mar. ix. 25, xi. 14; Ac. iv. 17.

μήκος, οὐς, *τό*, *length*, Ep. iii. 18; Rev. xxi. 16.*

μηκύνω, *to make long*; pass., *to grow up*, as plants, Mar. iv. 27.*

μηλωτή, ἡς, ἡ, *a sheepskin*, Heb. xi. 37.*

μήν, a part. of strong affirmation, N. T. only in the combination *ἡ μήν*, *assuredly*, *certainly*, Heb. vi. 14 (W. H. *εἰ μήν*).*

μήν, *μηρός*, *δ*, (1) *a month*, as Ac. vii. 20; (2) *the new moon*, as a festival, Gal. iv. 10.

μηνύω, *to show*, *declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.*

μή οὐκ, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

μηποτε, adv., *never*, Heb. ix. 17; as conj., *lest ever*, *lest perhaps*, *lest at any time*, Lu. xii. 58; Ac. v. 39; interrog. part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

μή που, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μήπως*).

μή-πω, adv., *not yet*, Ro. ix. 11; Heb. ix. 8.*

μή-πως, conj., *lest in any way*, *lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

μηρός, οὐ, *δ*, *the thigh*, Rev. xix. 16.*

μήτε, conj., differing from *οὔτε* as *μή* from *οὐ* (see Gr. § 401); *and not*, used after a preceding *μή* or *μήτε*, *neither ... nor*; in Mar. iii. 20, *not even*, W. H. read *μηδέ*.

μήτηρ, *τρός*, ἡ, *a mother*, Mat. i. 18, ii. 11; met., *a mother city*, Gal. iv. 26.

μήτι, adv., interrogatively used, *is it?* *whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

μήτις (W. H. *μή τις*), pron. interrog., *has or is any one?* *whether any one?* Jn. iv. 33.*

μήτρα, as, ἡ, *the womb*, Lu. ii. 23; Ro. iv. 19.*

μητρ-αλφας (W. H. *-ολφας*), οὐ, *δ*, *a matricide*, 1 Tim. i. 9.*

μία, fem. of *εἷς*, *one*.

μίαίνω, *ανῶ*, perf. pass. *μεμύασμαι*, *to stain*, *pollute*, *defile*, Jn. xviii. 28; Tit. i. 15; Heb. xii. 15; Ju. 8.*

μιασμα, *ατος*, *τό*, *pollution*, *defilement*, 2 Pet. ii. 20.*

μιασμός, οὐ, *δ*, *the act of defilement*, *pollution*, 2 Pet. ii. 10.*

μίγμα, *ατος*, *τό*, *a mixture*, Jn. xix. 39 (W. H. text *ἐλιγμα*).*

μίγνυμι, *μιξω*, *ἐμιξα*, perf. pass. *μέμικμαι*, *to mix*, *to mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. viii. 7, xv. 2.*

μικρός, *δ*, *ὅν*, *little*, *small*, i.e., in size, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

Μίλητος, οὐ, ἡ, *Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.*

μῖλιον, οὐ, *τό* (Lat. *miliarium*), *a mile* (somewhat less than our mile), Mat. v. 41.*

μιμῶμαι, οὐμαι, dep. mid., *to imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.*

μιμητής, οὐ, *δ*, *an imitator*, as 1 Cor. iv. 16.

μιμνήσκω (*μνα-*), mid., with fut. in pass. form *μνησθήσομαι*, 1st aor. *ἐμνήσθην*, perf. *μέμνημαι*, *to call to mind*, *to remember*, gen. pers. or thing, Mat. xxvi. 75; Lu. xxiii. 42; pass., *to be remembered*, *to be had in mind*, only Ac. x. 31; Rev. xvi. 16.

μισέω, *ᾶ*, *ῆσω*, *to hate*, *to detest*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

μισθ-απο-δοσία, as, ἡ, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)*

μισθ-απο-δότης, οὐ, *δ*, *a rewarder*, Heb. xi. 6. (N. T.)*

μισθιος, *α*, *οι*, *hired*, as subst., *a hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.)*

μισθός, οὐ, *δ*, *hire*, *wages*, *recompense*, Mat. xx. 8; used of reward, Mat. v. 12, 46; of punishment, 2 Pet. ii. 13.

μισθώω, *ᾶ*, *ῶσω*, mid., *to hire*, Mat. xx. 1, 7.*

μισθώμα, *ατος*, *τό*, *hire*, *rent*; *anything rented*, as a house, Ac. xxviii. 30.*

μισθωτός, οὐ, *δ*, *a hired servant*, Mar. i. 20; Jn. x. 12, 13.*

Μιτυλήνη, ἡς, ἡ, *Mitylene*, the capital of Lesbos, Ac. xx. 14.*

Μιχαήλ, *δ* (Heb. *who is like God?*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.*

μνᾶ, *ᾶς*, ἡ, *a mina*, silver money = 100 *δραχμαί*, or about sixteen or seventeen dollars, Lu. xix. 13-25.*

μνάσμαι, see *μιμνήσκω*.

Μνάσων, *ωνος*, *δ*, *Mnason*, Ac. xxi. 16.*

μνεία, as, ἡ, *remembrance*, *recollection*, Phil. i. 3; 1 Th. iii. 6; *μνείαν ποιῆσθαι*, *to mention*, Ro. i. 9.

μνήμα, *ατος*, *τό*, *a monument*, *a tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

μνημεῖον, οὐ, *τό*, *a tomb*, *a sepulchre*, Mat. viii. 28; Jn. xi. 31.

μνήμη, ἡς, ἡ, *remembrance*, *mention*; *μνήμην ποιῆσθαι*, *to make mention*, 2 Pet. i. 15.*

μνημονεύω, *to remember* (*ᾠτι*),

recollect, call to mind (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; *to be mindful of*, Heb. xi. 15; *to make mention of* (περὶ, gen.), Heb. xi. 22.
μνημόσυνον, ου, τό, *a memorial, honorable remembrance*, Mat. xxvi. 13; Mar. xiv. 9; Ac. 4.*
μνηστρεύω, to ask in marriage; pass., *to be betrothed*, Mat. i. 18; Lu. i. 27, ii. 5.*
μογι-λάλος, ου, ό (prop. adj.), *one speaking with difficulty, a stammerer*, Mar. vii. 32.*
μάγισ, adv., *with difficulty, hardly*, Lu. ix. 39 (W. H. μόλις).
μόδιος, ου, ό (Lat.), *a dry measure* (16 sextarii), containing about a peck; *a modius*, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.)*
μοιχαλίσ, ιδος, ή, *an adulteress*, Ro. vii. 3; fig., *for departure from God*, Mat. xvi. 4; Ja. iv. 4. (S.)*
μοιχάσμαι, ώμαι, *to commit adultery*, Mat. v. 32.
μοιχεία, as, ή, *adultery*, Mat. xv. 19.
μοιχεύω, σω, *to commit adultery*, abs. (acc., Mat. v. 28); fig., *of forsaking God*, Rev. ii. 22.
μοιχός, ου, ό, *an adulterer*, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).*
μόλις, adv., *with difficulty, hardly*, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.*
Μολόχ, ό (Heb.), *Moloch*, Ac. vii. 43 (from S.)*
μολύνω, νω, *to pollute, to defile*, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.*
μολυσμός, ου, ό, *pollution, defilement*, 2 Cor. vii. 1. (S.)*
μομφή, ής, ή, *complaint, ground of complaint*, Col. iii. 13.*
μονή, ής, ή, *an abode, a dwelling-place*, Jn. xiv. 2, 23.*
μονο-γενής, ές, gen. ους, *only begotten*, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.*
μόνος, η, ου, *only, alone, single*, Lu. xxiv. 18; *solitary, without company*, Mar. vi. 47; *forsaken, desolate*, Jn. viii. 29; adv., *μόνον, only*.

μον-όφθαλμος, ου, *having but one eye*, Mat. xviii. 9; Mar. ix. 47.*
μονός, ώ, *to leave alone; pass., to be left alone or desolate*, 1 Tim. v. 5.*
μορφή, ής, ή, *outward appearance, form, shape*, Mar. xvi. 12; Phil. ii. 6, 7.* Syn.: see ιδέα.
μορφώω, ώ, *ώσω, to form, to fashion*, Gal. iv. 19.*
μόρφωσις, εως, ή, *form, semblance*, 2 Tim. iii. 5; *form, system*, Ro. ii. 20.*
μοσχο-ποιώ, ώ, *to make an image of a calf*, Ac. vii. 41. (N. T.)*
μόσχος, ου, ό, ή, *a calf, a young bullock*, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.*
μουσικός, ή, όν, *skilled in music, a musician*, Rev. xviii. 22.*
μόχθος, ου, ό, *wearisome labour, toil*, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.*
μυελός, ου, ό, *marrow*, Heb. iv. 12.*
μυέω, ώ, *to initiate into, to instruct*, Phil. iv. 12.*
μῦθος, ου, ό, *a word; hence, a fiction, a fable, a falsehood*, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.*
μυκάσμαι, ώμαι, *to bellow, to roar, as a lion*, Rev. x. 3.*
μυκτηρίζω, *to turn up the nose; to mock, deride*, Gal. vi. 7.*
μυλικός, ή, όν, *pertaining to a mill; with λίθος, millstone*, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.)*
μύλιος, η, ου, *in sense of foregoing*, Rev. xviii. 21 (W. H.).*
μύλος, ου, ό, *a millstone*, as Mat. xviii. 6.
μυλόν, ώνος, ό, *a mill-house, the place where grain was ground*, Mat. xxiv. 41 (W. H. μύλος).*
Μύρα (W. H. Μύρρα), ων, τά, *Myra, a city near the coast of Lycia*, Ac. xxvii. 5.*
μυριάς, άδος, ή, *a myriad, ten thousand*, Ac. xix. 19; *a vast multitude*, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.*
μυρίζω, σω, *to anoint*, Mar. xiv. 8.*
μυρίοι, ιαι, ια, *innumerable*, 1 Cor. iv. 15, xiv. 19; **μύριοι**,

αι, ια, *ten thousand*, Mat. xviii. 24.*
μύρον, ου, τό, *ointment*, Mat. xxvi. 7.
Μυσία, as, ή, *Mysia*, Ac. xvi. 7, 8.*
μυστήριον, ου, τό, *a mystery, anything hidden, a secret*, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are hidden religious rites and knowledge, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as mysteries partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; *a hidden meaning*, Ep. v. 32; Rev. i. 20.
μυωπάω, *to see dimly*, 2 Pet. i. 9.*
μώλωψ, ωπος, ό, *a bruise, a stripe*, 1 Pet. ii. 24.*
μωμάσμαι, ώμαι, dep., aor. mid. and pass., *to blame, to find fault with*, 2 Cor. vi. 3, viii. 20.*
μώμος, ου, ό, *a blemish; met., disgrace*, 2 Pet. ii. 13.*
μωραίνω, ανώ, *to make foolish*, 1 Cor. i. 20; pass., *to become foolish*, Ro. i. 22; *to become insipid, tasteless, like spoiled salt*, Mat. v. 13; Lu. xiv. 34.*
μωρία, as, ή, *folly, absurdity*, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.*
μωρο-λογία, as, ή, *foolish talking*, Ep. v. 4.*
μωρός, ά, όν, *stupid, foolish*, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); τὸ μωρόν, *foolishness*, 1 Cor. i. 25, 27.
Μωσής (W. H. Μωυσής), έως, dat. ει or η; acc. ην (once έα, Lu. xvi. 29), ό, *Moses*, met., the books of Moses, *the Pentateuch*, Lu. xvi. 29; 2 Cor. iii. 15.

N

N, ν, νθ, nu, n, the thirteenth letter. As a numeral, ν' = 50; ν' = 50,000.
Ναασσών, ό (Heb.), *Naasson*, Mat. i. 4; Lu. iii. 32.*
Ναγκαί, ό (Heb.), *Naggai*, Lu. iii. 25.*
Ναζαρέτ, -πέθ or -πά (W. H.

have all the forms), ἡ, *Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.
Ναζαρηνός, οὗ, ὁ, *a Nazarene*, as Mar. i. 24.
Ναζωραῖος, οὗ, ὁ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called οἱ Ναζωραῖοι, Ac. xxiv. 5.
Ναθάν (W. H. -άμ), ὁ (Heb.), *Nathan*, Lu. iii. 31.*
Ναθαναήλ, ὁ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.*
ναί, adv., affirming, *yes*, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.
Ναῖν, ἡ, *Nain*, Lu. vii. 11.*
ναός, οὗ, ὁ (*naō*), *a temple, a shrine*, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. *Syn.*: see *ἱερόν*.
Ναούμ, ὁ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).
νάρδος, οὗ, ἡ, *nard, oil or ointment*, Mar. xiv. 3; Jn. xii. 3.*
Νάρκισσος, οὗ, ὁ, *Narcissus*, Ro. xvi. 11.*
ναναγέω, ὦ (*ἄννυμι*), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.*
ναύ-κληρος, οὗ, ὁ, *a ship-master, or owner*, Ac. xxvii. 11.*
ναῦς, acc. ναῦν, ἡ, *a ship*, Ac. xxvii. 41.*
ναύτης, οὗ, ὁ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.*
Ναχώρ, ὁ (Heb.), *Nachor*, Lu. iii. 34.*
νεανίας, οὗ, ὁ, *a young man, a youth*, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).*
νεανίσκος, οὗ, ὁ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.
Νεάπολις, εως, ἡ, *Neapolis*, Ac. xvi. 11.*
Νεεμάν (W. H. Ναϊμάν), ὁ (Heb.), *Naaman*, Lu. iv. 27.*
νεκρός, ὁ, ὁν, *dead*, (1) lit., as Mat. xi. 5; οἱ νεκροί, *the dead*, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead* (to dat.), Ro. vi. 11;

inactive, inoperative, Ro. vii. 8.
νεκρώω, ὦ, *to put to death*; fig., *to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.*
νέκρωσις, εως, ἡ, *death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.*
νεο-μηνία, see *νουμηνία*.
νέος, α, ον, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young, of persons*, Tit. ii. 4. *Syn.*: see *καινός*.
νεοσσός (W. H. νοσσός), οὗ, ὁ, *a young bird*, Lu. ii. 24.*
νεότης, τητος, ἡ, *youth*, Lu. xviii. 21; 1 Tim. iv. 12.
νέο-φυτός, ον, *newly planted*; fig., *a recent convert*, 1 Tim. iii. 6.*
Νέρων, υνος, ὁ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec.).*
νεύω, σω, *to nod*; so, *to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.*
νεφέλη, ης, ἡ, *a cloud*, Mar. ix. 7, xiii. 26.
Νεφθαλεμ, ὁ (Heb.), *Naphtali*, Mat. iv. 13, 15; Rev. vii. 6.*
νέφος, οὗς, τό, *a cloud*; met., *a multitude, a great company*, Heb. xii. 1.*
νεφρός, οὗ, ὁ, *a kidney, plur., the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.*
νεω-κόρος, οὗ, ὁ, ἡ (*naōs* and *κορέω*, *to sweep*), *a temple-keeper*, a designation of the people of Ephesus, Ac. xix. 35.*
νεωτερός, ἡ, ὁν, *youthful, juvenile*, 2 Tim. ii. 22.*
νεώτερος, α, ον (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.
νή, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.*
νήθω, *to spin*, Mat. vi. 28; Lu. xii. 27.*
νηπιόζω, *to be an infant*, 1 Cor. xiv. 20.*
νήπιος, α, ον, *infantile*; as subst., *an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of un-

learned, unenlightened persons, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).
Νηρέυς, εως, ὁ, *Nereus*, Ro. xvi. 15.*
Νηρι, ὁ (Heb.), *iNeri*, Lu. iii. 27.*
νησίον, ον, τό (dim. of νῆσος), *a small island*, Ac. xxvii. 16.*
νῆσος, ον, ἡ (*νήω*, *to swim*), *an island*, Ac. xiii. 6, xxvii. 26.
νηστία, ας, ἡ, *a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.
νηστεύω, σω, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.
νήστις, ιος, plur. νήστεις, ὁ, ἡ, *fasting*, Mat. xv. 32; Mar. viii. 3.*
νηφάλιος or -λεος, ον, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.*
νήφω, ψω, *to be sober, temperate*, fig., 1 Th. v. 6, 8.
Νίγηρ, ὁ (Lat.), *Niger*, Ac. xiii. 1.*
Νικάνωρ, ορος, ὁ, *Nicanor*, Ac. vi. 5.*
νικάω, ὦ, ἡσω, *to be victorious, abs., Rev. iii. 21; to conquer, overcome* (acc.), Lu. xi. 22; Jn. xvi. 33.
νίκη, ης, ἡ, *victory*, 1 Jn. v. 4.*
Νικόδημος, ον, ὁ, *Nicodemus*, Jn. iii. 1.
Νικολαῖτης, ον, ὁ, *a follower of Nicollaius* (probably a Greek equivalent for Balaam), *a Nicolaitan*, Rev. ii. 6, 15.*
Νικόλαος, ον, ὁ, *Nicolaus*, Ac. vi. 5 (not to be confounded with preced.).*
Νικόπολις, εως, ἡ, *Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.*
νίκος, οὗς, τό, *victory*, 1 Cor. xv. 55, 57; εἰς νίκος, from S., *to a victorious consummation, utterly*, Mat. xii. 20; 1 Cor. xv. 54.*
Νινευί, ἡ (Heb.), *Nineveh*, Lu. xi. 32 (W. H. read following).
Νινευίτης (W. H. -εῖτης), ον, ὁ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).*

νιπτήρ, ἦρος, ὁ, *a basin*, for washing hands and feet, Jn. xiii. 5. (N. T.)*
 νίπτω, ψω, *to wash* (acc.), Jn. xiii. 8; mid., *to wash one's self*, acc. of part, as Mar. vii. 3. Syn.: see λούω.
 νοέω, ὦ, ἦσω, *to understand*, *to consider*, abs., or with acc., or ὅτι, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.
 νόημα, ατος, τό, (1) *a thought, purpose, device*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind, i.e., the understanding or intellect*, 2 Cor. iii. 14, iv. 4, xi. 3.*
 νόθος, η, ου, *illegitimate, bastard*, Heb. xii. 8.*
 νομή, ἥς, ἡ (νέμω, *to pasture*), (1) *pasturage*, Jn. x. 9; (2) *met., growth, increase*, as of a gangrene, 2 Tim. ii. 17.*
 νομίζω, σω (νόμος), (1) *to think, to suppose, to expect*, as the result of thinking, Mat. v. 17, xx. 10; (2) *pass., to be customary*, only Ac. xvi. 13 (but see W. H. and R. V.).
 νομικός, ἡ, ὅν, *pertaining to* (the) law, Tit. iii. 9; as subst., *a person learned in or teacher of the Mosaic law*, Mat. xxii. 35; Tit. iii. 13.
 νομίμως, adv., *lawfully*, 1 Tim. i. 8; 2 Tim. ii. 5.*
 νόμισμα, ατος, τό, (lawful) *money, coin*, Mat. xxii. 19.*
 νομο-διδάσκαλος, ου, ὁ, *a teacher and interpreter of the Mosaic law*, Lu. v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)*
 νομο-θεσία, ας, ἡ, *lawgiving, legislation*, Ro. ix. 4.*
 νομο-θετέω, ὦ, *to enact laws*; pass., *to be enacted*, Heb. viii. 6; *to be furnished with laws*, Heb. vii. 11.*
 νομο-θέτης, ου, ὁ (τίθημι), *a law-giver, legislator*, Ja. iv. 12.*
 νόμος, ου, ὁ (νέμω, *to apportion*), *a law, an edict, a statute*, Lu. ii. 22; *a standard of acting or judging*, Ro. iii. 27; *a written law*, Ro. ii. 14; *the Mosaic economy*, Mat. v. 18; Ro. x. 4; *the Christian dispensation or doctrines*, Gal. vi. 2; Ro. xiii. 8; met., for the books containing the Mosaic law, i.e., the five books of Moses, Mat. xii. 5;

ἀνὰ for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234, Wi. § 19, 1 a, Bu. 89.
 νόος, see νοῦς.
 νοσέω, ὦ, *to be sick*; fig., *to have a diseased appetite or craving for*, περὶ (acc.), 1 Tim. vi. 4.*
 νόσημα, ατος, τό, *disease, sickness*, Jn. v. 4 (W. H. omit).*
 νόσος, ου, ἡ, *disease, sickness*, Mat. iv. 23, 24.
 νοσσιὰ, ᾶς, ἡ, *a brood of young birds*, Lu. xiii. 34. (S.)*
 νοσσιον, ου, τό, *a brood of young birds*, Mat. xxiii. 37.*
 νοσσιός, see νεοσσιός.
 νοσφιζω, in mid., *to remove for one's self, to purloin*, Ac. v. 2, 3; Tit. ii. 10.*
 νότος, ου, ὁ, *the south wind*, Lu. xii. 55; *the South*, Lu. xi. 31.
 νου-θεσία, ας, ἡ, *admonition, counsel*, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.*
 νου-θετέω, ὦ, *to admonish, to counsel*, Ac. xx. 31.
 νου-μηνία (W. H. veo-), ας, ἡ, *the new moon*, as a festival, Col. ii. 16.*
 νουν-εχῶς, adv., *wisely, judiciously*, Mar. xii. 34.*
 νοῦς (orig. νόος), νοός, νοῖ, νοῦν, ὁ, *the mind, i.e., the understanding or intellect*, Lu. xxiv. 45; Phil. iv. 7; *the reason*, Ro. vii. 25, xii. 2; hence, *an affection of the mind* — as modes of thought — *inclinations or dispositions*, Ro. xiv. 5; 1 Cor. i. 10.
 Νυμφᾶς, ᾶ, ὁ, *Nymphas*, Col. iv. 15.*
 νύμφη, ἥς, ἡ, *a betrothed woman, a bride*, Rev. xviii. 23; *a daughter-in-law*, Mat. x. 35.
 νυμφος, ου, ὁ, *a bridegroom*, Jn. iii. 29.
 νυμφών, ὄνος, ὁ, *a bridal chamber*; οἱ υἱοὶ τοῦ νυμφῶνος, *the sons of the bridal chamber, friends of the bridegroom*, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; *a room in which the marriage ceremonies were held*, Mat. xxii. 10 (W. H.). (Ap.)*
 νῦν and νυνὶ, adv., (1) *of time, now, i.e., the actually present*; now, in relation to time

just past, *just now, even now*; now, in relation to future time, *just at hand, even now, immediately*; ὁ, ἡ, τὸ νῦν, *the present*, with subst. or (neut.) without; (2) of logical connection, *now*, 2 Cor. vii. 9; *now then, i.e., implying the rise of one thing from another*, 1 Cor. xiv. 6; (3) in commands and appeals, *νῦν* is emphatic, *at this instant*, Mat. xxvii. 42; Ja. iv. 13.
 νύξ, νυκτός, ἡ, *the night, nighttime*, lit., Ac. xvi. 33; often fig., *a time of darkness and ignorance*, Ro. xiii. 12; 1 Th. v. 5; *death*, Jn. ix. 4.
 νύσσω, ξω, *to stab, to pierce*, Jn. xix. 34.*
 νυστάζω, ξω, *to nod in sleep, to be drowsy*, Mat. xxv. 5; fig., *to delay*, 2 Pet. ii. 3.*
 νυχθ-ήμερον, ου, τό, *a night and a day, twenty-four hours*, 2 Cor. xi. 25.*
 Νῶε, ὁ (Heb.), *Noah*, Lu. iii. 36, xvii. 26, 27.
 ναθρός, ᾶ, ὁ, *sluggish, dull, stupid*, Heb. v. 11, vi. 12.*
 νῶτος, ου, ὁ, *the back of men or animals*, Ro. xi. 10.*

Ξ

Ξ, ξ, ξι, *xi*, the double letter x (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ' = 60; ξ = 60,000.
 ξενία, ας, ἡ, *hospitality; a lodging*, Ac. xxviii. 23; Philem. 22.*
 ξενίζω, σω, (1) *to receive as a guest* (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; pass., *to be entertained, to lodge*, Ac. x. 6, 18, 32, xxi. 16; (2) *to astonish by strangeness*, Ac. xvii. 20; pass., *to think strangely of, to be surprised at* (dat.), 1 Pet. iv. 4, 12.*
 ξενο-δοχεῖω, ὦ, *to entertain guests, to practice hospitality*, 1 Tim. v. 10.*
 ξένος, η, ου, masc., *a guest-friend*; as subst., *a stranger, foreigner*, Mat. xxv. 35, 38, 43, 44; *a host*, Ro. xvi. 23; *alien*, Ep. ii. 12; *new, novel*, Heb. xiii. 9; 1 Pet. iv. 12.
 ξέστης, ου, ὁ (the Latin sextarius), *a sextarius, a vessel*

for measuring liquids, holding about a pint; *a pitcher*, of any size, Mar. vii. 4, 8 (W. H. omit).*

ξηραίνω, *αὐθ*, 1st aor., act., *ἐξήρανα*, 1st aor., pass., *ἐξηράσθην*, perf., pass., *ἐξήραμαι* (3 s., *ἐξήρανται*, Mar. xi. 21), *to make dry, to wither*, Ja. i. 11; pass., *to become dry*, *be withered*, Mat. xiii. 6; *to be dried up*, Rev. xvi. 12; *to be ripened*, as corn, Rev. xiv. 15; *to pine away*, Mar. ix. 18.

ξηρός, *δ*, *δν*, *dry, withered*, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; *ή ξηρά* (sc. γῆ), *dry land*, Mat. xxiii. 15.*

ξύλινος, *ινη*, *ινον*, *wooden*, 2 Tim. ii. 20; Rev. ix. 20.*

ξύλον, *ου*, *τὸ*, *wood*, e.g., *timber* in building, 1 Cor. iii. 12; *anything made of wood*, e.g., *the stocks*, Ac. xvi. 24; *a staff*, Mat. xxvi. 47, 55; *a cross*, Ac. xiii. 29; Gal. iii. 13; *a living tree*, Rev. ii. 7.

ξύραω, *ω*, *ήσω*, perf. pass. *ἐξύρημαι*, *to shave*, Ac. xxi. 24; 1 Cor. xi. 5, 6.*

O

Ο, ο, *δ* μικρόν, *omicron*, short *o*, the fifteenth letter. As a numeral, *ο*'=70; *ο*=70,000.

ὁ, ἡ, *τὸ*, the definite article, *the*, originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

ὀγδοήκοντα, num., indeclin., *eighty*, Lu. ii. 37, xvi. 7.*

ὀγδοός, *η*, *ον*, ord., *eighth*; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, 2, Bu. 30.

ὄγκος, *ου*, *δ*, *a weight, an encumbrance*, Heb. xii. 1.*

ὅδε, ἥδε, *ρδδε*, demon. pron., *this, that* (here). See Gr. § 339, Wi. § 23, 5, Bu. 103.

ὁδεύω, *ω*, *ήσω*, perf. pass. *ὁδεύω*, *to pass along a way, to journey*, Lu. x. 33.*

ὁδηγέω, *ω*, *ήσω*, *to lead along a way, to conduct, to guide*, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.*

ὁδηγός, *ου*, *δ*, *a leader, a guide*,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.*

ὁδοι-πορέω, *ω*, *to travel, to pursue a way*, Ac. x. 9.*

ὁδοι-πορία, *ας*, *ή*, *a journey, a journeying*, Jn. iv. 6; 2 Cor. xi. 26.*

ὁδός, *ου*, *ή*, (1) *a way, a road*, Mat. ii. 12; (2) *a going, a progress*, Mar. vi. 8; (3) *a journey, a day's or a Sabbath day's*, Lu. ii. 44; Ac. i. 12; (4) fig., *manner of action, method of proceeding*, Ac. xiii. 10; Mat. xxi. 32; especially (5) *the Christian way*, Ac. ix. 2; 2 Pet. ii. 2; (6) *used of Christ himself, the Way*, Jn. xiv. 6.

ὁδούς, *δδόντος*, *δ*, *a tooth*, Mat. v. 38.

ὁδυνάω, *ω*, in mid. and pass., *to be tormented, to be greatly distressed*, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.*

ὁδύνη, *ης*, *ή*, *pain, distress*, of body or mind, Ro. ix. 2; 1 Tim. vi. 10.*

ὁδυρμός, *ου*, *δ*, *lamentation, wailing*, Mat. ii. 18; 2 Cor. vii. 7.*

Οζίας, *ου*, *δ*, *Uzziah*, Mat. i. 8, 9.*

ὀξέω, *ω*, *to stink, be offensive*, Jn. xi. 39.*

ὅθεν, adv., *whence*, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

ὀθόνη, *ης*, *ή*, *a linen cloth*; hence, *a sheet*, Ac. x. 11, xi. 5.*

ὀθόλιον, *ου*, *τὸ* (dim. of ὀθόνη), *a linen bandage*, Jn. xix. 40.

οἶδα, plur. οἶδαμεν (for Attic ἴδμεν), οἶδατε (and Attic ἴστε, Heb. xii. 17), οἶδασι (and Attic ἴσασι, only Ac. xxvi. 4), *I know* (see Gr. § 103, 4, Wi. § 40, 4b).

οἰκιακός, *ή*, *δν*, see οἰκιακός.

οἰκέτος, *α*, *ον*, *domestic, belonging to a household*, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.*

οἰκέτρια, *ας*, *ή*, *household, body of servants*, Mat. xxiv. 45 (W. H.).*

οἰκέτης, *ου*, *δ*, *a domestic, a household servant*, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

οἰκῶ, *ω*, *ήσω*, trans., *to inhabit*, 1 Tim. vi. 16; intrans., *to*

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

οἰκημα, *ατος*, *τὸ*, *a dwelling*, used of a prison, Ac. xii. 7.*

οἰκητήριον, *ου*, *τὸ*, *a dwelling-place, a habitation*, 2 Cor. v. 2; Ju. 6.*

οἰκία, *ας*, *ή*, (1) *a house*, Lu. xv. 8; (2) met., *a household, a family, goods, i.e., a house and all that is in it*, Jn. iv. 53; Mar. xii. 40.

οἰκιακός, *ου*, *δ*, *one of a family*, whether child, or servant, Mat. x. 25, 36.*

οἰκοδεσπορέω, *ω*, *to manage a household*, 1 Tim. v. 14.*

οἰκο-δεσπότης, *ου*, *δ*, *a householder, a master of a house*, Mat. x. 25.

οἰκοδομέω, *ω*, *to erect a building, build*, Lu. xiv. 30; fig., of the building up of character, *to build up, edify*, 1 Cor. x. 23; *to encourage*, 1 Cor. viii. 10.

οἰκο-δομή, *ης*, *ή* (δέω), *the act of building; a building*, lit., Mat. xxiv. 1; of the spiritual body, 2 Cor. v. 1; of the church, Ep. ii. 21; met., *edification, spiritual advancement*, Ro. xiv. 19, xv. 2.

οἰκοδομία, *ας*, *ή*, *edification*, 1 Tim. i. 4 (W. H. οἰκοποιία).*

οἰκο-δόμος, *ου*, *δ*, *a builder*, Ac. iv. 11 (W. H.).*

οἰκονομέω, *ω*, *to be a steward*, Lu. xvi. 2.*

οἰκονομία, *ας*, *ή*, *management of household affairs, stewardship*, Lu. xvi. 2-4; *a dispensation*, 1 Cor. x. 17.

οἰκο-νόμος, *ου*, *δ* (νέμω), *a house-manager, a steward*, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

οἶκος, *ου*, *δ*, *a house, a building*, for any purpose (gen.); met., *a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church*.

οἰκουμένη, *ης*, *ή*, pres. part. pass. fem. of οἰκέω (sc. γῆ), *the inhabited land, or world*; (1) *the Roman empire*, Lu. ii. 1; (2) *the world at large*, Lu. iv. 5, xxi. 26; (3) met., *the inhabitants of the world*.

Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.
οικ-ουρός, οὐ, ὁ, ἡ (οἶκος, *keeper*), attending to household affairs, domestic, Tit. ii. 5 (W. H. οἰκουργός, with same meaning).
οικτεῖρω, ἦσω, *to pity, to have compassion on*, Ro. ix. 15 (from S.).
οικτιρμός, οὐ, ὁ, *compassion, pity*, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.*
οικτιρμων, ον, *pitiful, merciful*, Lu. vi. 36; Ja. v. 11.*
οἶμαι, see οἶομαι.
οἶνο-πότης, ον, ὁ, *one given to wine-drinking*, Mat. xi. 19; Lu. vii. 34.*
οἶνος, ον, ὁ, *wine*, Mar. ii. 22; met., *a vine*, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.
οἶνο-φλυγία, ας, ἡ (φλύνω, *to overflow*), *drunkenness*, 1 Pet. iv. 3.*
οἶομαι and **οἶμαι**, *to think, to suppose*, acc. and inf., or ὅτι, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.*
οἶος, α, ον, rel. pron., correl. to τοιοῦτος, *of what kind, such as*.
οἶσω, see φέρω.
οἰκνέω, ὡ, ἦσω, *to be slothful, to delay, to hesitate*, Ac. ix. 38.*
οἰκηρός, ὁ, ὁν, *slothful, backward*, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.*
οἰκτα-ήμερος, ον, *of or belonging to the eighth day*, Phil. iii. 5.*
οἰκτώ, num., indecl., *eight*, Lu. ii. 21.
ὀλεθρος, ον, ὁ, *destruction, perdition*, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.*
ὀλιγο-πιστία, ας, ἡ, *little faith*, Mat. xvii. 20 (W. H.). (N. T.)*
ὀλιγο-πιστος, ον, *of little faith*, Mat. vi. 30. (N. T.)
ὀλίγος, η, ον, (1) *little, small, brief*, Lu. x. 2; Ac. xiv. 28; (2) in plur., *few*, sometimes with gen., Mat. vii. 14; Ac. xvii. 4; (3) neut. as adv., *of time, soon*, Lu. v. 3; of space, *a little way*, Mar. vi. 31; (4) with prepositions preceded in various phrases,

as ἐν ὀλίγῳ, *with little trouble*, Ac. xxvi. 28.
ὀλιγό-ψυχος, ον, *faint-hearted*, 1 Th. v. 14. (S.)*
ὀλιγορέω, ὦ, *to care little for, to despise* (gen.), Heb. xii. 5 (from S.).
ὀλίγως, adv., *a little, scarcely*, 2 Pet. ii. 18 (W. H.).*
ὀλοθρευτής, οὐ, ὁ, *a destroyer*, 1 Cor. x. 10. (N. T.)*
ὀλοθρεύω, *to destroy*, Heb. xi. 28.*
ὀλο-καύτωμα, ατος, τό (καίω), *a whole burnt-offering, the whole being consumed*, Mar. xii. 33; Heb. x. 6, 8. (S.)*
ὀλοκληρία, ας, ἡ, *perfect soundness*, Ac. iii. 16. (S.)*
ὀλό-κληρος, ον, *complete in every part, sound, perfect*, 1 Th. v. 23; Ja. i. 4. Syn.: see ἄριστος.
ὀλολύξω, as from the cry ὀλ-ὲλ, *to howl, to lament aloud*, Ja. v. 1.*
ὅλος, η, ον, *all, the whole* (see Gr. § 225, Wi. § 20, 1 δ, α, Bu. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.
ὀλο-τελής, ἐς, *perfect, complete*, 1 Th. v. 23.*
Ὀλυμπᾶς, ᾶ, ὁ, *Olympas*, Ro. xvi. 15.*
ὀλυνθος, ον, ὁ, *an unripe fig, one which, not ripening in due time, grows through the winter and falls off in the spring*, Rev. vi. 13.*
ὅλως (ὅλος), adv., *wholly, altogether*, 1 Cor. v. 1, vi. 7; with neg., *not at all*, Mat. v. 34; 1 Cor. xv. 29.*
ὄμβρος, ον, ὁ, *a violent rain*, Lu. xii. 54.*
ὀμείρομαι, *to long for*, 1 Th. ii. 8 (W. H., Rec. ἐμείρομαι).
ὀμιλέω, ὦ, ἦσω, *to associate with* (dat.), *to talk with* (πρὸς, acc.), Lu. xxiv. 14, 15; Ac. xx. 11, xxiv. 26.*
ὀμιλία, ας, ἡ, *intercourse, companionship*, 1 Cor. xv. 33.*
ὄμιλος, ον, ὁ, *a crowd, company*, Rev. xviii. 17 (not W. H.).
ὀμίχλη, ης, ἡ, *a mist*, 2 Pet. ii. 17 (W. H.).*
ὄμμα, ατος, τό, *an eye*, Mat. xx. 34 (W. H.); Mar. viii. 23.*
ὀμνυμι and **ὀμνύω**, *ομῶσω* (see Gr. § 116, 3, Wi. § 15, Bu.

45), *to swear, to take an oath*, Mar. xiv. 71; *to promise with an oath*, Mar. vi. 23.
ὀμο-θυμαδόν, adv., *with one mind, unanimously*, only in Ac. and Ro. xv. 6.
ὀμοιάζω, σω, *to be like*, Mat. xxiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.)*
ὀμοιο-παθής, ἐς, *being affected like another* (dat.), *having like passions or feelings*, Ac. xiv. 15; Ja. v. 17.*
ὅμοιος, ολα, οιον, *like, similar to, resembling* (dat.), Jn. ix. 9; Rev. iv. 3; of equal rank, Mat. xxii. 39.
ὀμοιότης, τητος, ἡ, *likeness*, Heb. iv. 15, vii. 15.*
ὀμοιῶω, ὦ, ὡσω, (1) *to make like; pass., to be like, or to resemble*, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) *to liken, to compare*, Mat. vii. 24; Mar. iv. 30; with acc. and dat.
ὀμοίωμα, ατος, τό, *likeness, similitude*, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.* Syn.: see εἰκόν.
ὀμολῶς, adv., *in like manner*, Lu. iii. 11; Jn. v. 19.
ὀμολώσῃς, εως, ἡ, *likeness*, Ja. iii. 9.* Syn.: see εἰκόν.
ὀμο-λογέω, ὡ, ἦσω, 1st aor. ὡμολόγησα, *to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with ὅτι, Mat. xiv. 7; Heb. xi. 13; (2) to profess, or acknowledge openly, acc., or with ἐν, Mat. x. 32; Lu. xii. 8; Jn. ix. 22; (3) as ἐξομολογέω, to praise* (dat.), Heb. xiii. 15.
ὀμολογία, ας, ἡ, *a profession, or a confession*, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.*
ὀμολογουμένως, adv., *confessedly, by assent of all*, 1 Tim. iii. 16.*
ὀμό-τεχνος, ον, *of the same trade or craft*, Ac. xviii. 3.*
ὁμοῦ, adv., *together, at the same place or time*, Jn. iv. 36.
ὀμό-φρων, ον (φρήν), *of one mind*, 1 Pet. iii. 8.*
ὀμῶω, see δυννυμι.
ὄμως, adv., *yet*, 1 Cor. xiv. 7; Gal. iii. 15; with μέντοι, nevertheless, Jn. xii. 42.*

ὄναρ, τό, indecl., *a dream*; κατ' ὄναρ, *in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.*

ὄναριον, ου, τό (dim. of ὄνος), *a young ass*, Jn. xii. 14.*

ὀνειδίζω, σω, *to reproach, revile, upbraid*, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.

ὀνειδισμός, οῦ, ὁ, *reproach, reviling*, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)*

ὀνειδος, ους, τό, *reproach, disgrace*, Lu. i. 25.*

Ὀνησίμω, ου, ὁ (*profitable*), Onesimus, Col. iv. 9; Philem. 10.*

Ὀνησιφόρος, ου, ὁ, Onesiphorus, 2 Tim. i. 16, iv. 19.*

ὀνικός, ἡ, ὄν, *pertaining to an ass*; μύλος ὀνικός, *a millstone turned by an ass, i.e., the large upper millstone*, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)*

ὀνήνημι, *to be useful, to help*; mid. aor., opt., ὀναμην, *may I have help or joy from*, Philem. 20.*

ὄνομα, ατος, τό, *a name*, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions ποιεῖν τι ἐπὶ τῷ ὀνόματι, ἐν τῷ ὀνόματι, *by name*, once by τοῦνομα (τὸ ὄνομα), Mat. xxvii. 57; *fame, reputation*, Ep. i. 21; Phil. ii. 9.

ὀνομάζω, σω, *to give a name to*, Lu. vi. 13, 14; *to mention*, Ep. v. 3; *to call upon the name of*, 2 Tim. ii. 19.

ὄνος, ου, ὁ, ἡ, *an ass*, Mat. xxi. 2, 7; Lu. xiii. 15.

ὄντως, adv. (ὄν, neut. part. of εἶμι), *really, truly*, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.

ὄξος, ους, τό, *vinegar*; in N. T., *sour wine*, mixed with water, a common drink of Roman soldiers, Jn. xix. 29, 30.

ὀξύς, εἰα, ὅ, (1) *sharp*, as a weapon, Rev. i. 16, ii. 12; (2) *swift, eager*, Ro. iii. 15.

ὀπή, ἡς, ἡ, *an opening, a cavern*, Ja. iii. 11; Heb. xi. 38.*

ὀπισθεν, adv. of place, *from behind, after*, Mat. ix. 20, xv. 23.

ὀπίσω, adv., *behind, after*, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ ὀπίσω, *those things that are behind*, Phil. iii. 14; εἰς τὰ ὀπίσω, *backward*, Jn. xviii. 6.

ὀπλίζω, σω, N. T., mid., *to arm one's self with*, acc., fig., 1 Pet. iv. 1.*

ὄπλον, ου, τό, *an instrument, arms, weapons*, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.*

ὀποιός, οἰα, οἶον, relat. pron., *of what kind or manner*, correl. to τοιοῦτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th. i. 9; Ja. i. 24.*

ὀπότε, adv. of time, *when*, Lu. vi. 3 (W. H. δετε).*

ὅπου, adv. of place, *where, whither; where*, referring to state, Col. iii. 11; *in case that*, 1 Cor. iii. 3.

ὀπτάνω, *to behold*; in pass., *to appear*, Ac. i. 3; see ὁράω. (S.)*

ὀπτασία, ας, ἡ, *a vision, a supernatural appearance*, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.*

ὀπτός, ἡ, ὄν, *roasted, broiled*, Lu. xxiv. 42.*

ὀπτω, ὀπτομαι, see ὁράω.

ὀπώρα, ας, ἡ, *autumn, autumnal fruits*, Rev. xviii. 14.*

ὀπως, rel. adv., *how*, Lu. xxiv. 20; as conj., *in order that, so that*; with ἄν, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, *that*, Mat. ix. 38; Mar. iii. 6.

δραμα, ατος, τό, (1) *a spectacle*, Ac. vii. 31; (2) *a vision*, Ac. ix. 10, 12.

δρασις, εως, ἡ, *appearance*, Rev. iv. 3. *a vision*, Ac. ii. 17; Rev. ix. 17.

δρατός, ἡ, ὄν, *visible*, plur., neut., Col. i. 16.*

ὁράω, ὦ, ὁφθαλμοί, ἑώρακα, εἶδον (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) *to see*, generally; (2) *to look upon or contemplate*; (3) *to see*, and so to

participate in, Lu. xvii. 22; Jn. iii. 36; (4) *to take heed*, Heb. viii. 5; Mat. viii. 4; with μή or equiv., *to beware*, Mat. xvi. 6; (5) pass., *to be seen, to appear to, to present one's self to* (dat.).

ὀργή, ἡς, ἡ, *anger, indignation*, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. Syn.: see θυμός.

ὀργίζω, σω, *to irritate, to provoke*; pass., *to be angry*, abs., Mat. xviii. 34; *to be enraged with*, dat., or ἐντ, dat., Mat. v. 22; Rev. xii. 17.

ὀργίλος, η, ον, *prone to anger*, Tit. i. 7.*

ὀργυιά, ἄς, ἡ, *a fathom*, about five or six feet, Ac. xxvii. 28.*

ὀρέγω, *to stretch forth*; mid., *to reach after, to desire or long eagerly for*, gen., 1 Tim. iii. 1, vi. 10; Heb. xi. 16.*

ὀρεινός, ἡ, ὄν, *mountainous, hilly* (sc. χώρα), Lu. i. 39, 65.*

ὀρεξίς, εως, ἡ, *strong desire, lust*, Ro. i. 27.*

ὀρθο-ποδεύω, ὦ, *to walk in a straight course*, fig., *to act uprightly*, Gal. ii. 14. (N. T.)*

ὀρθός, ἡ, ὄν, *upright*, Ac. xiv. 10; *straight*, Heb. xii. 13.*

ὀρθο-τομέω, ὦ (τέμνω), *to cut straight*; metl., *to handle rightly, i.e., to teach correctly*, 2 Tim. ii. 15. (S.)*

ὀρθρῶ, *to rise early in the morning, to come early in the morning*, Lu. xxi. 38. (S.)*

ὀρθρινός, ἡ, ὄν, *early in the morning*, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).*

ὀρθριος, α, ον, *early in the morning*, Lu. xxiv. 22 (W. H. read preceding).*

ὀρθρος, ου, ὁ, *early dawn, day-break*, Lu. xxiv. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.*

ὀρθῶς, adv., *rightly*, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.*

ὀρίζω, σω, *to define; to determine*, Ac. xvii. 26; Heb. iv. 7; *to appoint, to decree*, Ac. x. 42, xi. 29; pass., perf. part., ὀρισμένος, *decreed*, Ac. ii. 23; neut., *decree*, Lu. xxii. 22.

ὄριον, ου, τό, plur., *the bound*

aries of a place; hence, *districts, territory*, Mat. ii. 6, iv. 13.
ὀρκίζω, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).
ὀρκος, ου, ὁ, an oath, Mat. xiv. 1, 9; a promise with an oath, a vow, Mat. v. 33.
ὀρκ-ωμοσία, as, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S.)*
ὀρμάω, ὦ, ἡσω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (eis, or ἐπὶ, acc.).
ὀρμή, ἡς, ἡ, a rush, a violent assault, Ac. xiv. 5; Ja. iii. 4.*
ὀρμημα, ατος, τό, a rushing on, impulse, Rev. xviii. 21.*
ὄρνειον, ου, τό, a bird, Rev. xviii. 2, xix. 17, 21.*
ὄρνις, ὄνος, ὅ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.*
ὄρο-θεσία, as, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.)*
ὄρος, οvs, τό, a mountain, Lu. iii. 5, ix. 28.
ὀρύσσω, ἔω, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.*
ὀρφανός, ἡ, ὅν, bereaved, an orphan, Jn. xiv. 18; as subst., Ja. i. 27.*
ὀρχέσθαι, ὀρμαι, ἡσσομαι, dep., mid., to dance, Mat. xi. 17, xiv. 6; Mar. vi. 22; Lu. vii. 32.*
ὅς, ὅ, δ, relative pronoun, *who, which* (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for *ὅς ἄν*, *ὅς ἑάν*, *whoever*, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonstr. in the phrase, *ὅς μὲν . . . ὅς δέ, that one . . . this one*, as 2 Cor. ii. 16.
ὀσάκις, rel. adv., *as often as*, always with *ἄν* or *ἑάν*, 1 Cor. ii. 25, 26; Rev. xi. 6.*
ὁσιος (α), ον, *holy, pious*, of human beings, of Christ, and of God; τὰ ὅσια, *the holy promises*, Ac. xiii. 34. Syn.: see ἁγιος.
ὁσιότης, τῆτος, ἡ, *holiness, godliness*, Lu. i. 75; Ep. iv. 24.*
ὁσώς, adv., *holily*, 1 Th. ii. 10.*

ὁσμή, ἡς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.*
ὅσος, η, ον, relat. pron., *how much, how great*, (1) of time, *how long, as long as*, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: *ἐτι μικρὸν ὅσον ὅσον, yet a little, a very, very little*; (2) of quantity, of number, *how much, plur., how many*, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; *as many as*, Mat. xiv. 36; with *ἄν*, *ἑάν*, *as many as, whatsoever*, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.
ὅς-περ, ἡ-περ, ὅ-περ, *the very one who*, Mar. xv. 6 (not W. H.)*
ὁστέον, contr. ὁστούν, οὔ, τό, a bone, Jn. xix. 36.
ὅς-τις, ἡ-τις, ὅ, τι, compound relat., *whosoever, whichever, whatever, whatsoever* (see Gr. §§ 58c, 349, Wi. § 42, 3, Bu. 115); the addition of *ἄν*, *ἑάν*, gives indefiniteness.
ὁστράκινος, η, ον, *made of earth, earthen*, 2 Cor. iv. 7; 2 Tim. ii. 20.*
ὁσφρησις, εως, ἡ, *the sense of smell, smelling*, 1 Cor. xii. 17.*
ὁσφύς, ὄνος, ἡ, *the loins*, Mat. iii. 4; Lu. xii. 35; Ac. ii. 30; 1 Pet. i. 13.
ὅταν (ὅτε, ἄν), rel. adv., *when, whensoever*; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).
ὅτε, rel. adv., *when*, Mar. xiv. 12.
ὅτι, conj., (1) *that*, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) *because* (see Gr. § 136, 6, Wi. § 53, 8b, Bu. 357 sq.).
ὅτου (gen. of ὅστις), ἕως ὅτου, *until*, Lu. xxii. 16.
οὔ, adv. (gen. of ὅς), *where, whither*; οὔ ἑάν, *whithersoever*; also used of time, *when*, in the phrases, *ἀφ' οὔ, since, ἀχρὺς, ἕως, μέχρις οὔ, until*.
οὐ (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no,*

not (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).
οὐά, interj., *ah! aha!* derisive, Mar. xv. 29. (N. T.)*
οὐαί, interj., *woe! alas!* uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; ἡ οὐαί, as subst., Rev. ix. 12, *the woe, the calamity*. (S.)
οὐδαμῶς, adv., *by no means*, Mat. ii. 6.*
οὐ-δέ, conj., disj. neg., *but not, nor yet* (cf. *μηδέ*), *neither, nor, not even* (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.).
οὐδ-εις, οὐδέμεις, οὐδέν (οὐδὲ εἰς), neg. adj., *not one, no one, none, nothing, of no moment, of no value, vain*.
οὐδέ-ποτε, adv., *never*, 1 Cor. xiii. 8; Mat. vii. 23.
οὐδέ-πω, adv., *not yet, never*, Jn. xix. 41.
οὐθεὶς, οὐθέν (οὐτε εἰς), *no one, nothing*, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.)*
οὐκ-ἐτι, adv., *no further, no more, no longer*.
οὐκ-οὖν, adv., *not therefore*; hence, in ordinary classic usage, an affirmative adverb. *therefore* (whereas οὐκουν retains its negative force, *not therefore*), Jn. xviii. 37.*
οὐ μὴ, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).
οὖν, conj., *therefore, then*, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.
οὐ-πω, adv., *not yet*.
οὐρά, ἄς, ἡ, a tail of an animal, Rev. ix. 10, 19, xii. 4.*
οὐράνιος, ον, *heavenly, in or pertaining to heaven*, as Lu. ii. 13; Ac. xxvi. 19.
οὐρανῶθεν, adv., *from heaven*, Ac. xiv. 17, xxvi. 13.*
οὐρανός, οὔ, ὁ, *heaven*, (1) *the visible heavens* (both sing. and plural), through their whole extent, *the atmosphere, the sky, the starry heavens*;

(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xviii. 20; especially for God, Lu. xv. 18.

Οὐρβανός, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.*

Οὐρίας, οὐ, ὁ, *Uriah*, Mat. i. 6.*
οὐς, ὠτός, τὸ, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xi. 15.

οὐσία, ας, ἡ (ὄν, part. εἶμ), *property, wealth*, Lu. xv. 12, 13.*

οὐ-τε, conj., *and not; neither, nor*, with a negative preced.; οὐτε ... οὐτε, *neither ... nor*. (The readings often vary between οὐτε and οὐδέ.)

οὗτος, αὕτη, τοῦτο, demonstr. pron., *this* (near), appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and ὅδε).

οὕτως (and before a consonant sometimes οὕτω), adv., *thus, in this wise, so*, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθὼς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner ... in that*.

οὐχί, adv., (1) an intensive form of οὐ, Jn. xiii. 10, *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, expecting an affirmative answer.

ὀφειλέτης, οὐ, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty*, e.g., obedience to the law, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

ὀφελή, ἥς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)*

ὀφειλῆμα, ατος, τὸ, *a debt, what is justly due*, Ro. iv. 4; *fig., an offense, a sin*, Mat. vi. 12.*

ὀφείλω, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τὸ ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

ὀφελον (see Gr. § 378, Wi. § 41 b, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.*

ὀφελος, οὐς, τὸ (ὀφέλλω, *to increase*), *profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.*

ὀφθαλμο-δουλεία, ας, ἡ, *eye-service*, Ep. vi. 6; Col. iii. 22. (N. T.)*

ὀφθαλμός, οὐ, ὁ, *an eye*; *fig., of the eye as the receptive channel into mind and heart*, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); *fig., the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

ὄφις, εως, ὁ, *a serpent*, Mat. vii. 10; *an emblem of wisdom*, Mat. x. 16; *of cunning*, Mat. xxiii. 33; *used symbol. for Satan*, Rev. xii. 9, 14.

ὀφρύς, ὄρος, ἡ, *the eyebrow; the brow of a mountain or hill*, Lu. iv. 29.*

ὀχλέω, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλέω), Ac. v. 16.*

ὀχλο-ποιέω, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)*

ὄχλος, οὐ, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

ὀχύρωμα, ατος, τὸ, *a fortress, a strong defense*, 2 Cor. x. 4.*

ὀψάριον, οὐ, τὸ (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)*

ὀψέ, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.*

ὀψιμος, ον, latter, of the rain, Ja. v. 7.*

ὀψις, α, ον, late, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὀψία, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

ὀψις, εως, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.*

ὀψώνιον, ον, τὸ, lit., *relish, sauce*, like ὀψάριον, (1) plur., *the rations of soldiers, their wages*, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages, generally*, Ro. vi. 23; 2 Cor. xi. 8.*

II

Π, π, πῖ, ρι, ρ, the sixteenth letter. As a numeral, π' = 80; π = 80,000.

παγιδεύω, σω, τὸ, *to ensnare, to entrap*, *fig.*, Mat. xxii. 15. (S.)*

παγίς, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; *fig.*, Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.*

πάγος, ον, ὁ, *a hill*; only with the adj. Ἄπειος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.*

πάθημα, ατος, τὸ, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

παθητός, ἡ, ὄν, *destined to suffer*, Ac. xxvi. 23.*

πάθος, οὐς, τὸ, *suffering, emotion*, in N. T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.*

παιδ-αγωγός, οὐ, ὁ, *a boys' guardian or tutor, "pædagogus," a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher*, 1 Cor. iv. 15; Gal. iii. 24, 25.*

παιδάριον, ον, τὸ (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παιδίον); Jn. vi. 9.*

παιδεία, ας, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.*

παιδευτής, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.*

παιδεύω, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20, (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

παιδιόθεν, adv., *from childhood*, Mar. ix. 21. (N. T.)*

παιδίον, ον, τὸ (dim. of παῖς),

a little child, an infant, Mat. ii. 8; *a child more advanced*, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

παιδοσκη, ης, ἡ (fem. dim. of *παῖς*), *a young girl; a young female slave*, Lu. xii. 45, xxii. 56.

παίζω, *to play*, as a child, *to sport, to jest*, 1 Cor. x. 7.*

παῖς, παιδός, ὁ, ἡ, (1) *a child, a boy or girl*, Lu. ii. 43, viii. 51, 54; (2) *a servant, a slave*, as Mat. viii. 6, 8; ὁ παῖς τοῦ θεοῦ, *the servant of God*, used of any servant, Lu. i. 69; *of the Messiah*, Mat. xii. 18.

παίω, σω, *to strike, to smite*, with the fist, Mat. xxvi. 68; Lu. xxi. 64; with a sword, Mar. xiv. 47; Jn. xviii. 10; as a scorpion with its sting, Rev. ix. 5.*

Πακατιανή, ης, ἡ, *Pacatiana*, a part of Phrygia, 1 Tim. vi. 22 (Rec.).*

πάλαι, adv., *of old*, Heb. i. 1; *long ago*, Mat. xi. 21.

παλαιός, ὦ, ὄν, (1) *old, ancient*, 2 Cor. iii. 14; ὁ παλαιός ἄνθρωπος, *the old or former man*, i.e., man in his old, unrenewed nature, Ro. vi. 6; (2) *worn out*, as a garment, Mat. ix. 16.

παλαιότης, τητος, ἡ, *oldness, obsolescence*, Ro. vii. 6.*

παλαιός, ὦ, *to make old, to declare obsolete*, Heb. viii. 13; pass., *to grow old, to become obsolete*, Lu. xii. 33; Heb. i. 11, viii. 13.*

πάλη, ης, ἡ, *a wrestling*, Ep. vi. 12.*

παλιγ-γενεσία (W. H. *παλινγ*-), as, ἡ, *a new birth, regeneration*, Tit. iii. 5; *a renovation of all things*, Mat. xix. 28.* Syn.: see ἀνακαίνωσις.

πάλιν, adv., *again, back*, used of place or of time; a particle of continuation, *again, once more, further*; and of antithesis, as 2 Cor. x. 7, *on the other hand*.

παμ-πληθεῖ, adv., *all at once, all together*, Lu. xxiii. 18. (N. T.).*

πάμ-πολύς, παμπόλλη, πάμπολυ, *very great*, Mar. viii. 1 (not W. H.).*

Παμφυλία, as, ἡ, *Pamphylia*, Ac. xiii. 13.

παν-δοχεῖον, ον, τό, *a khan, or Eastern inn*, Lu. x. 34.*

παν-δοχεύς, ἑως, ὁ (δέχομαι), *the keeper of a khan, a host*, Lu. x. 35.*

παν-ήγυρις, εως, ἡ (ἄγελρω), *a general festal assembly*, Heb. xii. 23.* Syn.: see ἐκκλησία.

παν-οικί, adv., *with one's whole household or family*, Ac. xvi. 34.*

παν-οπλία, as, ἡ, *complete armor*, Lu. xi. 22; Ep. vi. 11, 13.*

πανουργία, as, ἡ, *shrewdness, skill*; hence, *cunning, craftiness*, Lu. xx. 23, 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.*

παν-ούργος, ον (ἔργον), *doing everything; cunning, crafty*, 2 Cor. xii. 16.*

πανταχῇ, adv., *everywhere*, Ac. xxi. 28 (W. H.).*

πανταχόθεν, adv., *from all sides*, Mar. i. 45 (W. H. πάντοθεν).*

πανταχοῦ, adv., *everywhere*, Mar. xvi. 20; Lu. ix. 6.

παντελής, ἐς, *complete*; ἐς τὸ παντελές, *completely, perfectly*, Heb. vii. 25; the same phrase, with μή, *not at all*, Lu. xiii. 11.*

πάντη, adv., *in every way*, Ac. xxiv. 3.*

πάντοθεν, adv., *from all sides*, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.*

παντο-κράτωρ, οπος, ὁ, *the almighty*, used of God, Rev. i. 8, iv. 8.

πάντοτε, adv., *always, at all times*, Mat. xxvi. 11.

πάντως, adv., *wholly, entirely*, 1 Cor. v. 10; *in every way, by all means*, Ro. iii. 9; *assuredly, certainly*, Ac. xxi. 22.

παρά, prep., gov. the gen., the dat., and accus., *beside*; with a gen. (of person), it indicates *source or origin*; with a dat., it denotes *presence with*; with an accus., it indicates *motion towards*, or *alongside*, and is employed in comparisons, *beyond*; for details see Gr. § 306, Wi. §§ 47 b, 48 d, 49 g, Bu. 339 sq. In composition, *παρά* retains its general meaning, *besides*, sometimes denoting *nearness*, sometimes *motion by or*

past, so as to miss or fail; occasionally also *stealthiness (by the way)*, as in *παρεσάγω*.

παρα-βαίνω, 2d aor. *παρέβην*, *to transgress*, Mat. xv. 2, 3; 2 Jn. 9 (W. H. *προάγω*); *to depart, desert*, Ac. i. 25.*

παρα-βάλλω, (1) *to compare*, Mar. iv. 30 (not W. H.); (2) *to betake one's self, arrive*, Ac. xx. 15.*

παρά-βασις, εως, ἡ, *a transgression*, Ro. ii. 23. Syn.: see ἀγνόημα.

παρα-βάτης, ον, ὁ, *a transgressor*, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.*

παρα-βιάζομαι, *to constrain by entreaties*, Lu. xxiv. 29; Ac. xvi. 15.*

παρα-βολεύομαι, *to expose one's self to peril, to be venturesome*, Phil. ii. 30 (W. H.). (N. T.).*

παρα-βολή, ης, ἡ, (1) *a comparison*, Heb. ix. 9; (2) *a parable*, often of those uttered by our Lord, Mar. iv. 2, 10; (3) *a proverb, an adage*, Lu. iv. 23; (4) perhaps in Heb. xi. 19, *a venture, a risk* (see παραβολεύομαι).

παραβουλεύομαι, *to consult a miss, be reckless*, Phil. ii. 30 (Rec.). (N. T.).*

παραγγέλλω, as, ἡ, *a command, a charge*, Ac. v. 28, xvi. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.*

παρ-αγγέλλω, *to notify, to command, to charge*, Lu. viii. 29; 2 Th. iii. 4; dat. of person, acc. of thing, or *ὅτι, ἵνα* or inf., 1 Tim. vi. 13.

παρα-γίνομαι, *to come near, come forth, come against* (ἐπὶ, πρόσ), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

παρ-άγω, *to pass by*, Mat. xx. 30; *to depart*, Mat. ix. 27; *to pass away*, act., 1 Cor. vii. 31; pass., only 1 Jn. ii. 8, 17.

παρα-δειγματίζω, *to make a public example of, to expose to disgrace*, Mat. i. 19 (W. H. *δειγματίζω*); Heb. vi. 6.*

παράδεισος, ον, ὁ (probably a Persian word, "garden," "park"), *Paradise*, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.*

παρα-δέχομαι, dep., mid., *to receive, accept, acknowledge*, Mar. iv. 20; Ac. xv. 4 (W

- Η.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.*
- παρ-δια-τριβή**, ἥς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπατριβή). (N. T.)*
- παρ-δίδωμι**, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender*, abandon one's self, Ep. iv. 19; (3) *to hand over*, entrust, commit, deliver, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give* or *prescribe*, as laws, etc., Ac. vi. 14; (6) prob. *to permit*, in Mar. iv. 29, *when the fruit permits* or *allows*.
- παρ-δοξος**, *ov*, *strange, wonderful*, Lu. v. 26.*
- παρ-δοσις**, *ews*, ἡ, *an instruction, or tradition*, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.
- παρ-ζηλώω**, ὦ, ὥσω, *to provoke to rivalry*, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)*
- παρ-θαλάσσιος**, *a*, *ov*, *by the sea*, Mat. iv. 13.*
- παρ-θεωρέω**, ὦ, *to overlook, neglect*, Ac. vi. 1.*
- παρ-θήκη**, ἥς, ἡ, *a deposit, anything committed to one's charge*, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.).*
- παρ-ανέω**, ὦ, *to exhort, admonish*, Ac. xxvii. 9, 22.*
- παρ-αίτέομαι**, οὔμαι, *dep.*, *mid.*, *to entreat for, to beg off, make excuse, refuse, reject*, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.*
- παρ-καθέζομαι**, *to seat one's self*, Lu. x. 39 (W. H.).*
- παρ-καθίζω**, *intrans.*, *to sit down beside*, Lu. x. 39 (Rec.).*
- παρ-καλέω**, ὦ, ἔσω, (1) *to send for, summon*, Ac. xxviii. 20; (2) *to beseech, entreat*, Mar. i. 40; (3) *to exhort, admonish*, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; *pass.*, *to be comforted*, Lu. xvi. 25.
- παρ-καλύπτω**, *to hide, to conceal*, Lu. ix. 45.*
- παρ-κατα-θήκη**, ἥς, ἡ, *a trust, a deposit*, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παραθήκη).*
- παρ-κειμαι**, *to be at hand, be present with* (dat.), Ro. vii. 18, 21.*
- παρ-κλησις**, *ews*, ἡ, *a calling for, a summons*; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation, comfort*, Ro. xv. 4; *met.*, of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.
- παρ-κλητος**, *ov*, ὁ, (1) *an advocate, intercessor*, 1 Jn. ii. 1; (2) *a consoler, comforter, helper*, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.*
- παρ-ακοή**, ἥς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2.* *Syn.*: see ἀγνόημα.
- παρ-ακολουθεῖν**, ὦ, ἡσώ, *to follow closely, to accompany* (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out, to examine*, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.*
- παρ-ακούω**, *to hear negligently, to disregard*, Mat. xviii. 17; Mar. v. 36 (W. H.).*
- παρ-κύνπτω**, ψω, *to stoop*, Lu. xxiv. 12; Jn. xx. 5, 11; *fig.*, *with els*, *to search into*, Ja. i. 25; 1 Pet. i. 12.*
- παρ-λαμβάνω**, λήψομαι (W. H. -λήμψ-), (1) *to take to one's self, to take with one*, Lu. ix. 10, 28, xi. 26; *to lead off a prisoner*, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by transmission*, Col. iv. 17; Heb. xii. 28; *fig.*, *to receive by instruction*, Mar. vii. 4.
- παρ-λέγω**, N. T. in *mid.*, *to lay one's course near*, in sailing, *to coast along*, Ac. xxvii. 8, 13.*
- παρ-άλιος**, *ov*, *adjacent to the sea, on the coast*, Lu. vi. 17.*
- παρ-αλλαγή**, ἥς, ἡ, *change, variation*, Ja. i. 17.*
- παρ-αλογίζομαι**, *dep.*, *to impose upon, to delude*, acc., Col. ii. 4; Ja. i. 22.*
- παρ-λυτικός**, ἡ, *bv*, *afflicted with paralysis*, in the whole
- or a part of the body, Mat. iv. 24, viii. 6. (N. T.)
- παρ-λύνω**, *to relax, to enfeeble*, only *perf. part.*, *pass.*, *παρ-αλυμένος, paralyzed, enfeebled*.
- παρ-μένω**, *μενῶ*, *to remain by* (dat., or *πρὸς*, acc.), *to abide with*, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.*
- παρ-μυθόμαι**, οὔμαι, *to speak to, to cheer, to comfort*, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.*
- παρ-μυθία**, *as*, ἡ, *encouragement, comfort*, 1 Cor. xiv. 3.*
- παρ-μύθιον**, *ov*, τὸ, *comfort*, Phil. ii. 1.*
- παρ-νομέω**, ὦ, *to act contrary to law*, Ac. xxiii. 3.*
- παρ-νομία**, *as*, ἡ, *violation of law, transgression*, 2 Pet. ii. 16.* *Syn.*: see ἀγνόημα.
- παρ-πικραίνω**, *ανῶ*, 1st aor. *παραπικρανα*, *to provoke God to anger*, Heb. iii. 16. (S.)*
- παρ-πικρασμός**, οὔ, ὁ, *provocation of God*, Heb. iii. 8, 15. (S.)*
- παρ-πίπτω**, 2d aor. *παρέπεσον*, *to fall away*, Heb. vi. 6.*
- παρ-πλήω**, ὦ, *εὐσμαι*, *to sail past*, acc., Ac. xx. 16.*
- παρ-πλήσιον**, *adv.*, *near to* (gen.), Phil. ii. 27.*
- παραπληγίως**, *adv.*, *similarly, in like manner*, Heb. ii. 14.*
- παρ-πορεύομαι**, *dep.*, *mid.*, *to pass by, to pass along by*, Mar. xi. 20, xv. 29.
- παρ-πτωμα**, *ατος*, τὸ (παρα-πίπτω), *a falling away or aside, a sin*, Ep. i. 7, ii. 1, 5. *Syn.*: see ἀγνόημα.
- παρ-ρρέω**, 2d aor., *pass.*, *παρερρην*, *pass.*, *to be carried past, to lose*, Heb. ii. 1.*
- παρ-σημος**, *ov*, *marked with* (dat.), Ac. xxviii. 11.*
- παρ-σκευάζω**, *σω*, *to prepare*, Ac. x. 10; *mid.*, *to prepare one's self*, 1 Cor. xiv. 8; *pass.*, *to be in readiness*, 2 Cor. ix. 2, 3.*
- παρ-σκευή**, ἥς, ἡ, *a preparation, i.e., the day immediately before a sabbath or other festival*, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.*

παρ-τείνω, *to extend, to prolong*, Ac. xx. 7.*

παρ-τηρέω, ὦ, ἦσω, (1) *to watch*, Mar. iii. 2; (2) *to observe scrupulously*, Gal. iv. 10.

παρ-τήρησις, εως, ἡ, *observation*, Lu. xvii. 20.*

παρ-τίθημι, θήσω (see Gr. § 107), (1) *to place near or by the side of*, as food, Lu. xi. 6; (2) *to set or lay before*, as instruction, used of a parable, Mat. xiii. 24; mid., *to give in charge to*, to entrust, Lu. xii. 48; *to commend, to recommend* (acc. and dat., or els), Ac. xiv. 23.

παρ-τυγχάνω, *to fall in with, chance to meet*, Ac. xvii. 17.*

παρ-αυτίκα, adv., *for the moment*, 2 Cor. iv. 17.*

παρ-φέρω (see Gr. § 103, 6, Wi. § 52, 4, 11), *to remove* (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., *to be led aside, carried away*, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).*

παρ-φρονέω, ὦ, *to be beside one's self*, 2 Cor. xi. 23.*

παρ-φρονία, as, ἡ, *being beside one's self, madness, folly*, 2 Pet. ii. 16. (N. T.)*

παρ-χειμάζω, ὦσω, *to pass the winter*, Ac. xxvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.*

παρ-χειμασία, as, ἡ, *a passing the winter*, Ac. xxvii. 12.*

παρ-χρήμα, adv., *instantly, immediately*, Lu. i. 64, iv. 39.

πάρδαλις, εως, ἡ, *a leopard, a panther*, Rev. xiii. 2.*

παρ-εδρεύω, *to wait upon, to attend to* (dat.), 1 Cor. ix. 13 (W. H.).*

παρ-εμι (εἰμι), *to be near, to be present*; part., παρὼν, *present*; τὸ παρὼν, *the present time*; τὰ παρόντα, *possessions*.

παρ-εισ-άγω, ξω, *to bring in secretly*, 2 Pet. ii. 1.*

παρ-εισ-ακτος, ον, *brought in secretly, surreptitious*, Gal. ii. 4.*

παρ-εισ-δύω, ορ -ύνω, ύσω, *to come in by stealth, to enter secretly*, Ju. 4.*

παρ-εισ-έρχομαι (see Gr. § 103, 2), (1) *to enter secretly*, Gal.

ii. 4; (2) *to enter in addition*, Ro. v. 20.*

παρ-εισ-φέρω, *to contribute besides*, 2 Pet. i. 5.*

παρ-εκτός, adv., *besides*; τὰ παρεκτός, *the things that occur besides*, 2 Cor. xi. 28 (see R.V. mrg.); prep. with gen., *except*, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.*

παρ-εμ-βάλλω, βαλῶ, *to cast up a bank about a city*, Lu. xix. 43 (W. H.).*

παρ-εμ-βολή, ἡς, ἡ, (1) *a camp*, Heb. xiii. 11, 13; (2) *soldiers' barracks*, Ac. xxi. 34, 37; (3) *an army in battle array*, Heb. xi. 34.

παρ-εν-οχλέω, ὦ, *to cause disturbance to, to disquiet* (dat.), Ac. xv. 19.*

παρ-επί-δημος, ον, *residing in a strange country*; as subst., *a stranger, foreigner*, Heb. xi. 13; 1 Pet. i. 1, ii. 11.*

παρ-έρχομαι, ελεύσομαι (see Gr. § 103, 2, Wi. § 52, 4, 11), (1) *to pass by*, with acc. of person or place; (2) *to pass, elapse*, as time; (3) *to pass away or perish*; (4) *to pass from any one*; (5) *to pass carelessly, i.e., to disregard, neglect*.

πάρ-εσις, εως, ἡ (ἔημι), *passing over, pratermission*, Ro. iii. 25.* Syn.: see ἀφεσις.

παρ-έχω, έξω, 2d aor. παρέρχομαι (dat. and acc.), (1) *to offer to, supply*, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρέχω κόπους, *to cause trouble*, Mat. xxvi. 10; (2) *in mid., to present, manifest*, Tit. ii. 7; *to bestow*, Col. iv. 1.

παρ-ηγγορία, as, ἡ, *solace*, Col. iv. 11.*

παρθενία, as, ἡ, *virginity*, Lu. ii. 36.*

παρθένος, ον, ἡ, *a virgin, a maid*, Mat. xxv. 1, 7, 11; hence one who is *chaste*, Rev. xiv. 4, applied to the male sex.

Πάρθος, ον, ὁ, *a Parthian*, Ac. ii. 9.*

παρ-ήμι, *to pass by or over, to relax*; pass., perf. part., παρειμένος, *weary*, Heb. xii. 12.*

παρ-ίστημι, ορ παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) trans. in act., pres., imp., fut., and 1st aor., *to place near or at hand, to provide*, Ac. xxiii. 24; *to present, to offer*, Ro. vi. 13, 16; specially, *to dedicate, to consecrate*, Lu. ii. 22; *to cause to appear, to demonstrate*, Ac. xxiv. 13; (2) intrans., perf., plup., 2d aor., and mid., *to stand by*, Mar. xiv. 47, 69, 70; Lu. xix. 24; *to have come*, Mar. iv. 29; *to stand by, i.e., for aid or support*, Ro. xvi. 2; *to stand in hostile array*, Ac. iv. 26.

Παρμενᾶς, acc. ἀν, ὁ, *Parmenas*, Ac. vi. 5.*

παρ-οδος, ον, ἡ, *a passing by or through*, 1 Cor. xvi. 7.*

παρ-οικέω, ὦ, *to dwell in* (ἐν or els, const. præg.) *as a stranger*, Lu. xxiv. 18; Heb. xi. 9.*

παρ-οικία, as, ἡ, *a sojourning, a dwelling in a strange land*, Ac. xiii. 17; 1 Pet. i. 17. (S.)*

παρ-οικος, ον, generally as substantive, *a stranger, a foreigner*, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.*

παρ-ομίλα, as, ἡ (οἶμος, *a way*), (1) *a current or trite saying, a proverb*, 2 Pet. ii. 22; (2) *an obscure saying, a symbolic saying*, Jn. xvi. 25, 29; (3) *a comparative discourse, an allegory*, Jn. x. 6.

παρ-οινος, ον, *given to wine, drunken*, 1 Tim. iii. 3; Tit. i. 7.*

παρ-οίχομαι, *to pass away, of time*, Ac. xiv. 16.*

παρ-ομοιάζω, *to resemble*, Mat. xxiii. 27. (N. T.)*

παρ-όμοιος, ον, *similar*, Mar. vii. 8 (W. H. omit), 13.*

παρ-οφύνω, *to provoke, to irritate*, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.*

παρ-οφυσμός, οὔ, ὁ, (1) *incitement*, Heb. x. 24; (2) *contention, irritation*, Ac. xv. 39.*

παρ-οργίζω, ὦ, *to provoke greatly, exasperate*, Ro. x. 19; Ep. vi. 4.*

παρ-οργισμός, οὔ, ὁ, *exasperation, wrath*, Ep. iv. 26. (S.)* Syn.: see θυμός.

παρ-οτρύνω, *to stir up, to incite*, Ac. xiii. 50.*

παρ-ουσία, *as, ἡ (ἐλμ), (1) presence, 2 Cor. x. 10; Phil. ii. 20; (2) a coming, an arrival, advent, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.*

παρ-οψίς, *ἰδος, ἡ, a dish for delicacies, Mat. xxiii. 25, 26.**

παρρησία, *as, ἡ, freedom, openness, especially in speaking, boldness, confidence, Ac. iv. 13; Heb. x. 19; παρρησίᾳ, ἐν παρρησίᾳ, or μετὰ παρρησίας, boldly, openly.*

παρρησιάζομαι, *dep., mid., 1st aor. ἐπαρρησιασάμην, to speak freely, boldly, to be confident, Ac. xviii. 26, xxvi. 26.*

πᾶσα, *pāsa, πᾶν (see Gr. § 37), all, the whole, every kind of (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); adverbial phrases are διαπαντός (which see), always; ἐν παντί, ἐν πᾶσιν, in everything; and πάντα (neut. plur. acc.), altogether.*

πάσχα, *τὸ (Aram.), the paschal lamb, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; the paschal supper, Mar. xiv. 16; the passover feast, Mat. xxvi. 2. (S.)*

πάσχω (*παθ*., see Gr. § 94, i. 7), *to be affected with anything, good or bad; so, to enjoy good, Gal. iii. 4; more commonly, to endure suffering, Mat. xvii. 15; to suffer (acc. of that suffered, ἀπὸ or ὑπὸ, gen., of person inflicting).*

Πάταρα, *ἀρων, τὰ, Patara, Ac. xxi. 1.**

πατάσσω, *ἔω, to smite, to strike, to smite to death, to afflict, Mat. xxvi. 31; Ac. xii. 23.*

πατέω, *ῶ, ἤσω, to tread upon, Lu. x. 19; to press by treading, as grapes, Rev. xiv. 20, xix. 15; fig., to tread down, to trample upon, Lu. xxi. 24; Rev. xi. 2.**

πατήρ, *τρός, ὁ (see Gr. § 30, ii., Wi. §§ 19, i a, 30, 3, Bu. 94), a father; often of God as the father of men, Mat. v. 16, 45; as the father of the Lord Jesus Christ, Mat. vii. 21; as the first person in the Trinity, Mat. xxviii. 19; as the source of manifold bless-*

ings, 2 Cor. i. 3. Secondary meanings are: (1) a founder of a race, an ancestor; (2) a senior, a father in age, 1 Jn. ii. 13, 14; (3) the author, or cause, or source of anything, Jn. viii. 44; Heb. xii. 9; (4) a spiritual father, or means of converting any one to Christ, 1 Cor. iv. 15; (5) one to whom resemblance is borne, Jn. viii. 38, 41, 44.

Πάτμος, *οὔ, ἡ, Patmos, Rev. i. 9.**

παρ-αλώας (W. H. -ολώας), *οὔ, ὁ, a parricide, 1 Tim. i. 9.**

πατριά, *ᾱς, ἡ, a family (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).**

πατρι-άρχης, *οὔ, ὁ, head or founder of a family, a patriarch, Ac. ii. 29, vii. 8, 9; Heb. vii. 4. (S.)**

πατρικός, *ἡ, ὁν, paternal, ancestral, Gal. i. 14.**

πατρίς, *ἰδος, ἡ, one's native place, fatherland, Heb. xi. 14; one's native place, i.e., city, Mat. xiii. 54, 57.*

Πατρόβας, *acc. av, ὁ, Patrobas, Ro. xvi. 14.**

πατρο-παρά-δοτος, *οὔ, handed down from ancestors, 1 Pet. i. 18.**

πατρῶς, *a, οὔ, received from the fathers, hereditary, Ac. xxii. 3, xxiv. 14, xxviii. 17.**

Παῦλος, *οὔ, ὁ, Paul, (1) Sergius Paulus, Ac. xiii. 7; (2) the apostle of the Gentiles, Ac. xxi. 40 (see Gr. § 159c, Wi. § 18, 6).*

παύω, *σω, to cause to cease, to restrain, 1 Pet. iii. 10; generally mid., to cease, desist, Lu. v. 4, viii. 24.*

Πάφος, *οὔ, ἡ, Paphos, Ac. xiii. 6, 13.**

παχύνω (*παχύς*), *to make fat, to fatten; pass., fig., to become stupid, Mat. xiii. 15; Ac. xxviii. 27.**

πέδη, *ης, ἡ, a shackle, a fetter for the feet, Mar. v. 4; Lu. viii. 29.**

πεδινός, *ἡ, ὁν, level, Lu. vi. 17.**

πεζεύω (*πεζός*), *to travel on foot or by land, Ac. xx. 13.**

πεζῇ, *adv., on foot, or by land, Mat. xiv. 13; Mar. vi. 33.**

πειθ-αρχέω, *ῶ, (1) to obey a ruler or one in authority, Ac. v. 29, 32; Tit. iii. 1; (2) to obey, or conform to advice, Ac. xxvii. 21.**

πειθός (W. H. πῖθος), *ἡ, ὁν, persuasive, 1 Cor. ii. 4. (N.T.)**

πειθω, *πελσω, to persuade, Ac. xviii. 4; to influence by persuasion, Mat. xxvii. 20; to seek to please, to conciliate, Ac. xiv. 29; 2 Cor. v. 11; to appease, to render tranquil, 1 Jn. iii. 19; to conciliate, to aspire to the favor of, Gal. i. 10; pass., to yield to persuasion, to assent, to listen to, to obey, Ac. v. 36, 37; the 2d perf., ἐπέποιθα, is intrans., to trust, to rely on, to have confidence in, Mat. xxvii. 43; Ro. ii. 19.*

πεινάω, *ῶ, inf. πεινᾶν, ἄσω, (1) to be hungry, Mat. iv. 2, xii. 1, 3; hence, to be needy, Lu. i. 53; (3) to desire earnestly, to long for, acc., Mat. v. 6.*

πείρα, *as, ἡ, trial, experiment; with λαμβάνω, to make trial of, to experience, Heb. xi. 29, 36.**

πειράζω, *σω, (1) to attempt (inf.), Ac. xvi. 7; (2) to make trial of, to test (acc.), Jn. vi. 6; (3) to tempt to sin, Ja. i. 13, 14; ὁ πειράζων, the tempter, i.e., the devil, Mat. iv. 3. Syn.: see δοκιμάζω.*

πειρασμός, *οὔ, ὁ, a trying, proving, 1 Pet. iv. 12; Heb. iii. 8; a tempting to sin, Mat. vi. 13; calamity, adversity, as trying men, Ac. xx. 19. (S.)*

πειράω, *ῶ, only in mid., to attempt, Ac. ix. 26 (W. H. πειράζω), xxvi. 21.**

πεισμονή, *ἡς, ἡ, persuasion, conviction, Gal. v. 8. (N.T.)**

πéλαγος, *οὔς, τὸ, the sea, the deep, Mat. xviii. 6; Ac. xxvii. 5.**

πελεκίζω (*πέλεκυς, an axe*), *to behead, Rev. xx. 4.**

πέμπτος, *η, ον, ord. num., the fifth, Rev. vi. 9.*

πέμπω, *ψω, (1) to send, of persons, to send forth, spoken of teachers, as John Baptist, Jn. i. 33; of Jesus, Jn. iv. 34; of the Spirit, Jn. xiv. 26; of apostles, Jn. xiii. 20; (2) to send, of things, to*

transmit, Rev. xi. 10; *to send among or upon*, 2 Th. ii. 11; *to thrust in* the sickle, Rev. xiv. 15, 18.

πένης, ἦτος, ὁ, *poor*, 2 Cor. ix. 9.* *Syn.*: πτωχός implies utter destitution, usually beggary; πένης, simply poverty, scanty livelihood.

πενθερά, ἄς, ἡ, *a mother-in-law*, a wife's mother, Mar. i. 30.

πενθερός, οὗ, ὁ, *a father-in-law*, a wife's father, Jn. xviii. 13.*

πενθέω, ὦ, ἦσω, (1) *to mourn*, intrans., Ja. iv. 9; (2) *to mourn passionately for*, *to lament*, trans., 2 Cor. xii. 21.

πένθος, οὖς, τό, *mourning*, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.*

πεινῆρός, ὅς, ὁ, *poor, needy*, Lu. xxi. 2.*

πεντάκις, num. adv., *five times*, 2 Cor. xi. 24.*

πεντακισ-χίλιοι, αἱ, α, num., *five thousand*, Mat. xiv. 21.

πεντακόσιοι, αἱ, α, num., *five hundred*, Lu. vii. 41; 1 Cor. xv. 6.*

πέντε, οἱ, αἱ, τὰ, num. indecl., *five*, Mat. xiv. 17.

πέντε-καὶ-δέκατος, ἡ, ον, ord. num., *fifteenth*, Lu. iii. 1. (S).*

πεντήκοντα, οἱ, αἱ, τὰ, num. indecl., *fifty*, Lu. vii. 41.

πεντηκοστή, ἡς, ἡ (lit. *fiftieth*), *Pentecost*, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.*

πέποιθα, see πείθω.

πεποίθησις, εὖς, ἡ, *trust, confidence*, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)

πέρ, an enclitic particle, cognate with περί, only found joined to pronouns or particles for intensity of meaning, as ἐάνπερ, εἴπερ, *if indeed*; ἐπεὶπερ, *since indeed*; καίπερ, *and really*; ὅπερ, *the very one who*.

περαιτέρω (πέρα), adv., *further, besides*, Ac. xix. 39 (W. H.).*

πέραν, adv., *over, on the other side, beyond*, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.

πέρας, ατος, τό, *a limit, the ex-*

tremity, in space, as Mat. xii. 42; or time, Heb. vi. 16.

Πέργαμος, ου, ἡ, *Pergamus or Pergamum*, Rev. i. 11, ii. 12.*

Πέργη, ης, ἡ, *Perga*, Ac. xiii. 13.

περί, a prep., governing the gen. and acc.; with gen., *about, i.e., concerning or respecting a thing*; with acc., *about, around*, in reference to (see Gr. § 302, Wi. §§ 47e, 49i, Bu. 335). In composition, περί denotes *round about, on account of, above, beyond*.

περι-άγω, trans., *to lead or take about*, 1 Cor. ix. 5; intrans., *to go about* (acc. of place), Mat. iv. 23, ix. 35, xxiii. 15; Mar. vi. 6; Ac. xiii. 11.*

περι-αίρέω, ᾶ (see Gr. § 103, 2, Wi. § 15, Bu. 53), *to take from around, take entirely away*, lit., Ac. xxvii. 40 (*to cast off anchors*, R. V.); fig., of the removal of sin, Heb. x. 11.

περι-άπτω, *to kindle*, Lu. xxii. 55 (W. H.).*

περι-αστράπτω, *to lighten around, to flash around* (acc., or περλ, acc.), Ac. ix. 3, xxii. 6. (Ap).*

περι-βάλλω, βαλῶ, βέβληκα, *to cast around* (acc. and dat.), Lu. xix. 43; *to clothe*, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12), Bu. 149; mid., *to clothe one's self, to be clothed*, Mat. vi. 29.

περι-βλέπω, N. T., in mid., *to look around*, abs., Mar. v. 32, ix. 8, x. 23; *to look round upon*, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.*

περι-βόλαιον, ου, τό, (1) *a mantle*, Heb. i. 12; (2) *a veil*, 1 Cor. xi. 15.*

περι-δέω, *to bind round about*, pass., plup., Jn. xi. 44.*

περι-δρέμω, see περιτρέχω.

περι-εργάζομαι, *to overdo, to be a busybody*, 2 Th. iii. 11.*

περι-εργος, ον, act., *overdoing, intermeddling*, 1 Tim. v. 13; pass., τὰ πεπλεγμένα, *superfluous arts, sorcery*, Ac. xix. 19.*

περι-έρχομαι (see Gr. § 103, 2, Wi. § 53, 4, 12), *to go about*,

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; *to tack*, as a ship, Ac. xxviii. 13 (not W. H.).*

περι-έχω, *to encompass*; so, *to contain*, as a writing, Ac. xxiii. 25 (W. H. ἔχω); intrans., *to be contained*, 1 Pet. ii. 6; *to seize*, as astonishment, Lu. v. 9.*

περι-ζώννυμι, or -ζωννύω (see Gr. § 114, Wi. § 53, 4, 12), Bu. 191), *to gird one's self around, mid. or pass.*, Ep. vi. 14; Lu. xii. 35, 37.

περι-θεσις, εὖς, ἡ, *a putting around*, as ornaments, 1 Pet. iii. 3. (N. T.).*

περι-ίστημι (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., *to stand around*, Jn. xi. 42; Ac. xxv. 7; mid., *to avoid, shun* (acc.), 2 Tim. ii. 16; Tit. iii. 9.*

περι-κάθαρμα, ατος, τό, *refuse, offscouring*, 1 Cor. iv. 13. (S).*

περι-καλύπτω, *to cover round about, to cover up*, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.*

περι-κειμαι, *to lie about, surround*, dat., or περλ, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; *to be encompassed or surrounded with*, acc., Ac. xxviii. 20; Heb. v. 2.*

περι-κεφαλαία, ας, ἡ, *a helmet*, Ep. vi. 17; 1 Th. v. 8.*

περι-κρατής, ἐς, *having full power over* (gen.), Ac. xxvii. 16. (Ap).*

περι-κρύπτω, *to hide entirely*, Lu. i. 24. (N. T.).*

περι-κυκλόω, ᾶ, ὥσω, *to encircle, surround*, Lu. xix. 43.*

περι-λάμπω, *to shine around*, Lu. ii. 9; Ac. xxvi. 13.*

περι-λείπω, *to leave remaining; pass., to be left*, 1 Th. iv. 15, 17.*

περι-λυπος, ον, *very sorrowful*, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit).*

περι-μένω, *to wait for* (acc.), Ac. i. 4.*

περίξ, adv., *round about*, Ac. v. 16.*

περι-οικέω, ᾶ, *to dwell around, to be neighboring to* (acc.), Lu. i. 65.*

περὶ-οἶκος, *ov*, dwelling around, a neighbor, Lu. i. 58.*

περὶ-ούσιος, *ov*, costly, treasured, select; hence, specially chosen, Tit. ii. 14 (S.). (S.)*

περὶ-οχλή, ἥς, ἡ (περιέχω), a section or passage of Scripture, Ac. viii. 32.*

περὶ-πατέω, ὦ, ἴσω, to walk, to walk about; fig., as Hebrew, to pass one's life, to conduct one's self (adv. or nom. pred.), to live according to (ἐν, dat.; κατά, acc.).

περὶ-πείρω, to pierce through, fig., 1 Tim. vi. 10.*

περὶ-πίπτω, to fall into the midst of (dat.), robbers, Lu. x. 30; temptations, Ja. i. 2; to happen upon a place, Ac. xxvii. 41.*

περὶ-πολέω, ὦ, N. T. in mid., to preserve for one's self, Lu. xvii. 33 (W. H.); to get for one's self, purchase, Ac. xx. 28; 1 Tim. iii. 13.*

περὶ-πολίσεις, εως, ἡ, (1) a preserving, Heb. x. 39; (2) an obtaining, a possessing, 1 Th. v. 9; 2 Th. ii. 14; (3) a possession, Ep. i. 14; 1 Pet. ii. 9.

περὶ-ρρήννυμι, to tear off, as garments, Ac. xvi. 22.*

περὶ-σπάω, ὦ, to drag around; hence, fig., pass., to be distracted in mind, Lu. x. 40.*

περισσεύα, as, ἡ, abundance, superfluity, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; els περισσεύειν, as adv., abundantly, 2 Cor. x. 15.*

περίσσευμα, ατος, τό, abundance, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.*

περισσεύω, εὔσω, to be more than enough, to remain over, to be in abundance, Lu. xii. 15; Jn. vi. 12; τὸ περισσεύειν, the residue, Mat. xiv. 20; to redound to, els, 2 Cor. viii. 2; to make to abound, Mat. xiii. 12; 2 Cor. iv. 15.

περισσός, ἡ, *ov*, abundant, more than is necessary, Mat. v. 37; Mar. vii. 36; superior, Mat. v. 47; τὸ περισσόν, excellence, pre-eminence, Ro. iii. 1.

περισσοτέρως, adv. (comp. of περισσός), more abundantly, more earnestly, 2 Cor. vii. 13, 15.

περισσός, adv., greatly, exceedingly, Mar. x. 26.

περιστέρα, ἄς, ἡ, a dove, Mat. iii. 16, x. 16.

περὶ-τέμνω, to cut around, to circumcise, Lu. i. 59; pass. and mid., to undergo circumcision, to cause one's self to be circumcised, 1 Cor. vii. 18.

περὶ-τίθῃμι, to place, or put about or around (dat. and acc.), Mat. xxi. 33; fig., to bestow, to confer, 1 Cor. xii. 23.

περὶ-τομή, ἥς, ἡ, circumcision, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., the circumcision, i.e., the Jews, Ro. iii. 30, iv. 9, 12; fig., for spiritual purity, Ro. ii. 29; Col. ii. 11. (S.)

περὶ-τρέπω, to turn about, to turn into (els) madness, Ac. xxvi. 24.*

περὶ-τρέχω, 2d aor. περιέδραμον, to run around (acc.), Mar. vi. 55.*

περὶ-φέρω, to bear or carry around, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., to be carried about, carried away by false teaching, Ep. iv. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).*

περὶ-φρονέω, ὦ, to look down upon, to despise, Tit. ii. 15.*

περὶ-χωρος, *ov*, lying round about; only as subst., ἡ περιχωρος (sc. γῆ), the region round about, Lu. iii. 3, iv. 14; the inhabitants of such a region, Mat. iii. 5.

περὶ-ψήμα, ατος, τό, scrapings, offscourings, 1 Cor. iv. 13.*

περπερεύομαι, dep., intrans., to boast, 1 Cor. xiii. 4.*

Περσίς, ἴδος, ἡ, Persis, Ro. xvi. 12.*

πέρυσι, adv., last year; ἀπὸ πέρυσι, a year ago, 2 Cor. viii. 10, ix. 2.*

πετάομαι, ὡμαι, or πέτομαι (W. H.), to fly, as a bird, Rev.*

πετεινόν, οὗ, τό, a bird; only in plur., birds, Mat. vi. 26, xiii. 4.

πέτομαι, see πετάομαι.

πέτρα, as, ἡ, a rock, a ledge, cliff, Mat. vii. 24, 25, xxvii. 51; with art., the rock, i.e., the rocky substratum of the soil, Lu. viii. 6, 13; a large

detached rock, fig., Ro. ix. 33; see also Mat. xvi. 18.

Πέτρος, *ov*, ὁ, Peter (prop., a rock = Κηφᾶς), Lu. iv. 38; Jn. i. 42.

πετρώδης, ες, rocky, stony, Mat. xiii. 5, 20; Mar. iv. 5, 16.*

πήγανον, *ov*, τό, rue, Lu. xi. 42.*

πηγή, ἥς, ἡ, a fountain, spring, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; a flow of blood, Mar. v. 29.

πήγνυμι, πήξω, to fasten, to pitch a tent, Heb. viii. 2.*

πηδάλιον, *ov*, τό, the rudder of a ship, Ac. xxvii. 40; Ja. iii. 4.*

πηλίκος, *η, ov*, how large, Gal. vi. 11 (see γράμμα); how distinguished, Heb. vii. 4.*

πηλός, οὗ, ὁ, clay, mud, Jn. ix. 6-15; Ro. ix. 21.*

πήρα, as, ἡ, a sack, a wallet, for carrying provisions, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.*

πήχυς, εως, ὁ, a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.*

πιάω, σω, to lay hold of, Ac. iii. 7; to take, as in fishing or in hunting, Jn. xxi. 3, 10; Rev. xix. 20; to arrest, Jn. vii. 30.

πιέζω, to press together, as in a measure, Lu. vi. 38.*

πιθανο-λογία, as, ἡ, persuasive or plausible speech, Col. ii. 4.*

πικράνω, ανῶ, to render bitter, lit., Rev. viii. 11, x. 9, 10; to embitter, fig., Col. iii. 19.*

πικρία, as, ἡ, bitterness, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.*

πικρός, ἄ, *ov*, bitter, acrid, malignant, Ja. iii. 11, 14.*

πικρῶς, adv., bitterly, of weeping, Mat. xxvi. 75; Lu. xxii. 12.*

Πιλάτος, or Πιλάτος (W. H. Πειλάτος), *ov*, ὁ (Lat. pilatus, "armed with a javelin"), Pilate, Mar. xv. 1, 2.

πιμπλημι, πλήσω, 1st aorist pass., ἐπλήσθην, (1) to fill with (gen.), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii

4; (2) *pass.*, to be fulfilled or completed, of time, Lu. i. 23, 57.
πιμπρημι (πρα-), and **πιμπράω**, *pass.*, *inf.*, **πιμπρασθαι**, to be inflamed, to swell, Ac. xxviii. 6.*
πινακιδιον (ου, τό (dim. of **πίναξ**), a tablet for writings, Lu. i. 63.*
πίναξ, ακος, ό, a plate, platter, Lu. xi. 39.
πίνω, fut. **πινομαι**, perf. **πέπωκα**, 2d aor. **έπιον** (inf. **πείν**, W. H.), to drink, abs., or with acc. of thing drunk (sometimes **ék** or **ápó**), Lu. xii. 19, 29; to imbibe, as the earth imbibes rain, Heb. vi. 7; fig., to receive into the soul, to partake of, Jn. vii. 37.
πίότης, τητος, ή, fatness, as of the olive, Ro. xi. 17.*
πιπρασκω (πρα-), perf. **πέπρακα**, 1st aor. **έπραθην**, perf. **πέραμαι**, to sell, Mat. xiii. 46; *pass.*, with **úpó**, to be sold under, to be a slave to, Ro. vii. 14.
πίπτω (πετ-, see Gr. § 94, i. 8d, Wi. § 13, 1a, Bu. 167), **πεσούμαι**, (1) to fall (whence, by **ápó** or **ék**; whither, by **έπί** or **eis**, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) to fall prostrate, as of persons, to die, to perish, Jn. xviii. 6; Rev. i. 17; of structures, to fall in ruins, Mat. vii. 25, 27; of institutions, to fail; (3) to fall to, as a lot, Ac. i. 26; (4) to fall into or under, as condemnation.
Πισidia, as, ή, Pisidia, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.*
πιστεύω (see Gr. § 74, Wi. §§ 31, 5, 32, 5, 33d, 39, 1a, Bu. 173 sq., 337), **εύσω**, to believe, be persuaded of a thing (acc. or **óτι**); to give credit to, dat.; to have confidence in, to trust, believe, dat., **eis**, **έν**, **έπί** (dat.) or **έπί** (acc.), often of Christian faith, in God, in Christ; to entrust something (acc.) to any one (dat.); *pass.*, to be entrusted with (acc.).
πιστικός, ή, όν, genuine, pure, of ointment, Mar. xiv. 3; Jn. xii. 3.*
πίστις, εως, ή, (1) faith, generally, as 2 Th. ii. 13; Heb. xi.

1; the object of the faith is expressed by obj. gen., or by **eis**, **έν**, **πρός** (acc.); (2) fidelity, good faith, Ro. iii. 3; 2 Tim. ii. 22; (3) a pledge, a promise given, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

πιστός, ή, όν, (1) trustworthy, faithful, in any relation or to any promise, of things or (generally) persons; (2) believing, abs., as **οι πιστοι**, the followers of Christ, or with dat.

πιστώω, ώ, to make faithful; N. T., only in *pass.*, to be assured of, 2 Tim. iii. 14.*

πλανάω, ώ, ήσω, to lead astray, to cause to wander, Heb. xi. 38; fig., to deceive, Jn. vii. 12; *pass.*, to be misled, to err, Mar. xii. 24, 27; Lu. xxi. 8.

πλάνη, ης, ή, a wandering; only fig., deceit, delusion, error, Mat. xxvii. 64; Ep. iv. 14.

πλανήτης, ου, ό, a wanderer; άστηρ πλανήτης, a wandering star, Ju. 13.*

πλάνος, ον, causing to wander, misleading, 1 Tim. iv. 1; as subst., a deceiver, Mat. xxvii. 63; 2 Cor. vi. 8; 2 Jn. 7.*

πλάξ, ακός, ή, a tablet to write on, 2 Cor. iii. 3; Heb. ix. 4.*

πλάσμα, ατος, τό, a thing formed or fashioned, Ro. ix. 20.*

πλάσσω, άσω, to form, mould, as a potter his clay, Ro. ix. 20; 1 Tim. ii. 13.*

πλαστός, ή, όν, formed, moulded; fig., feigned, 2 Pet. ii. 3.*

πλατεία, as, ή (fem. of **πλατύς**, broad, sc. **όδός**), a street, Mat. vi. 5, xii. 19.

πλάτος, ους, τό, breadth, Ep. iii. 18; Rev. xx. 9, xxi. 16.*

πλατώνω, to make broad, to enlarge, Mat. xxiii. 5; *pass.*, fig., to be enlarged, in mind or heart, 2 Cor. vi. 11, 13.*

πλατύς, εία, ύ, broad, Mat. vii. 13.*

πλέγμα, ατος, τό (πλέκω), anything interwoven, braided hair, 1 Tim. ii. 9.*

πλείστος, η, ον, superl. of **πολύς**,

the greatest, the most, very great; τό πλείστον, adv., mostly, at most, 1 Cor. xiv. 27.

πλείον, εϊον (for declension see Gr. § 44, Bu. 127), compar. of **πολύς**, more, greater, in number, magnitude, comparison; **οι πλείονες**, **οι πλείους**, the more, the most, the many, majority, 2 Cor. ii. 6; **πλείον** or **πλέον**, as adv., more, Jn. xxi. 15; **έπι πλείον**, further, longer, Ac. iv. 17.

πλέκω, έω, to weave together, to plait, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.*

πλέον, see **πλείων**.

πλεονάζω, σω, intrans., to have more than enough, 2 Cor. viii. 15; to abound, to increase, Ro. v. 20; 2 Cor. iv. 15; trans., to cause to increase, 1 Th. iii. 12.

πλεονεκτέω, ώ, to have more than another; hence, to overreach, take advantage of (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; *pass.*, 2 Cor. ii. 11.*

πλεον-έκτης, ου, ό, a covetous or avaricious person, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.*

πλεονεξία, as, ή, covetousness, avarice, Lu. xii. 15; 2 Pet. ii. 3. *Syn.*: **πλεονεξία** is more active, seeking to grasp the things it has not; **φιλαργυρία**, more passive, seeking to retain and multiply what it has.

πλευρά, άς, ή, the side of the body, Jn. xix. 34.

πλέω, see **πλεμπλημι**.

πλέω, impf. **έπλεον**, to sail, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read **eis**).*

πληγή, ης, ή (πλήσσω), a blow, a stripe, a wound, Ac. xvi. 33; Rev. xiii. 14; an affliction, Rev. ix. 20.

πλήθος, ους, τό, a multitude, a great number, Mar. iii. 7, 8; Heb. xi. 12; with art., the multitude, the whole number, the assemblage, Ac. xiv. 4; a quantity, Ac. xxviii. 3.

πληθύνω, νώ, (1) intrans., to increase, Ac. vi. 1; (2) trans., to multiply, augment, 2 Cor.

ix. 10; pass., *to be increased*, Mat. xxiv. 12.

πλήθω, see πληθῆμι.

πλήκτης, ου, ὁ, *a striker, a contentious person*, 1 Tim. iii. 3; Tit. i. 7.*

πλημύρα, ας (W. H. ης), ἡ, *a flood*, Lu. vi. 48.*

πλήν, adv. (akin to πλεόν, hence it adds a thought, generally adversative, sometimes partly confirmatory), *besides, but, nevertheless, of a truth*, Mat. xi. 22, xviii. 7, xxvi. 39, 64; πλήν οἱ, *except that*, Ac. xx. 23; as prep. with gen., *besides, excepting*, Mar. xii. 32; Ac. viii. 1.

πλήρης, ες, (1) *full, abs.*, Mar. iv. 28; (2) *full of (gen.)*, *abounding in*, Mar. viii. 19; Lu. iv. 1.

πληρο-φορέω, ὦ (φέρω), *to bring to the full, to fulfill*, 2 Tim. iv. 5, 17; pass., *of things, to be fully accomplished*, Lu. i. 1; *of persons, to be fully convinced*, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.).*

πληρο-φορία, ας, ἡ, *fullness, entire possession, full assurance*, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T.)*

πληρώω, ὦ, ὥσω, *to fill with (gen.)*, *to fill up, to pervade, to complete*, either time or number; *to bestow abundantly, to furnish liberally*, Phil. iv. 18; Ep. iii. 19; *to accomplish, to perform fully*, as prophecies, etc.; pass., *to be full of*, 2 Cor. vii. 4; Ep. v. 18; *to be made full, complete, or perfect*, Jn. iii. 29; Col. iv. 12 (W. H. read πληρο-φορέω).

πλήρωμα, ατος, τό, *fullness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; *so, the full number*, Ro. xi. 25; *the completion, i.e., that which makes full, the fulfillment*, Mat. ix. 16; Ro. xiii. 10; *the fullness of time*, Gal. iv. 4, *is the completion of an era; the fullness of Christ*, Ep. i. 23, *that which is filled by Christ, i.e., the Church; the fullness of the Godhead*, Col. ii. 9, *all divine attributes*.

πλησίων, adv., *near, near by*, with gen., Jn. iv. 5; with the

art., ὁ πλησίον, *a neighbor*, Ac. vii. 27.

πλησμονή, ἥς, ἡ, *full satisfying, indulgence*, Col. ii. 23.*

πλήσσω, 2d aor. pass. ἐπλήγην, *to smite*, Rev. viii. 12.*

πλοῦριον, ου, τό, *a vessel, a small vessel, a boat*, Mar. iii. 9; Jn. xxi. 8.

πλοῖον, ου, τό, *a ship, a vessel*, Mat. iv. 21, 22; Mar. i. 19.

πλόος, οὗς, gen. οὐ or οὐός, ὁ, *a voyage*, Ac. xxi. 7, xxvii. 9, 10.*

πλούσιος, α, ου, *rich, abounding in (ἐν)*, Lu. xii. 16; Ep. ii. 4.

πλουσῶς, adv., *richly, abundantly*, Col. iii. 16.

πλουτέω, ὦ, ἡσω, *to become rich, to be rich, to abound in*, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.

πλουτίζω, *to make rich, to cause to abound in*, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.*

πλούτος, ου, ὁ (see Gr. § 32a, Wi. § 9e, note 2, Bu. 22), *riches, wealth, abundance*, Ja. v. 2; Col. i. 27; *spiritually, enrichment*, Ro. xi. 12.

πλύνω, γῶ, *to wash*, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: see λούω.

πνεῦμα, ατος, τό, (1) properly, *the wind, or the air in motion*, Jn. iii. 8; hence, (2) *the human spirit*, dist. from σῶμα and ψυχή, 1 Th. v. 23; (3) *a temper or disposition of the soul*, Lu. ix. 55; Ro. viii. 15; (4) *any intelligent, incorporeal being*, as (a) *the human spirit*, separated from the body, *the undying soul*; (b) *angels, good and bad*; (c) *God*, Jn. iv. 24; (d) *the Holy Spirit*, the third person of the Trinity (see Gr. § 217f, Wi. § 19, 1a, Bu. 89), in relation to Jesus, Lu. iv. 1; Ac. x. 38; in relation to prophets and apostles, Ac. xxi. 11; Jn. xx. 22; and in relation to saints generally, Gal. iii. 2.

πνευματικός, ἡ, ὁν, *spiritual*, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; τὰ πνευματικά, *spiritual things*, Ro. xv. 27; *spiritual gifts*, 1 Cor. xii. 1.

πνευματικῶς, adv., *spiritually, i.e., by the aid of the Holy Spirit*, 1 Cor. ii. 14; in a mystical sense, Rev. xi. 8. (N. T.)*

πνέω, ἐύσω, *to blow, as the wind*, Mat. vii. 25, 27.

πνίγω, *to choke, to seize by the throat*, Mat. xviii. 28; Mar. v. 13.*

πνικτός, ἡ, ὁν, *strangled*, Ac. xv. 20, 29; xxi. 25.

πνοή, ἥς, ἡ, (1) *breath*, Ac. xvii. 25; (2) *wind*, Ac. ii. 2.*

ποδῆρης, ες, *reaching to the feet*; as subst. (sc. χιτῶν or ἐσθῆς), *a long robe*, Rev. i. 13.* Syn.: see ἱμάτιον.

πόθεν, adv., interrog., *whence?* of place, Mat. xv. 33; *from what source?* Mat. xiii. 27; of cause, *how?* Lu. i. 43; Mar. xii. 37.

πόα, ας, ἡ, *grass, herbage*, according to some, in Ja. iv. 14; but more probably the word here is the fem. of ποῖος, *of what sort?**

ποιέω, ὦ, ἡσω, (1) *to make, i.e., to form, to bring about, to cause*; spoken of religious festivals, etc., *to observe, to celebrate*; of trees and plants, *to germinate, to produce*; *to cause to be or to become*, Mat. xxi. 13; *to declare to be*, Jn. viii. 53; *to assume*, Mat. xii. 33; (2) *to do, generally*; *to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life*, Ac. xv. 33. Syn.: see Trench, § xcvi.

ποίημα, ατος, τό, *a thing made, a work*, Ro. i. 20; Ep. ii. 10.*

ποίησις, εως, ἡ, *a doing*, Ja. i. 25.*

ποιητής, οὗ, ὁ, (1) *a doer, performer*, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) *a poet*, Ac. xvii. 28.*

ποικίλος, ἡ, ὁν, *various, of different colors, diverse*, Lu. iv. 40.

ποιμαίνω, ἀνῶ, (1) *to feed a flock*, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) *to be shepherd of, to tend, to cherish*, Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;

- Rev. vii. 17; (3) *to rule, govern*, Rev. ii. 27, xii. 5, xix. 15.* *Syn.*: see βῆσκω.
- ποιμήν, ἑνος, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig.*, of Christ as the *Shepherd*, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11
- ποῖμνη, ἡς, ἡ, (1) *a flock* of sheep or goats, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig.*, of Christ's followers, Mat. xxvi. 31; Jn. x. 16.*
- ποῖμνιον, ου, τό (= ποῖμνη), *a flock*; only *fig.*, Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.*
- ποῖος, ποία, ποῖον, an interrog. pronoun corresponding to οἷος and τοῖος, *of what kind, sort, species? what? what one?* In Lu. v. 19, sc. ὁδοῦ.
- πολεμέω, ὦ, ἡσώ, *to make war, to contend with* (μετά, gen.), Rev. ii. 16, xiii. 4.
- πόλεμος, ου, ὁ, (1) *war, a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.
- πόλις, εως, ἡ, *a city*, Ac. v. 16; *met.*, *the inhabitants of a city*, Mar. i. 33; with art., *the city Jerusalem, the heavenly city*, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.
- πολιτ-άρχης, ου, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.*
- πολιτεία, as, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.*
- πολίτευμα, ατος, τό, *a state, a commonwealth*, Phil. iii. 20.*
- πολιτεύω, in mid., *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.*
- πολίτης, ου, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; with gen., αὐτοῦ, *a fellow-citizen*, Lu. xix. 14; Heb. viii. 11 (W. H.).*
- πολλάκις, adv., *many times, often*, Mar. v. 4, ix. 22.
- πολλα-πλάσιων, ου, γεν. ονος, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.*
- πολυ-λογία, as, ἡ, *much speaking*, Mat. vi. 7.*
- πολυ-μερῶς, adv., *in many parts, by many portions*, Heb. i. 1.*
- πολυ-ποίκιλος, ου, *much varied, manifold*, Ep. iii. 10.*
- πολύς, πολλή, πολύ (see Gr. § 39, 2), *many, numerous*; πολύ, *much, greatly*, as adv.; πολλοί, *many, often* with partitive genitive, or ἐκ; οἱ πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, in like manner, *much, very much, often, many times*; πολλῶ, *by much*, joined with comparatives; ἐπὶ πολύ, *for a great while*, Ac. xxviii. 6; ἐν πολλῶ, *altogether*, Ac. xxvi. 29 (not W. H.).
- πολύ-σπλαγχνος, ου, *very compassionate, of great mercy*, Ja. v. 11. (N. T.).*
- πολυ-τελής, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.*
- πολύ-τιμος, ου, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; compar., 1 Pet. i. 7 (W. H.).*
- πολυ-τρόπως, adv., *in many ways*, Heb. i. 1.*
- πόμα, ατος, τό, *drink*, 1 Cor. x. 4; Heb. ix. 10.*
- πονηρία, as, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; plur., *malignant passions, iniquities*, Mar. vii. 22; Ac. iii. 26.*
- πονηρός, ὁ, ὄν (πόνος), *evil, bad*, actively, of things or persons; *wicked, depraved, spec. malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρὸν, *evil*.
- πόνος, ου, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.*
- Ποντικός, ἡ, ὄν, *belonging to Pontus*, Ac. xviii. 2.*
- Πόντιος, ου, ὁ, *Pontius*, the prænomen of Pilate, Lu. iii. 1.
- Πόντος, ου, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.*
- Πόπλιος, ου, ὁ, *Publius*, Ac. xxviii. 7, 8.*
- πορεία, as, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.*
- πορεύομαι, σωμαί, dep., with pass. aor., ἐπορεύθην, *to go, to go away, to depart, to journey*, to travel, often (as Hebrew) to take a course in life.
- πορθέω, ἡσώ, *to lay waste, to destroy*, Ac. ix. 21; Gal. i. 13, 23.*
- πορισμός, οὔ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.*
- Πόρκιος, ου, ὁ, *Porcius*, the prænomen of Festus, Ac. xxiv. 27.*
- πορνεία, as, ἡ, *fornication*, Ac. xv. 20, 29; *fig.* in Rev., *idolatry*, xiv. 8, xvii. 2, 4.
- πορνεύω, σω, *to commit fornication*, 1 Cor. vi. 18; *fig.* in Rev., *to worship idols*, xviii. 3, 9.
- πόρνη, ἡς, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig.* in Rev., *an idolatrous community*, xvii. 1, 5.
- πόρνος, ου, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.
- πόρρω, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; comp., πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.*
- πόρρωθεν, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.*
- πορφύρα, as, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lu. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.*
- πορφύρεος, οὖς, ἂ, οὖν, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.*
- πορφυρό-πωλις, ιδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.).*
- ποσάκις, interrog. adv., *how often?* Mat. xviii. 21, xxiii. 37; Lu. xiii. 34.*
- πόσις, εως, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.*
- πόσος, η, ου, *how much? how great?* plur., *how many?* πῶσῳ, as adv. with comparatives, *by how much?*
- ποταμός, οὔ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.
- ποταμο-φόρητος, ου, *carried away by a stream*, Rev. xii. 15. (N. T.).*
- ποταπός, ἡ, ὄν, interrog. adj., *of what kind? of what manner?* Lu. i. 29, vii. 39.
- πότε, interrog. adv., *when? at what time?* with ἕως, *how long?*
- ποτέ, enclitic particle, *at some*

time, at one time or other (see Gr. § 129, Wi. § 57, 2).

πότερος, α, ον, *which of two?* N. T. neut. as adv., *whether*, correlating with *ή, or*, Jn. vii. 17.*

ποτήριον, ου, τό, *a drinking-cup*, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.

ποτίζω, σω, *to cause to drink* (two accs.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.

Ποτίοιοι, ων, οί, *Puteoli*, Ac. xxviii. 13.*

πότος, ου, ό (πίνω), *a drinking, carousing*, 1 Pet. iv. 3.*

πού, interrog. adv., *where? whither?* Mat. ii. 4; Jn. vii. 35.

πού, an enclitic particle of place or degree, *somewhere, somewhere about*, Heb. ii. 6, 16 (W. H., see *δήπου*), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).*

Πούδης, δεντος, ό, *Pudens*, 2 Tim. iv. 21.*

πούς, ποδός, ό, *the foot*, Lu. i. 79; *ὕπὸ τοὺς πόδας, under the feet, i.e., entirely subdued*, as Ro. xvi. 20.

πράγμα, ατος, τό, *a thing done, a fact, a thing, a business, a suit*, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1.

πραγματεία (W. H. -*τῆα*), ας, ή, *a business, occupation*, 2 Tim. ii. 4.*

πραγματεύομαι, σομαι, dep., *to transact business, to trade*, Lu. xix. 13.*

πραιτώριον, ου, τό (Lat. *praetorium*), *the palace at Jerusalem occupied by the Roman governor*, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xxiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.*

πράκτωρ, ορος, ό, *an officer employed to execute judicial sentences*, Lu. xii. 58.*

πράξις, εως, ή, (1) *a doing, action, mode of action*, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.*

πρῶτος, α, ον, Rec. in Mat. xi. 29 for *πρᾶυς* (W. H.).*

πρώτης, τητος, ή, Rec. for *πρᾶυτης* (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. *πρᾶυδάτια*); 2 Tim. ii. 25; Tit. iii. 2.*

πρασιά, ἄς, ή, *a company formed into divisions like garden-beds*, Mar. vi. 40.* For constr., see Gr. § 242, Wi. § 37, 3, Bu. 30, 139.

πράσσω, or *πράττω*, ξω, pf. *πέπραχα, πέπραγμαi*, (1) *to do, perform, accomplish*, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) with advs., *to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see *ποιέω*.

πραῦ-παθία (or *τα*), ας, ή (W. H.), *mildness*, 1 Tim. vi. 11.*

πραῦς, εία, ύ, gen. *εὖος* or *εὔως* (W. H.), pl. *εὔς*, *mild, gentle*, Mat. v. 5, xi. 29 (see *πρῶος*), xxi. 5; 1 Pet. iii. 4.*

πρᾶυτης, τητος, ή, *mildness, gentleness*, Ja. i. 21, iii. 13; 1 Pet. iii. 15; and W. H. (*πρᾶυτης*) in the passages quoted under *πρᾶυτης*.*

πρέπω, *to become, be fitting to* (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.*

πρεσβεία, ας, ή, *an embassy, ambassadors*, Lu. xiv. 32, xix. 14.*

πρεσβύω, from *πρέσβυς* (lit., *to be aged*, old men being usually chosen for the office), *to act as ambassador*, 2 Cor. v. 20; Ep. vi. 20.*

πρεσβυτέριον, ου, τό, *an assembly of elders, the Sanhedrin*, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.*

πρεσβύτερος, τέρα, τερον (comp. of *πρέσβυς*, old), generally used as subst., *elder*, (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder*, in dignity and office, *a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.

πρεσβύτες, ου, ό, *an old man*, Lu. i. 18; Tit. ii. 2; Philem. 9.*

πρεσβυτίς, ιδος, ή, *an old woman*, Tit. ii. 3.*

πρηνής, ές, *falling headlong*, Ac. i. 18.*

πρίζω, or *πρίω*, 1st aor. pass. *ἐπρίσθην*, *to saw, to saw asunder*, Heb. xi. 37.*

πρίν, adv., of time, *formerly*; as conj. in N. T., with or without *ή, before that*; generally with acc. and inf., Mat. xxvi. 34; but after a negative we find *πρίν ἄν* with subj. where the principal verb is in a primary tense, Lu. ii. 26; *πρίν* with opt. where it is in a historical tense, Ac. xxv. 16.

Πρίσκα, ης, ή, and dim. *Πρισκίλλα*, ης, ή, a proper name, *Prisca* or *Priscilla*, Ro. xvi. 3; 2 Tim. iv. 19.

πρό, prep. with gen., *before, i.e., of place, time, or superiority* (see Gr. § 294, Wi. § 47 d, Bu. 153). In composition, it retains the same meanings.

προ-άγω, ἀξω, *to bring out*, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. *προάγων, preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.

προ-αίρέω, ώ, N. T., in mid., *to propose to one's self, to purpose*, 2 Cor. ix. 7.*

προ-αιτιάομαι, ώμαι, *to lay to one's charge beforehand*, Ro. iii. 9. (N. T.)*

προ-ακούω, *to hear before*, Col. i. 5.*

προ-αμαρτάνω, *to sin before*, 2 Cor. xii. 21, xiii. 2. (N. T.)*

προ-αύλιον, ου, τό, *a court before a building, a porch*, Mar. xiv. 68.*

προ-βαίλω, *to go forward*, Mat. iv. 21; Mar. i. 19; pf. part

προβεβηκώς ἐν ἡμέραις, *advanced in age*, Lu. i. 7, 18, ii. 36.*
 προ-βάλλω, *to put forth*, as trees their leaves, Lu. xxi. 30; *to thrust forward*, Ac. xix. 33.*
 προβατικός, ἡ, ὅν, *pertaining to sheep*, Jn. v. 2.*
 προβάτιον, οὐ, τὸ, dim. of following, *a little sheep, a lamb*, Jn. xxi. 16, 17 (W. H.).*
 προβατον, οὐ, τὸ (προβαίνω), *a sheep*, Mat. vii. 15; fig., *a follower of Christ*, Jn. x. 7, 8.
 προ-βιβάζω, σω, *to drag forward, to urge forward*, Mat. xiv. 8; Ac. xix. 33 (not W. H.).*
 προ-βλέπω, N. T., in mid., *to foresee or provide*, Heb. xi. 40. (S.)*
 προ-γίνομαι, *to happen before*, Ro. iii. 25.*
 προ-γινώσκω, *to know beforehand*, Ac. xxvi. 5; 2 Pet. iii. 17; of the divine foreknowledge, Ro. viii. 29, xi. 2; 1 Pet. i. 20.*
 πρόγνωσις, εὐς, ἡ, *foreknowledge*, Ac. ii. 23; 1 Pet. i. 2.*
 πρόγονος, οὐ, ὁ, *a progenitor*, plur., *ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.*
 προ-γράφω, ψω, *to write before*, in time, Ro. xv. 4; Ep. iii. 3; *to depict or portray openly*, Gal. iii. 1; *to designate beforehand*, Ju. 4.*
 πρόδηλος, οὐ, ὁ, *manifest to all, evident*, 1 Tim. v. 24, 25; Heb. vii. 14.*
 προ-δίδωμι, (1) *to give before*, Ro. xi. 35; (2) *to give forth, betray*; see following word.*
 προδότης, οὐ, ὁ, *a betrayer*, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.*
 πρόδρομος, οὐ, ὁ, ἡ (προτρέχω), *a precursor, a forerunner*, Heb. vi. 20.*
 προ-εἶδον, 2d aor. of προοράω.
 προ-εἶπον, 2d aor. of πρόφημι, perf. προείρηκα.
 προ-ελπίζω, *to hope before*, Ep. i. 12.*
 προ-εν-άρχομαι, *to begin before*, 2 Cor. viii. 6, 10. (N. T.)*
 προ-επ-αγγέλλω, in mid., *to promise before*, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.)*
 προ-έρχομαι (see Gr. § 103, 2,

Bu. 144), (1) *to go forward, advance*, Ac. xii. 10; (2) *to go before, precede*, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.
 προ-ετοιμάζω, σω, *to prepare beforehand, to predestine*, Ro. ix. 23; Ep. ii. 10.*
 προ-ευ-αγγελίζομαι, *to foretell good tidings, preach the gospel beforehand*, Gal. iii. 8.*
 προ-έχω, in mid., *to hold one's self before, to be superior*, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).*
 προ-ηγέομαι, οὔμαι, *to lead on-ward by example*, Ro. xii. 10.*
 πρόθεσις, εὐς, ἡ (προτίθημι), (1) *a setting forth*; οἱ ἄρτοι τῆς προθέσεως, *the loaves of the presentation, or the showbread*, Mat. xii. 4, compare Heb. ix. 2; (2) *a predetermination, purpose*, Ac. xi. 23.
 προ-θέσιμος, α, οὐ, *set beforehand, appointed before*, Gal. iv. 2.*
 προ-θυμία, ας, ἡ, *inclination, readiness*, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.*
 πρόθυμος, οὐ, *eager, ready, willing*, Mat. xxvi. 41; Mar. xiv. 38; τὸ πρόθυμον, *readiness*, Ro. i. 15.*
 προθύμως, adv., *readily, with alacrity*, 1 Pet. v. 2.*
 προΐμος, W. H., for πρώϊμος.
 προ-ἰστέμην, N. T. only intrans., act., 2d aor. and perf., and mid., (1) *to preside over, to rule*, gen., Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) *to give attention to*, gen., Tit. iii. 8.*
 προ-καλέω, ὦ, in mid., *to provoke, stimulate*, Gal. v. 26.*
 προ-κατ-αγγέλλω, *to announce beforehand, to promise*, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).*
 προ-κατ-αρτίζω, *to prepare beforehand*, 2 Cor. ix. 5.*
 πρό-κειμαι, *to lie or be placed before, to be appointed, as duty, example, reward, etc.*, Heb. vi. 18, xii. 1, 2; Ju. 7; *to be at hand, to be present*, 2 Cor. viii. 12.*
 προ-κηρύσσω, ξω, *to announce or preach beforehand*, Ac. iii. 20 (not W. H.), xiii. 24.*
 προ-κοπή, ἡς, ἡ, *progress, ad-*

vancement, Phil. i. 12, 25; 1 Tim. iv. 15.*
 προ-κόπτω, *to make progress in* (dat. or ἐν), Lu. ii. 52; *to advance to* (ἐπὶ, acc.), 2 Tim. iii. 9; of time, *to be advanced or far spent*, Ro. xiii. 12.
 πρό-κριμα, ατος, τὸ, *a prejudice, a prejudice*, 1 Tim. v. 21. (N. T.)*
 προ-κυρόω, ὦ, *to establish or ratify before*, Gal. iii. 17. (N. T.)*
 προ-λαμβάνω, *to take before, anticipate*, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., *to be overtaken or caught*, Gal. vi. 1.*
 προ-λέγω, *to tell beforehand, forewarn*, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.*
 προ-μαρτύρομαι, *to testify beforehand, to predict*, 1 Pet. i. 11. (N. T.)*
 προ-μελετάω, ὦ, *to meditate beforehand*, Lu. xxi. 14.*
 προ-μεριμνάω, ὦ, *to be anxious beforehand*, Mar. xiii. 11. (N. T.)*
 προ-νοέω, ὦ, *to perceive beforehand, to provide for*, gen., 1 Tim. v. 8; in mid., *to take thought for*, acc., Ro. xii. 17; 2 Cor. viii. 21.*
 πρό-νοια, ας, ἡ, *forethought*, Ac. xxiv. 3; *provision for* (gen.), Ro. xiii. 14.*
 προ-οράω, ὦ, 2d aor. προείδον, *to see beforehand*, Ac. ii. 31, xxi. 29; Gal. iii. 8; mid., *to have before one's eyes*, Ac. ii. 25 (S.)*
 προ-ορίζω, *to predetermine, to foreordain*, Ac. iv. 28; Ro. viii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.)*
 προ-πάσχω, *to suffer beforehand*, 1 Th. ii. 2.*
 προ-πάτωρ, ορος, ὁ, *a forefather*, Ro. iv. 1 (W. H.).*
 προ-πέμπω, *to send forward, to accompany*, Ro. xv. 24; *to equip for a journey*, Tit. iii. 13.
 προ-πετής, ἐς (πλπτω), *precipitate, rash*, Ac. xix. 36; 2 Tim. iii. 4.*
 προ-πορεύομαι, σομαι, in mid., *to precede, to pass on before* (gen.), Lu. i. 76; Ac. vii. 40.*
 πρὸς (see Gr. § 307, Wi. §§ 47f,

48e, 49h, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., *towards*. In composition, it denotes motion, direction, reference, nearness, addition.

προ-σάββατον, ου, τὸ, *the day before the sabbath*, Mar. xv. 42. (S.)*

προσ-αγορεύω, *to address by name, to designate*, Heb. v. 10.*

προσ-άγω, (1) trans., *to bring to, to bring near*, Mat. xviii. 24 (W. H.); Lu. ix. 41; Ac. xii. 6 (W. H.), xvi. 20; 1 Pet. iii. 18; (2) intrans., *to come to or towards, to approach*, Ac. xxvii. 27.*

προσ-αγωγή, ἡς, ἡ, *approach, access* (els, πρὸς, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.*

προσ-αίτέω, ὦ, *to beg, to ask earnestly*, Mar. x. 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.*

προσαίτης, ου, ὁ, *a beggar*, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.).*

προσ-αναβαίνω, *to go up farther*, Lu. xiv. 10.*

προσ-αναλίσκω, *to spend in addition*, Lu. viii. 43 (W. H. omit).*

προσ-ανα-πληρόω, ὦ, *to fill up by adding to, to supply*, 2 Cor. ix. 12, xi. 9.*

προσ-ανα-τίθημι, *to lay up in addition; in mid., (1) to communicate or impart* (acc. and dat.), Gal. ii. 6; (2) *to consult with* (dat.), Gal. i. 16.*

προσ-απειλέω, ὦ, *to utter additional threats*, Ac. iv. 21.*

προσ-δαπανάω, ὦ, ἥσω, *to spend in addition*, Lu. x. 35.*

προσ-δέομαι, *to want more, to need in addition* (gen.), Ac. xvii. 25.*

προσ-δέχομαι, dep. mid., (1) *to receive to companionship*, Lu. xv. 2; (2) *to admit, accept*, Heb. xi. 35; (3) *to await, to expect* (acc.), Mar. xv. 43.

προσ-δοκάω, ὦ, *to look for, expect, anticipate*, whether with hope or fear, Lu. iii. 15, vii. 19, 20.

προσδοκία, ας, ἡ, *a looking for, expectation*, Lu. xxi. 26; Ac. xii. 11.*

προσ-εάω, ὦ, *to permit one to approach*, Ac. xxvii. 7. (N. T.)*

προσ-εγγίζω, *to approach, to come near to* (dat.), Mar. ii. 4 (not W. H.).*

προσεδρεύω, *to wait upon, to minister to* (dat.), 1 Cor. ix. 13 (W. H. παρεδρεύω).*

προσ-εργάζομαι, dep. mid., *to gain by labor in addition*, Lu. xix. 16.*

προσ-έρχομαι (see Gr. § 103, 2, Wi. § 52, 3, 4, 14)), (1) generally, *to come or to go to, to approach*, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, *to approach, to draw near to, God or Christ*, Heb. vii. 25; (3) *to assent to, concur in*, 1 Tim. vi. 3.

προσ-ευχή, ἡς, ἡ, (1) *prayer to God*, 1 Cor. vii. 5; Col. iv. 2; (2) *a place where prayer is offered*, only Ac. xvi. 13, 16 (see Gr. § 268, note). *Syn.*: see αἰτήμα.

προσ-εύχομαι, dep. mid., *to pray to God* (dat.), *to offer prayer, to pray for* (acc. of thing, ὑπέρ or περὶ, of person, ἵνα or ὅπως, of object, occasionally inf.).

προσ-έχω, *to apply*, with νοῦν expressed or understood, *to apply the mind, to attend to*, dat.; with ἀπό, *to beware of*; also, *to give heed to*, inf. with μή.

προσ-ηλώω, ὦ, *to fasten with nails, nail to*, Col. ii. 14.*

προσ-ἡλυτός, ου, ὁ (from προσ-έρχομαι, orig. adj.), *a new-comer; a convert to Judaism, a proselyte*, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)*

πρόσ-καιρός, ου, *for a season, temporary*, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.*

προσ-καλέω, ὦ, N. T., mid., *to call to one's self, to call for, to summon*, Mar. iii. 13, 23, vi. 7; fig., *to call to an office, to call to the Christian faith*, Ac. ii. 39, xiii. 2.

προσ-καρτερέω, ὦ, ἥσω, *to persevere in, to continue steadfast in* (dat.), Ac. i. 14, ii. 42; *to wait upon* (dat.), Mar. iii. 9; Ac. x. 7.

προσ-καρτέρησις, εως, ἡ, *per-*

severance, Ep. vi. 18. (N. T.)*

προσ-κεφάλαιον, ου, τὸ, *a cushion for the head, a pillow*, Mar. iv. 38.*

προσ-κλήρώω, ὦ, *to assign by lot, to allot*; pass. (dat.), Ac. xvii. 4.*

προσ-κλίνω, *to incline towards*, Ac. v. 36 (W. H.).*

πρόσ-κλισις, εως, ἡ, *an inclination towards, partiality*, 1 Tim. v. 21.*

προσ-κολλάω, ὦ, pass., *to join one's self to* (dat.), as a companion, Ac. v. 36 (W. H. προσκλίνω); *to cleave to* (πρός, acc.), as husband to wife, Mat. xix. 5 (W. H. κολλάω); Mar. x. 7; Ep. v. 31.*

πρόσ-κομμα, ατος, τὸ, *a stumbling-block, an occasion of falling*, Ro. xiv. 13, 20; 1 Cor. viii. 9; with ἄλθος, *a stone of stumbling* (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33 (S.)*

προσ-κοπή, ἡς, ἡ, *an occasion of stumbling*, 2 Cor. vi. 3.*

προσ-κόπτω, *to strike the foot against*, Mat. iv. 6; so, *to stumble*, 1 Pet. ii. 8.

προσ-κυλίω, *to roll to* (dat., or ἐπὶ, acc.), Mat. xxvii. 60; Mar. xv. 46.*

προσ-κυνέω, ὦ, *to bow down, to prostrate one's self to, to worship*, God or inferior beings, *to adore* (dat. or acc.).

προσ-κυνητής, ου, ὁ, *a worshipper*, Jn. iv. 23.*

προσ-λαλέω, ὦ, *to speak to* (dat.), Ac. xiii. 43, xxviii. 20.*

προσ-λαμβάνω, N. T., mid., *to take to one's self, i.e., food, companions*, Ac. xxvii. 33, xxviii. 2; *to receive to fellowship*, Ro. xiv. 1.

πρόσ-ληψις (W. H. -ληψις), εως, ἡ, *a taking to one's self, a receiving*, Ro. xi. 15.*

προσ-μένω, *to continue with or in, to adhere to* (dat.), *to stay in* (ἐν) *a place*, Mat. xv. 32; 1 Tim. i. 3, v. 5.

προσ-ορμίζω (ὁρμος), mid., *to come to anchor*, Mar. vi. 53.*

προσ-οφείλω, *to owe besides*, Philem. 19.*

προσ-οχθίζω (ὀχθέω or ὀχθίζω), *to be displeased or offended*

- with (dat.), Heb. iii. 10, 17 (S.).*
- πρόσ-πεινος, *ον* (πείνα), *very hungry*, Ac. x. 10. (N.T.)*
- πρόσ-πήγνυμι, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.*
- πρόσ-πίπτω, (1) *to fall down before* (dat., or *πρός*, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.
- πρόσ-ποιέω, *ω*, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).*
- πρόσ-πορεύομαι, *to come to, approach* (dat.), Mar. x. 35.*
- πρόσ-ρήγνυμι, *to dash against*, as waves, Lu. vi. 48, 49.*
- πρόσ-τάσσω, *ξω*, abs., or acc. and inf., *to enjoin* (acc.) upon (dat.), Lu. v. 14; Ac. x. 33.
- πρό-στατίς, *ιδος, ή*, *a female guardian, a protector*, Ro. xvi. 2.*
- πρόσ-τίθηναι, *to place near or by the side of, to add to* (dat., or *ἐπὶ*, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing, i.e., to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, *προσθεὶς εἶπεν, he spoke again* (see Gr. § 399d, Wi. § 54, 5, Bu. 299 sq.).
- πρόσ-τρέχω, 2d aor. *προσέδραμον, to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.*
- πρόσ-φάγιον, *ον, τὸ*, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.*
- πρό-σφατος, *ον* (from *σφάζω*, *to slaughter, just slaughtered*), recent, new, Heb. x. 20.*
- προσφάτως, adv., *recently*, Ac. xviii. 2.*
- πρόσ-φέρω, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer, to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards, to deal with*, Heb. xii. 7.
- πρόσ-φιλής, *ἐς*, *pleasing, acceptable*, Phil. iv. 8.*
- πρόσ-φορά, *ἄς, ή*, *an offering, a sacrifice*, Ac. xxi. 26; Heb. x. 18.
- πρόσ-φωνέω, *ω*, *to call to* (dat.), Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.
- πρόσ-χυσίς, *εως, ή* (προσχέω), *an affusion, a sprinkling*, Heb. xi. 28. (N.T.)*
- πρόσ-ψάύω, *to touch lightly*, Lu. xi. 46.*
- πρόσωποληπτέω (W. H. *προσωπολημπτέω*), *ω*, *to respect the person of any one, to show partiality*, Ja. ii. 9. (N.T.)*
- πρόσωπο-λήπτης (W. H. *προσωπολήμπτης*), *ον, ὁ*, *a respecter of persons, a partial one*, Ac. x. 34. (N.T.)*
- πρόσωποληψία (W. H. *ληψία*), *ας, ή*, *respect of persons, partiality*, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N.T.)*
- πρόσωπον, *ον, τὸ* (ὤψ), (1) *the face, the countenance*, Ja. i. 23; in antithesis with *καρδιά*, *mere appearance*, 2 Cor. v. 12; (2) *the surface*, as of the earth, Lu. xxi. 35; of the heaven, Lu. xii. 56.
- πρό-τάσσω, *to appoint before*, Ac. xvii. 26 (W. H. *προσ-τάσσω*).*
- πρό-τείνω, *to stretch out, to tie up for scourging*, Ac. xxii. 25.*
- πρότερος, *ἐπα, ερον* (comparative of *πρό*), *former*, Ep. iv. 22; *πρότερον* or *τὸ πρότερον*, as adv., *before, formerly*, Heb. iv. 6.
- πρό-τίθηναι, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose, to design beforehand*, Ro. i. 13; Ep. i. 9.*
- πρό-τρέπω, in mid., *to exhort*, Ac. xviii. 27.*
- πρό-τρέχω, 2d aor. *προέδραμον, to run before, to outrun*, Lu. xix. 4; Jn. xx. 4.*
- πρό-ὑπ-άρχω, *to be previously, with participle*, Lu. xxiii. 12; Ac. viii. 9.*
- πρό-φασις, *εως, ή*, *a pretext, an excuse*, 1 Th. ii. 5; dat. adverbially, *in appearance, ostensibly*, Mar. xii. 40.
- πρό-φέρω, *to bring forth*, Lu. vi. 45.*
- πρό-φημι, fut. *προερώ*, perf. *προερίηκα*, 2d aor. *προεῖπον*, *to say before, i.e., at an earlier time*, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.
- πρό-φητεία, *ας, ή*, *prophecy*, as a gift, or in exercise, Ro. xii. 6; Rev. xix. 10; plur., *prophecies*, 1 Cor. xiii. 8.
- πρό-φητεύω, *σω*, *to be a prophet, to prophesy, to forth-tell*, or speak of divine things (the meaning *foretell* is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine*, used in mockery, Mat. xxvi. 68.
- πρό-φήτης, *ον, ὁ*, (1) *a prophet, i.e., one who has insight into divine things and speaks them forth to others*, Mat. v. 12, xxi. 46; plur., *the prophetic books of the O. T.*, Lu. xxiv. 27, 44; (2) *a poet*, Tit. i. 12.
- πρό-φητικός, *ή, ὁν*, *prophetic, uttered by a prophet*, Ro. xvi. 26; 2 Pet. i. 19.*
- πρό-φήτις, *ιδος, ή*, *a prophetess*, Lu. ii. 36; Rev. ii. 20.*
- πρό-φθάνώ, *to anticipate, to be beforehand*, with participle, Mat. xvii. 25.*
- πρό-χειρίζομαι, *to appoint, to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.*
- πρό-χειρο-τονέω, *ω*, *to designate beforehand*, Ac. x. 41.*
- Πρόχορος, *ον, ὁ*, *Prochorus*, Ac. vi. 5.*
- πρύμνα, *ης, ή*, *the hindmost part of a ship, the stern*, Mar. iv. 38; Ac. xxvii. 29, 41.*
- πρωτῶ, adv., *early in the morning, at dawn*, Mar. i. 35, xi. 20; with advs., *ἄμα πρωτῶ, ἄν πρωτῶ, very early in the morning*, Mat. xx. 1; Mar. xvi. 2.
- πρωῖμος (W. H. *πρό-*), *η, ὁν*, *early, of the early rain*, Ja. v. 7.*
- πρωῖνός, *ή, ὁν*, *belonging to the morning, of the morning star*, Rev. ii. 28, xxii. 16. (S.).*
- πρώϊος, *ας, ὁν*, *of the morning*; fem. (sc. ὥρα), *morning*, Mat. xxi. 18 (W. H. *πρωτῶ*), xxvii. 1; Jn. xviii. 28 (W. H. *πρωτῶ*), xxi. 4.*
- πρώρα, *ας, ή*, *the forward part of a ship, the prow*, Ac. xxvii. 30, 41.*
- πρωτεύω, *to have pre-eminence, to be chief*, Col. i. 18.*

πρωτο-καθεδρία, ας, ἡ, *a chief seat*, Lu. xi. 43. (N. T.)
πρωτο-κλισία, ας, ἡ, *the chief place at a banquet*, Mar. xii. 39. (Ap.)
πρώτος, η, ον (superlative of πρό), *first*, in place, time, or order; like πρότερος with following gen., *before*, only Jn. i. 15, 30; **πρώτων**, as adverb, *first*, Mar. iv. 28; with gen., *before*, Jn. xv. 18; τὸ πρόωτον, *at the first*, Jn. x. 40.
πρωτο-στάτης, ου, ὁ, *a leader, a chief*, Ac. xxiv. 5.*
πρωτοτόκια, ων, τὰ, *the right of the first-born, the birthright*, Heb. xii. 16. (S.)*
πρωτό-τοκος, ου, *first-born*; ὁ πρωτότοκος, specially a title of Christ, Lu. ii. 7; plur., *the first-born*, Heb. xii. 23, of saints already dead.
πρώτως, adv., *first*, Ac. xi. 26 (W. H.)*
πταίω, σω, *to stumble, to fall, to sin*, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.*
πτέρνα, ης, ἡ, *the heel*, Jn. xiii. 18.*
περύγιον, ου, τό (dim. of πτέρυξ), *an extremity, as a battlement or parapet*, Mat. iv. 5; Lu. iv. 9.*
πέρυς, υγος, ἡ, *a wing*, Rev. iv. 8, xii. 14.
πτηνός, ης, ὅν (πέτομαι), *winged, τὰ πτηνά, birds*, 1 Cor. xv. 39.*
πτοέω, ὦ, *to terrify*, Lu. xxi. 9, xxiv. 37.*
πτόησις, εως, ἡ, *terror, consternation*, 1 Pet. iii. 6.*
Πτολεμαῖς, ἱδός, ἡ, *Ptolemais*, Ac. xxi. 7.*
πτύον, ου, τό, *a winnowing-shovel*, Mat. iii. 12; Lu. iii. 17.*
πτύω, *to frighten*, Phil. i. 28.*
πτύσμα, ατος, τό, *spittle*, Jn. ix. 6.*
πτύσσω, ξω, *to fold, to roll up*, as a scroll, Lu. iv. 20.*
πτύω, σω, *to spit*, Mar. vii. 33, viii. 23; Jn. ix. 6.*
πτῶμα, ατος, τό (πτρω), *a body fallen in death, a carcase*, Mat. xxiv. 28.
πτῶσις, εως, ἡ, *a falling, a fall*, lit. or fig., Mat. vii. 27; Lu. ii. 34.*
πτωχεία, ας, ἡ, *beggary, poverty*, 2 Cor. viii. 2, 9; Rev. ii. 9.*

πτωχεύω, σω, *to be in poverty*, 2 Cor. viii. 9.*
πτωχός, ἡ, ὅν, *reduced to beggary, poor, destitute*, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; *spiritually poor*, in a good sense, Mat. v. 3; in a bad sense, Rev. iii. 17. *Syn.*: see πένης.
πυγή, ἡς, ἡ (πύξ), *the fist*, Mar. vii. 3 (see R. V. and mrg.)*
Πύθων, ωνος, ὁ, *Python*; in N. T. *a divining spirit*; called after the Pythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.)*
πυκνός, ης, ὅν, *frequent*, 1 Tim. v. 23; neut. plur. πυκνά, as adverb, *often*, Lu. v. 33; so πυκνότερον, *more frequently*, Ac. xxiv. 26.*
πυκτεύω (πύκτης), *to be a boxer, to box*, 1 Cor. ix. 26.*
πύλη, ης, ἡ, *a door or gate*; πύλαι ᾄδου, *the gates of Hades, i.e., the powers of the unseen world*, Mat. xvi. 18.
πυλάν, ὄνος, ὁ, *a large gate*, Ac. x. 17; *a gateway, porch*, Mat. xxvi. 71.
πυνθάνομαι, 2d aor. ἐπυνθην, (1) *to ask, ask from* (παρά, gen.), *to inquire*, Mat. ii. 4; Lu. xv. 26; (2) *to ascertain by inquiry*, only Ac. xxiii. 34.
πῦρ, πυρός, τό, *fire* generally; of the heat of the sun, Rev. xvi. 8; of lightning, Lu. ix. 54; God is so called, Heb. xii. 29; fig. for strife, Lu. xii. 49; trials, 1 Cor. iii. 13; of the eternal fire, or future punishment, Mat. xviii. 8.
πυρά, ᾤς, ἡ, *a fire, a pile of burning fuel*, Ac. xxviii. 2, 3.*
πύργος, ου, ὁ, *a tower, fortified structure*, Lu. xiii. 4, xiv. 28.
πυρέσσω, *to be sick with a fever*, Mat. viii. 14; Mar. i. 30.*
πυρετός, οὔ, ὁ, *a fever*, Lu. iv. 38, 39.
πύρινος, η, ον, *fiery, glittering*, Rev. ix. 17.*
πυρώω, ῶ, N. T., pass., *to be set on fire, to burn, to be inflamed*, 2 Pet. iii. 12; 1 Cor. vii. 9; *to glow with heat*, as

metal in a furnace, *to be purified by fire*, Rev. iii. 18.
πυρράζω, *to be fire-colored, to be red*, Mat. xvi. 2, 3 (W. H. omit both). (S. πυρρῶω)*
πυρρός, ᾤ, ὅν, *fire-colored, red*, Rev. vi. 4, xii. 3.*
Πύρρος, ου, ὁ, *Pyrrhus*, Ac. xx. 4 (W. H.)*
πύρωσις, εως, ἡ, *a burning, a conflagration*, Rev. xviii. 9, 18; *severe trial, as by fire*, 1 Pet. iv. 12.*
πῶ, an enclitic particle, *even, yet*, used only in composition; see μήπω, μηδέπω, οὐπω, οὐδέπω.
πωλέω, ὦ, ἡσω, *to sell*, Mat. xxi. 12.
πῶλος, ου, ὁ, *a colt, a young ass*, as Mat. xxi. 2.
πῶ-ποτε, adv., *at any time, used only after a negative, not at any time, never*, Jn. i. 18, v. 37.
πῶρῶ, ὦ, *to harden, to render callous*, fig., Jn. xii. 40; Ro. xi. 7.
πῶρωσις, εως, ἡ, *hardness of heart, obtuseness*, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.*
πῶς, adv., interrog., *how? in what manner? by what means?* Also in exclamations, as Lu. xii. 50; Jn. xi. 36; with subj. or opt. (ἄν), implying a strong negative, Mat. xxvi. 54; Ac. viii. 31; often (N. T.) in indirect interrogations (classical ὅπως), Mat. vi. 28, etc.
πῶς, an enclitic particle, *in a manner, by any means*.

P

P, ρ, ῥῶ, rho, r, and as an initial always ρ, rh, the seventeenth letter. As a numeral, ρ' = 100; ρ = 100,000.
Ῥαάβ, or **Ῥαχάβ**, ἡ (Heb.), *Rahab*, Heb. xi. 31.
ραββί (W. H. ραββελ), (Heb.), *Rabbi, my master*, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)
ραββονί, or **ραββουλί** (W. H. ραββουνελ), (Aram.), similar to ραββί, *my master*, Mar. x. 51; Jn. xx. 16. (N. T.)*
ραβδίζω, ῶ, *to scourge, to beat*

with rods, Ac. xvi. 22; 2 Cor. xi. 25.*
 ράβδος, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.
 ράβδος-οὐχός, ου, ὁ (ἐχω), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.*
 ῥαγαῦ, ὁ (Heb.), *Ragau*, Lu. iii. 35.*
 ῥαδι-οὐργημα, ατος, τό, a careless action, an act of villainy, Ac. xviii. 14.*
 ῥαδι-οουργία, ας, ἡ, craftiness, villainy, Ac. xiii. 10.*
 ρακά (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)*
 ράκος, ους, τό (ῥήγνυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.*
 ῥαμά, ἡ (Heb.), *Ramah*, Mat. ii. 18.*
 ραντίζω, ἰω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπὸ), Mar. vii. 4 (W. H.); Heb. ix. 13, 19, 21, x. 22. (S.)*
 ραντισμός, ου, ὁ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)*
 ραπτίζω, ἰω, to smile with the hand, Mat. v. 39, xxvi. 67.*
 ράπισμα, ατος, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.*
 ραφίς, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. H. βελόνη).*
 ῥαχάβ, see ῥαάβ.
 ῥαχήλ, ἡ (Heb.), *Rachel*, Mat. ii. 18.*
 ῥεβέκκα, ης, ἡ, *Rebecca*, Ro. ix. 10.*
 ρέδα, or ρέδη, ης, ἡ (Gallic), a chariot, Rev. xviii. 13. (N. T.)*
 ῥεμφάν, or ῥεφάν (W. H. Ρομφά), ὁ (prob. Coptic), *Remphan*, the Saturn of later mythology, Ac. vii. 43 (Heb., *Chiun*, Amos v. 26).
 ῥέω, ρεύσω, to flow, Jn. vii. 38.*
 ῥέω (see φημι, εἶπον). From this obs. root, to say, are derived: act. perf., εἶρηκα; pass., εἶρημαι; 1st aor. pass., ἐπρέθην or ἐρρήθην; part., ῥηθεις; espec. the neut. τὸ ῥηθέν, that which was spoken by (ὑπὸ, gen.).

ῥήγιον, ου, τό, *Rhegium*, now Reggio, Ac. xxviii. 13.*
 ῥήγμα, ατος, τό (ῥήγνυμι), what is broken, a ruin, Lu. vi. 49.*
 ῥήγνυμι (or ῥήσσω, as Mar. ix. 18), ῥήξω, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.*
 ῥήμα, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; 2 Cor. xiii. 1.
 ῥησά, ὁ (Heb.), *Rhesa*, Lu. iii. 27.*
 ῥήσω, see ῥήγνυμι.
 ῥήτωρ, οπος, ὁ, an orator, Ac. xxiv. 1.*
 ῥητῶς, adv., expressly, in so many words, 1 Tim. iv. 1.*
 ῥίζα, ης, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.
 ῥιζώ, ὦ, to root; perf. pass., participle, ἐρριζωμένος, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.*
 ῥιπή, ης, ἡ (ῥιπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.*
 ῥιπίζω, to toss to and fro, as waves by the wind, Ja. i. 6.*
 ῥιπτέω, ὦ, to throw off or away, Ac. xxii. 23.*
 ῥίπτω, ψω, 1st aor. ἐρριψα; part ῥίψας; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.*
 ῥοβοάμ, ὁ (Heb.), *Rehoboam*, Mat. i. 7.*
 ῥόδη, ης, ἡ (rose), *Rhoda*, Ac. xii. 13.*
 ῥόδος, ου, ἡ, *Rhodes*, Ac. xxi. 1.*
 ῥοιζήδον, adv. (ροιζέω), with a great noise, 2 Pet. iii. 10.*
 ρομφαία, ας, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.
 ῥουβήν, ὁ (Heb.), *Reuben*, Rev. vii. 5.*

ῥούθ, ἡ (Heb.), *Ruth*, Mar. i. 5.*
 ῥούφος, ου, ὁ (Lat.), *Rufus*, Mar. xv. 21; Ro. xvi. 13.*
 ῥύμη, ης, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.*
 ῥύομαι, σομαι, dep. mid., 1st aor., pass., ἐρρύσθην, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῥυόμενος, the deliverer, Ro. xi. 26.
 ῥυπαίνω, to defile, Rev. xxii. 11 (W. H.).*
 ῥυπαρεύομαι, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)*
 ῥυπαρία, ας, ἡ, filth, pollution, Ja. i. 21.*
 ῥυπαρός, ὁ, βν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. H.).*
 ῥύπος, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.*
 ῥυπώω, ὦ, to be filthy, Rev. xxii. 11 (not W. H.).*
 ῥύσις, εως, ἡ (ῥέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.*
 ῥυτίς, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.*
 ῥωμαϊκός, ἡ, βν, Roman, Lu. xxiii. 38 (W. H. omit).*
 ῥωμαῖος, ου, ὁ, a Roman, Jn. xi. 48.
 ῥωμαιστί, adv., in the Latin language, Jn. xix. 10.*
 ῥώμη, ης, ἡ, *Rome*, Ac. xviii. 2; 2 Tim. i. 17.*
 ῥώννυμι, to strengthen; only perf., pass., impv., ἐρρωσο, ἐρρωσθε, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).*

Σ

Σ, σ, final s, *sigma*, s, the eighteenth letter. As a numeral, σ' = 200; σ = 200,000.
 σαβαχθανί (W. H. -ελ), (Aram.), *sabachthani*, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)*
 σαβαώθ (Heb.), *sabaoth*, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)*
 σαββατισμός, ου, ὁ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.*
 σάββατον, ου, τό (from Heb.),

- dat. plur. σάββασ(ν), (1) *the sabbath*, Mat. xii. 8. xxviii. 1; (2) *a period of seven days, a week*, Mar. xvi. 2, 9; in both senses the plural is also used. (S.)
- σαγήνη, ης, ἡ, *a drag-net*, Mat. xiii. 47. (S.)* *Syn.*: see ἀμφίβληστρον.
- Σαδδουκαῖος, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.
- Σαδὼκ, ὁ (Heb.), *Sadoḥ*, Mat. i. 13.*
- σαίνω, *to move, disturb*, pass., 1 Th. iii. 3.*
- σάκκος, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; Lu. x. 13; Rev. vi. 12, xi. 3.*
- Σαλά, ὁ (Heb.), *Sala*, Lu. iii. 35.*
- Σαλαθιήλ, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.*
- Σαλαμῖς, ἱνὸς, ἡ, *Salamis*, Ac. xiii. 5.*
- Σαλεῖμ, τό, *Salim*, Jn. iii. 23.*
- σαλεύω, *ow*, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.
- Σαλήμ, ἡ (Heb.), *Salem*, Heb. vii. 1.*
- Σαλμών, ὁ (Heb.), *Salmon*, Mat. i. 4, 5, Lu. iii. 32 (W. H. Σαλά).*
- Σαλμώνη, ης, ἡ, *Salmone*, Ac. xxvii. 7.*
- σάλος, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.*
- σάλπιγξ, ἰγγος, ἡ, *a trumpet*, 1 Cor. xiv. 8; 1 Th. iv. 16.
- σαλπίζω, ἰσω (class. ἰξω), *to sound a trumpet*, Rev. ix. 1, 13; for impers. use, 1 Cor. xv. 52 (see Gr. § 171, Wi. § 58, 9b, β), Bu. 134).
- σαλπιστής, οὔ, ὁ (class. -ιγκτης), *a trumpeter*, Rev. xviii. 22.*
- Σαλώμη, ης, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.*
- Σαμάρεια, ας, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).
- Σαμαρείτης, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.
- Σαμαρείτης, ἴδος, ἡ, *a Samaritan woman*, Jn. iv. 9.*
- Σαμο-θράκη, ης, ἡ, *Samothrace*, Ac. xvi. 11.*
- Σάμος, ου, ἡ, *Samos*, Ac. xx. 15.*
- Σαμουήλ, ὁ (Heb.), *Samuel*, Ac. iii. 24.
- Σαμψών, ὁ (Heb.), *Samson*, Heb. xi. 32.*
- σανδάλιον, ου, τό, *a sandal*, Mar. vi. 9; Ac. xii. 8.*
- σανῖς, ἴδος, ἡ, *a plank, a board*, Ac. xxvii. 44.*
- Σαούλ, ὁ (Heb.), *Saul*, (1) *the king of Israel*, Ac. xiii. 21; (2) *the apostle, only in direct address (elsewhere Σαῦλος)*, Ac. ix. 4, 17.
- σαπρός, ἄ, ὅν, *rotten*, hence, *useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.
- Σαπφείρη, ης, ἡ, *Sapphira*, Ac. v. 1.*
- σάπφειρος, ου, ἡ, *a sapphire*, Rev. xxi. 19.*
- σαργάνη, ης, ἡ, *a basket*, generally of twisted cords, 2 Cor. xi. 33.*
- Σάρδεις, ων, dat. εσι(ν), αἱ, *Sardis*, Rev. i. 11, iii. 1, 4.*
- σάρδιος, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)*
- σάρδιον, ου, τό, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.*
- σαρδόνυξ, υχος, ὁ, *a sardonix*, a precious stone, white streaked with red, Rev. xxi. 20.*
- Σάρεπτα, ων, τά, *Sarepta*, Lu. iv. 26.*
- σαρκικός, ἡ, ὅν, *fleshly, carnal*, whether (1) *belonging to human nature in its bodily manifestation*, or (2) *belonging to human nature as sinful*, Ro. xv. 27; 1 Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; 1 Pet. ii. 11; for Rec. σαρκικός, W. H. substitute σάρκινος, ἱρ. Ro. vii. 14; 1 Cor. iii. 1; Heb. vii. 16; and ἀνθρώπος in 1 Cor. iii. 4.*
- σάρκινος, η, ου, (1) *fleshy, consisting of flesh*, opp. to λθίνος, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under σαρκικός).*
- σάρξ, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the
- human nature of man as distinguished from his divine nature (πνεῦμα); human nature, as sinful; πᾶσα σὰρξ, every man. all men; κατὰ σάρκα, as a man; σὰρξ καὶ αἷμα, flesh and blood, i.e., man as frail and fallible; ζῆν, περιπατεῖν κατὰ σάρκα, to live, to walk after flesh, cf a carnal, unspiritual life. The word also denotes kinship, Ro. xi. 14.*
- Σαρούχ, ὁ (Heb.), (W. H. Σερούχ), *Saruch or Serug*, Lu. iii. 35.*
- σαρόω, ὦ, *to sweep, to cleanse by sweeping*, Mat. xii. 44. Lu. xi. 25, xv. 8.*
- Σάρρα, ας, ἡ, *Sarah*, Ro. iv. 19, ix. 9.
- Σάρων, ὠνος, ὁ, *Sharon*, Ac. ix. 35.*
- σατάν, ὁ (Heb.), and σατανᾶς, ἄ, ὁ, *an adversary, i.e., Satan*, the Heb. proper name for the devil, διάβολος, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)
- σάτον, ου, τό (Aram.), *a seah*, a measure equal to about a peck and a half, Mat. xiii. 33; Lu. xiii. 21. (S.)*
- Σαῦλος, ου, ὁ, *Saul*, the apostle, generally in this form (see Σαούλ), Ac. vii. 58, viii. 1, 3.
- σβέννυμι, σβέσω, (1) *to extinguish, to quench*, Ep. vi. 16; (2) fig., *to suppress*, 1 Th. v. 19.
- σεαυτοῦ, ἡς, οὔ (only masc. in N. T.), a reflex. pron., *of thyself*; dat., σεαυτῷ, *to thyself*; acc., σεαυτόν, *thyself*.
- σεβάσθαι, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.*
- σέβασμα, ατος, τό, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.*
- σεβαστός, ἡ, ὅν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.*
- σεβομαι, dep., *to reverence, to worship* God, Mar. vii. 7. οἱ σεβόμενοι, *the devout, i.e., proselytes of the gate*, Ac. xvii. 17.

σειρά, *ās*, ἡ, *a chain*, 2 Pet. ii. 4 (W. H. read following).*

σειρός, οὐ, ὁ, *a pit*, 2 Pet. ii. 4 (W. H.).*

σεισμός, οὐ, ὁ, *a shaking*, as an earthquake, Mat. xxiv. 7; *a storm at sea*, Mat. viii. 24.

σεῖω, σω, *to shake*, Heb. xii. 26; fig., *to agitate*, Mat. xxi. 10.

Σεκοῦνδος, ου, ὁ (Lat.), *Secundus*, Ac. xx. 4.*

Σελεύκεια, *as*, ἡ, *Seleucia*, Ac. xiii. 4.*

σελήνη, ης, ἡ, *the moon*, Mar. xiii. 24.

σκληνιάζομαι, *to be epileptic*, Mat. iv. 24, xvii. 15. (N. T.).*

Σεμεί, ὁ (Heb.), (W. H. Σεμεελν), *Semei* or *Semein*, Lu. iii. 26.*

σεμίδαλις, acc. ιω, ἡ, *the finest wheaten flour*, Rev. xviii. 13.*

σεμνός, ὁ, *bn*, *venerable*, *honorable*, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.*

σεμνότης, τητος, ἡ, *dignity*, *honor*, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.*

Σέργιος, ου, ὁ, *Sergius*, Ac. xiii. 7.*

Σήθ, ὁ (Heb.), *Seth*, Lu. iii. 38.*

Σήμ, ὁ (Heb.), *Shem*, Lu. iii. 36.*

σημαίνω, 1st aor. ἐσήμῃνα, *to signify*, *indicate*, Jn. xii. 33; Ac. xxv. 27.

σημεῖον, ου, τό, *a sign*, *that by which a thing is known*, *a token*, *an indication*, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, *a miracle*, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. *Syn.*: see δύναμις.

σημεῖον, ὦ, in mid., *to mark for one's self*, *to note*, 2 Th. iii. 14.*

σημερον, adv., *to-day*, *at this time*, *now*, Mat. vi. 11; Lu. ii. 11; ἡ σημερον (ἡμέρα), *this very day*, Ac. xix. 40.

σήπω, *to make rotten*; 2d perf. σέσηπα, *to become rotten*, *perish*, Ja. v. 2.*

σηρικός, ἡ, *bn* (W. H. σιρικός), *silken*; neut. as subst., *sil'*, Rev. xviii. 12.*

σῆς, σητός, ὁ, *a moth*, Mat. vi. 19, 20; Lu. xii. 33.*

σητό-βρωτος, ου, *moth-eaten*, Ja. v. 2.*

σθενώ, ὦ, *to strengthen*, 1 Pet. v. 10. (N. T.).*

σιαγών, ὄνος, ἡ, *the jawbone*, Mat. v. 39; Lu. vi. 29.*

σιγάω, ὦ, *to keep silence*, Lu. ix. 36; pass., *to be concealed*, Ro. xvi. 25.

σιγή, ἥς, ἡ, *silence*, Ac. xxi. 40; Rev. viii. 1.*

σιδήρεος, ἑα, εον, contr., οὐς, *ἄ, οὐν*, *made of iron*, Ac. xii. 10; Rev. ii. 27.

σιδηρος, ου, ὁ, *iron*, Rev. xviii. 12.*

Σιδών, ὄνος, ἡ, *Sidon*, Mat. xi. 21, 22.

Σιδωνίος, α, ου, *Sidonian*, *inhabitant of Sidon*, Lu. iv. 26 (W. H.); Ac. xii. 20.

σικάριος, ου, ὁ (Lat.), *an assassin*, Ac. xxi. 38.*

σκήρα, τό (Aram.), *intoxicating drink*, Lu. i. 15. (S.).*

Σίλας, dat. α, acc. αν, ὁ, *Silas*, contr. from Σιλουανός, Ac. xv. 22, 27.

Σιλουανός, οὐ, ὁ, *Silvanus*, 2 Cor. i. 9.

Σιλωάμ, ὁ, *Siloam*, Lu. xiii. 4; Jn. ix. 7, 11.*

σικκινθιον, ου, τό (Lat. *semicinctum*), *an apron*, worn by artisans, Ac. xix. 12. (N. T.).*

Σίμων, υρος, ὁ, *Simon*; nine persons of the name are mentioned: (1) *Peter*, the apostle, Mat. xvii. 25; (2) the Zealot, an apostle, Lu. vi. 15; (3) a brother of Jesus, Mar. vi. 3; (4) a certain Cyrenian, Mar. xv. 21; (5) the father of Judas Iscariot, Jn. vi. 71; (6) a certain Pharisee, Lu. vii. 40; (7) a leper, Mat. xxvi. 6; (8) *Simon Magus*, Ac. viii. 9; (9) a certain tanner, Ac. ix. 43.

Σινά, τό (Heb.), *Sinai*, Ac. vii. 30, 38; Gal. iv. 24, 25.*

σίναπι, εως, τό, *mustard*, Lu. xiii. 19, xvii. 6.

σινδών, ὄνος, ἡ, *fine linen*, *a linen cloth*, Mar. xiv. 51, 52, xv. 46.

σινάζω, *to sift*, as grain, *to prove by trials*, Lu. xxii. 31. (N. T.).*

σιρικός, see σιρικός.

σιτεντός, ἡ, *bn*, *fattened*, *fatted*, Lu. xv. 23, 27, 30.*

σιτόν, ου, τό, *grain*, Ac. vii. 12 (W. H.).*

σιτιστός, ἡ, *bn*, *fattened*; τὰ σιτιστά, *fatlings*, Mat. xxii. 4.*

σιτομέτριον, ου, τό, *a measured portion of grain or food*, Lu. xii. 42. (N. T.).*

σίτος, ου, ὁ, *wheat*, *grain*, Jn. xii. 24; 1 Cor. xv. 37.

Σιχάρ, see Συχαρά.

Σιών, ἡ, τό, *Zion*, the hill; used for the city of Jerusalem, Ro. xi. 26; fig., *for heaven*, the spiritual Jerusalem, Heb. xii. 22; Rev. xiv. 1.

σιωπάω, ὦ, ἥσω, *to be silent*, whether voluntarily or from dumbness, Mar. iii. 4; La. i. 20; *to become still*, as the sea, Mar. iv. 39.

σκανδαλίζω, ἴσω, *to cause to stumble*; met., *to entice to sin*, Mat. xviii. 6, 8, 9; *to cause to fall away*, Jn. vi. 61; pass., *to be indignant*, Mat. xv. 12.

σκάνδαλον, ου, τό, *a snare*, *a stumbling-block*; fig., *a cause of error or sin*, Mat. xiii. 41; Ro. xiv. 13. (S.).

σκάπτω, ψω, *to dig*, Lu. vi. 48, xiii. 8, xvi. 3.*

σκάφη, ης, ἡ, *any hollow vessel*; *a boat*, Ac. xxvii. 16, 30, 32.*

σκέλος, ους, τό, *the leg*, Jn. xix. 31, 32, 33.*

σκέπασμα, ατος, τό, *clothing*, 1 Tim. vi. 8.*

Σκευᾶ, *ἄ, ὁ, Sceva*, Ac. xix. 14.*

σκευή, ἥς, ἡ, *furniture*, *fittings*, Ac. xxvii. 19.*

σκεῦος, ους, τό, (1) *a vesse'*, *to contain a liquid*, or for any other purpose, Heb. ix. 21; 2 Tim. ii. 20; fig., of recipients generally, *a vessel of mercy*, of wrath, Ro. ix. 22, 23; *an instrument by which anything is done*; *household utensils*, plur., Mat. xii. 29; of a ship, the tackling, Ac. xxvii. 17; fig., of God's servants, Ac. ix. 15; 2 Cor. iv. 7.

σκηνή, ἥς, ἡ, *a tent*, *a tabernacle*, *an abode or dwelling*, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.

σκηνο-πηγία, *as*, ἡ, *the feast of tabernacles*, Jn. vii. 2.*

σκηνο-ποιός, οὐ, ὁ, *a tent-maker*, Ac. xviii. 3. (N. T.).*

σκήνος, ους, τό, *a tent*; fig., of

- the human body, 2 Cor. v. 1, 4.*
- σκηνώω**, ὦ, ὥσω, to spread a tent, Rev. vii. 15; met., to dwell, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.*
- σκήνωμα**, ατος, τό, a tent pitched, a dwelling, Ac. vii. 46; fig., of the body, 2 Pet. i. 13, 14.*
- σκιά**, ἀς, ἡ, (1) a shadow, a thick darkness, Mat. iv. 16 (S.); (2) a shadow, an outline, Col. ii. 17.
- σκιρτάω**, ὦ, ἥσω, to leap for joy, Lu. i. 41, 44, vi. 23.*
- σκληρο-καρδία**, ας, ἡ, hardness of heart, perverseness, Mat. xix. 8; Mar. x. 5, xvi. 14. (S.)*
- σκληρός**, ἄ, ὅν, hard, violent, as the wind, Ja. iii. 4; fig., grievous, painful, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; harsh, stern, Mat. xxv. 24; Jn. vi. 60.*
- σκληρότης**, τητος, ἡ, fig., hardness of heart, obstinacy, Ro. ii. 5.*
- σκληρο-τράχηλος**, ον, stiff-necked; fig., obstinate, Ac. vii. 51. (S.)*
- σκληρύνω**, fig., to make hard, to harden, as the heart, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; pass., to be hardened, to become obstinate, Ac. xix. 9; Heb. iii. 13.*
- σκολιός**, ἄ, ὅν, crooked, Lu. iii. 5; fig., perverse, Ac. ii. 40; Phil. ii. 15; unfair, 1 Pet. ii. 18.*
- σκόλοψ**, οπος, ὁ, a stake or thorn; fig., a sharp infliction, 2 Cor. xii. 7.*
- σκοπέω**, ὦ, (1) to look at, to regard attentively, Ro. xvi. 17; (2) to take heed (acc.), beware (μῆ), Gal. vi. 1.
- σκοπός**, οὔ, ὁ, a mark aimed at, a goal; κατὰ σκοπόν, towards the goal, i.e., aiming straight at it, Phil. iii. 14.*
- σκορπίζω**, σω, to disperse, to scatter abroad, as frightened sheep, Jn. x. 12; to distribute alms, 2 Cor. ix. 9.
- σκορπίος**, ου, ὁ, a scorpion, Lu. x. 19.
- σκοτεινός**, ἡ, ὅν, full of darkness, dark, Mar. vi. 23; Lu. xi. 34, 36.*
- σκοτία**, ας, ἡ, darkness, Mat. x. 27; fig., spiritual darkness, Jn. i. 5, vi. 17.
- σκοτίζω**, σω, in pass., to be darkened, as the sun, Mar. xiii. 24; fig., as the mind, Ro. i. 21.
- σκότος**, ους, τό (σκότος, ου, ὁ, only in Heb. xii. 18, where W. H. read ζόφος), darkness, physical, Mat. xxvii. 45; moral, Jn. iii. 19.
- σκοτώω**, ὦ, pass. only, to be darkened, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.*
- σκούβαλον**, ου, τό, refuse, dregs, Phil. iii. 8.*
- Σκυθῆς**, ου, ὁ, a Scythian, as typical of the uncivilized, Col. iii. 11.*
- σκυθρ-ωπός**, ὅν, sad-countenanced, gloomy, Mat. vi. 16; Lu. xxiv. 17.*
- σκύλλω**, pass. perf. part. ἐσकुλλμένος, to flay; to trouble, annoy, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.*
- σκόλον**, ου, τό, spoil taken from a foe, Lu. xi. 22.*
- σκοληκό-βρωτος**, ον, eaten by worms, Ac. xii. 23.*
- σκόληξ**, ηκος, ὁ, a gnawing worm, Mar. ix. 44 (W. H. omit)- 46 (W. H. omit), 48.*
- σμαράγδινος**, η, ον, made of emerald, Rev. iv. 3. (N.T.)*
- σμάραγδος**, ου, ὁ, an emerald, Rev. xxi. 19.*
- σμύρνα**, ης, ἡ, myrrh, Mat. ii. 11; Jn. xix. 39.*
- Σμύρνα**, ης, ἡ, Smyrna. Rev. i. 11, ii. 8 (W. H.).*
- Σμυρναῖος**, ου, ὁ, ἡ, one of Smyrna, a Smyrnaean, Rev. ii. 8 (not W. H.).*
- σμυρνίζω**, to mingle with myrrh, Mar. xv. 23. (N.T.)*
- Σόδομα**, ων, τὰ, Sodom, Mat. x. 15, xi. 23, 24.
- Σολομών** or -μῶν, ὧντος or ὧνος, ὁ, Solomon, Mat. vi. 29, xii. 42.
- σορός**, οὔ, ἡ, a bier, an open coffin, Lu. vii. 14.*
- σός**, σή, σόν, poss. pron., thy, thine (see Gr. §§ 56, 255, Bu. 115).
- σουδάριον**, ου, τό (Lat.), a handkerchief, Lu. xix. 20; Jn. xi. 44. (N.T.)
- Σουάννα**, ης, ἡ, Susanna, Lu. viii. 3.*
- σοφία**, ας, ἡ, wisdom, insight, skill, human, Lu. xi. 31; or divine, 1 Cor. i. 21, 24. Syn.: see γνῶσις.
- σοφίζω**, to make wise, 2 Tim. iii. 15; pass., to be devised skillfully, 2 Pet. i. 16.*
- σοφός**, ἡ, ὅν, wise, either (1) in action, expert, Ro. xvi. 19; (2) in acquirement, learned, cultivated, 1 Cor. i. 19, 20; (3) philosophically, profound, Ju. 25; (4) practically, Ep. v. 15.
- Σπανία**, ας, ἡ, Spain, Ro. xv. 24, 28.*
- σπαράσσω**, ξω, to convulse, to throw into spasms, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.*
- σπαργανώω**, ὦ, perf. pass. part. ἐσπαργανωμένος, to swathe, to wrap in swaddling clothes, Lu. ii. 7, 12.*
- σπαταλάω**, ὦ, ἥσω, to live extravagantly or luxuriously, 1 Tim. v. 6; Ja. v. 5.* Syn.: The fundamental thought of στρογνιάω is of insolence and voluptuousness which spring from abundance; of τρυφάω, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.
- σπᾶω**, ὦ, mid., to draw, as a sword, Mar. xiv. 47; Ac. xvi. 27.*
- σπείρα**, ης, ἡ, (1) a cohort of soldiers, the tenth part of a legion, Ac. x. 1; (2) a military guard, Jn. xviii. 3, 12.
- σπείρω**, σπερῶ, 1st aor. ἔσπειρα, perf. pass. part. ἐσπαρμένος, 2d aor. pass. ἐσπάρην, to sow or scatter, as seed, Lu. xii. 24; to spread or scatter, as the word of God, Mat. xiii. 19; applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effort generally, Gal. vi. 8.
- σπεκουλάτωρ**, οπος, ὁ (Lat.), a body-guardsmen, a soldier in attendance upon royalty, Mar. vi. 27 (see Gr. § 154c). (N.T.)*
- σπένδω**, to pour out, as a libation, fig., Phil. ii. 17; 2 Tim. iv. 6.*
- σπέρμα**, ατος, τό, seed, produce, Mat. xiii. 24-38; children, offspring, posterity, Jn. vii. 42; a remnant, Ro. ix. 29.

σπερμι-λόγος, ου, ὁ, *a babbler, i.e., one who picks up trifles, as birds do seed*, Ac. xvii. 18.*

σπεύδω, σω, (1) *to hasten, intrans., usually adding to another verb the notion of speed*, Lu. xix. 5, 6; (2) *to desire earnestly* (acc.), 2 Pet. iii. 12.

σπήλαιον, ου, τό, *a cave, a den*, Heb. xi. 38.*

σπίλας, ἄδος, ἡ, *a rock in the sea, a reef; fig., of false teachers, a hidden rock* (R. V.), Ju. 12.*

σπίλος, ου, ὁ, *a spot; fig., a fault*, Ep. v. 27; 2 Pet. ii. 13.*

σπιλώω, ὦ, *to defile, to spot*, Ja. iii. 6; Ju. 23.*

σπλάγχνα, ον, τὰ, *bowels*, only Ac. i. 18; elsewhere, *fig., the affections, compassion, the heart*, as Col. iii. 12; 1 Jn. iii. 17.

σπλαγχνίζομαι, dep., with 1st aor. pass. ἐσπλαγχνίσθην, *to feel compassion, to have pity on* (gen., or ἐπὶ, dat. or acc., once περί, Mat. ix. 36).

σπόγγος, ου, ὁ, *a sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.*

σπόςος, οὐ, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.*

σπορά, ἄς, ἡ, *seed*, 1 Pet. i. 23.*

σπόριμος, ον, *sown*; neut. plur. τὰ σπόριμα, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.*

σπόρος, ου, ὁ, *seed, for sowing*, Lu. viii. 5, 11.

σπουδάω, ἄσω, *to hasten, to give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

σπουδαίος, ἀλα, αἶων, *diligent, earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαιότερον, 2 Tim. i. 17 (not W. H.).*

σπουδαίως, adv., *diligently, earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.*

σπουδή, ἥς, ἡ, (1) *speed, haste*, Mar. vi. 25; (2) *diligence, earnestness*, Ro. xii. 11.

σπυρίς (W. H. σφυρίς), ἰδος, ἡ, *a plaited basket*, Mar. viii. 8, 20.

στάδιον, ου, τό, plur. οἱ στάδιοι, (1) *a stadium, one eighth of*

a Roman mile, Jn. xi. 18; (2) *a race-course, for public games*, 1 Cor. ix. 24.

στάμνος, ου, ὁ, ἡ, *a jar or vase, for the manna*, Heb. ix. 4.*

στασιαστής, οὐ, ὁ, *an insurgent*, Mar. xv. 7 (W. H.).*

στάσις, εως, ἡ (ἵστημι), *a standing, lit. only* Heb. ix. 8; *an insurrection*, Mar. xv. 7; *disension*, Ac. xv. 2.

στατήρ, ἥρος, ὁ, *a stater, a silver coin equal to two of the διδραχμον (which see), a Jewish shekel*, Mat. xvii. 27.*

σταυρός, οὐ, ὁ, *a cross*, Mat. xxvii. 32, 40; met., often of Christ's death, Gal. vi. 14; Ep. ii. 16.

σταυρώω, ὦ, ὥσω, *to fix to the cross, to crucify*, Lu. xxiii. 21, 23; *fig., to destroy, the corrupt nature*, Gal. v. 24.

σταφυλή, ἥς, ἡ, *a grape, a cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.*

στάχυς, υος, ὁ, *an ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.*

Στάχυς, υς, ὁ, *Stachys*, Ro. xvi. 9.*

στέγη, ης, ἡ (lit. *a cover*), *a flat roof of a house*, Mat. vii. 8; Mar. ii. 4; Lu. vii. 6.*

στέγω, *to cover, to conceal, to bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.*

στείρος, α, ον, *barren*, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.*

στέλλω, *to set, arrange; in mid., to provide for, take care*, 2 Cor. viii. 20; *to withdraw from* (ἀπό), 2 Th. iii. 6.*

στέμμα, ατος, τό, *a garland*, Ac. xiv. 13.*

στεναγμός, οὐ, ὁ, *a groaning*, Ac. vii. 34; Ro. viii. 26.*

στενάζω, ξω, *to groan, expressing grief, anger, or desire*, Mar. vii. 34; Heb. xiii. 17.

στενός, ἡ, ὅν, *narrow*, Mat. vii. 13, 14; Lu. xiii. 24.*

στενο-χωρέω, ὦ, *to be narrow; in pass., to be distressed*, 2 Cor. iv. 8, vi. 12.*

στενο-χωρία, ας, ἡ, *a narrow space; great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.*

στερεός, ἄ, ὅν, *solid, as food*,

Heb. v. 12, 14; *fig., firm, steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.*

στερεώω, ὦ, ὥσω, *to strengthen, confirm, establish*, Ac. iii. 7, 16, xvi. 5.*

στερέωμα, ατος, τό, *firmness, steadfastness*, Col. ii. 5.*

Στεφάνος, ἁ, ὁ, *Stephanas*, 1 Cor. i. 16, xvi. 15, 17.

στέφανος, ου, ὁ, *a crown, a garland, of royalty, of victory in the games, of festal joy*, Jn. xix. 2, 5; 1 Cor. ix. 25; often used *fig.*, 2 Tim. iv. 8; Rev. ii. 10. *Syn.*: see διάδημα.

Στέφανος, ου, ὁ, *Stephen*, Ac. vi. vii.

στεφανώω, ὦ, ὥσω, *to crown, to adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.*

στήθος, ους, τό, *the breast*, Lu. xviii. 13.

στήκω (ἵστημι, ἔστηκα), *to stand, in the attitude of prayer*, Mar. xi. 25; generally, *to stand firm, persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

στηριγμός, οὐ, ὁ, *firmness, steadfastness*, 2 Pet. iii. 17.*

στηρίζω, ἴξω or ἴσω, pass. perf. ἐστήρικμαι, (1) *to fix, to set firmly*, Lu. ix. 51, xvi. 26; (2) *to strengthen, to confirm, to support*, as Lu. xxii. 32; Ro. i. 11.

στοιβάς, see στοιβάς.

στίγμα, ατος, τό, *a mark or brand, used of the traces of the apostle's sufferings for Christ*, Gal. vi. 17.*

στιγμή, ἥς, ἡ, *a point of time, an instant*, Lu. iv. 5.*

στύλω, *to shine, to glisten*, Mar. ix. 3.*

στοά, ἄς, ἡ, *a colonnade, a portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.*

στοιβάς, ἄδος, ἡ (W. H. στιβάς), *a bough, a branch of a tree*, Mar. xi. 8.*

στοιχεῖα, ων, τὰ, *elements, rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.*

στοιχέω, ὦ, ἥσω, *to walk, always fig. of conduct; to walk in* (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.*

στολή, ἥς, ἡ, *a robe, i.e., the*

long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see ἱμάτιον.

στόμα, ατος, τό, (1) *the mouth*, generally; hence, (2) *speech, speaking*; used of testimony, Mat. xviii. 16; *eloquence or power in speaking*, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16; (4) *the edge or point of a sword*, Lu. xxi. 24.

στόμαχος, ου, ὁ, *the stomach*, 1 Tim. v. 23.*

στρατεία, ας, ἡ, *warfare, military service*; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.*

στράτευμα, ατος, τό, (1) *an army*, Rev. ix. 16; (2) *a detachment of troops*, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

στρατεύομαι, dep. mid., *to wage war, to fight*, Lu. iii. 14; fig., of the warring of lusts against the soul, Ja. iv. 1; *to serve as a soldier*, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

στρατῆγός, οῦ, ὁ (ἄγω), (1) *a leader of an army, a general*; (2) *a magistrate or governor*, Ac. xvi. 20-38; (3) *the captain of the temple*, Lu. xxii. 4, 52; Ac. iv. 1, v. 24, 26.*

στρατιά, ἄς, ἡ, *an army*; met., *a host of angels*, Lu. ii. 13; *the host of heaven, i.e., the stars*, Ac. vii. 42.*

στρατιώτης, ου, ὁ, *a soldier*, as Mat. viii. 9; fig., of a Christian, 2 Tim. ii. 3.

στρατο-λογέω, ὦ, ἥσω, *to collect an army, to enlist troops*, 2 Tim. ii. 4.*

στρατοπεδ-άρχης, ου, ὁ, *the praetorian prefect, i.e., commander of the Roman emperor's body-guard*, Ac. xxviii. 16 (W. H. omit).*

στρατό-πεδον, ου, τό, *an encamped army*, Lu. xxi. 20.*

στρεβλόω, ὦ, *to rack, to pervert, to twist*, as words from their proper meaning, 2 Pet. iii. 16.*

στρέφω, ψω, 2d aor. pass. ἐστράφη, *to turn, trans.*, Mat. v. 39; Rev. xi. 6 (*to change into, els*); intrans., Ac. vii. 42; mostly in pass., *to turn one's self*, Jn. xx. 14; *to be con-*

verted, to be changed in mind and conduct, Mat. xviii. 3.

στρηνιάω, ὦ, δσω, *to live voluptuously*, Rev. xviii. 7, 9.* *Syn.*: see σπαταλάω.

στρήνος, ους, τό, *profligate luxury, voluptuousness*, Rev. xviii. 3.*

στρουθιον, ου, τό (dim. of στρουθός), *a small bird, a sparrow*, Mat. x. 29, 31; Lu. xii. 6, 7.*

στρωννύω, or -ώννυμι, στρώσω, pass. perf. part. ἐστρωμένος *ἐστρωμαι*, *to spread*, Mat. xxi. 8; *to make a bed*, Ac. ix. 34; pass., *to be spread with couches*, ἀνάγαιον ἐστρωμένον, *an upper room furnished*, Mar. xiv. 15; Lu. xxii. 12.

συγγιγτός, ον, *hateful, detestable*, Tit. iii. 3.*

συγνάζω, δσω, *to be gloomy*, Mar. x. 22; of the sky, Mat. xvi. 3.*

στύλος, ου, ὁ, *a pillar*, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.*

Στωϊκός, ἡ, ὅν (στοά, portico), Stoic, Ac. xvii. 18.*

σύ, σοῦ, σοί, σέ, plur. ὑμεῖς, *thou, ye*, the pers. pron. of second person (see Gr. § 53).

συγγ-. In some words commencing thus, W. H. prefer the unassimilated form *συγγ-*.

συγγένεια, ας, ἡ, *kindred, family*, Lu. i. 61; Ac. vii. 3, 14.*

συγγενής, ἑς, *akin, as subst., a relative*, Mar. vi. 4; Lu. xiv. 12; *a fellow-countryman*, Ro. ix. 3.

συγγενίς, ἰδος, ἡ, *a kinswoman*, Lu. i. 36 (W. H.).*

συγγνώμη, ης, ἡ, *permission, indulgence*, 1 Cor. vii. 6.*

συγκ-. In words commencing thus, W. H. prefer the unassimilated form *συγκ-*.

συγκάθηναι, *to sit with* (dat. or μετά, gen.), Mar. xiv. 54; Ac. xxvi. 30.*

συγκάθίζω, σω, (1) *to cause to sit down with*, Ep. ii. 6; (2) *to sit down together*, Lu. xxii. 55.*

συγκako-παθέω, ὦ, *to suffer hardships together with*, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)*

συγκakouxέω, ὦ, pass., *to suffer*

ill-treatment with, Heb. xi 25. (N. T.)*

συγ-καλέω, ὦ, ἔσω, *to call to gether*, Lu. xv. 6; mid., *to call together to one's self*, Lu. ix. 1.

συγ-καλύπτω, *to conceal closely. to cover up wholly*, Lu. xii. 2.*

συγ-κάμπτω, ψω, *to bend to gether; to oppress*, Ro. xi. 10 (S.)*

συγ-κατα-βαίνω, *to go down with any one*, Ac. xxv. 5.*

συγ-κατά-θεσις, εως, ἡ, *assent, agreement*, 2 Cor. vi. 16.*

συγ-κατα-τίθημι, in mid., *to give a vote with, to assent to* (dat.), Lu. xxiii. 51.*

συγ-κατα-ψηφίζω, in pass., *to be voted or classed with* (μετά), Ac. i. 26.*

συγ-κεράννυμι, 1st aor. συνεκέρασα, pass. perf. συγέκραμαι, *to mix with, to unite*, 1 Cor. xii. 24; pass., *to be united with*, Heb. iv. 2.*

συγ-κινέω, ὦ, ἥσω, *to move to gether, stir up*, Ac. vi. 12.*

συγ-κλειώ, σω, *to inclose, to shut in*, as fishes in a net, Lu. v. 6; *to shut one up into (els) or under* (ὑπό, acc.) something, *to make subject to*, Ro. xi. 32; Gal. iii. 22, 23.*

συγ-κληρο-νόμος, ου, ὁ, ἡ, *a joint heir, a joint participant*, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.*

συγ-κοινωνέω, ὦ, *to be a partaker with, have fellowship with*, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.*

συγ-κοινωνός, ου, ὁ, ἡ, *a partaker with, a co-partner*, Ro. xi. 17. (N. T.)

συγ-κομίζω, *to bear away to gether, as in burying a corpse*, Ac. viii. 2.*

συγ-κρίνω, *to join together, to combine*, 1 Cor. ii. 13; *to compare* (acc., dat.), 2 Cor. x. 12.*

συγ-κύπτω, *to be bowed together or bent double*, Lu. xiii. 11.*

συγ-κυρία, ας, ἡ, *a coincidence, an accident; κατά συγκυρίαν, by chance*, Lu. x. 31.*

συγ-χαίρω, 2d aor. in pass form συνεχάρην, *to rejoice with* (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.*

συγ-χέω, also συγχύνω and

συγχύνω, perf. pass. συγκέχυμαι, *to mingle together*; (1) *to bewilder*, Ac. ii. 6, ix. 22; (2) *to stir up, to throw into confusion*, Ac. xix. 32, xxi. 27, 31.*

συγ-χρόμαι, ὦμαι, *to have dealings with* (dat.), Jn. iv. 9.*

σύγ-χυσις, εως, ἡ, *confusion, disturbance*, Ac. xix. 29.*

συ-ζάω (W. H. συνζ-), ὦ, ἡσσω, *to live together with* (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.*

συ-ζεύγνυμι, 1st aor. συνέζευξα, *to yoke together; to unite* (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.*

συ-ζητέω, ὦ, *to seek together, to discuss, dispute*, with dat., or πρός, acc., Mar. viii. 11, ix. 16.

συ-ζήτησις, εως, ἡ, *mutual questioning, disputation*, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).*

συ-ζητητής, οὐ, ὁ, *a disputer*, as the Greek sophists, 1 Cor. i. 20. (N. T.)*

σύ-ζυγος, ον, ὁ, *a yoke-fellow, a colleague*, Phil. iv. 3 (prob. a proper name, *Syzgus*).*

συ-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, *to make alive together with*, Ep. ii. 5; Col. ii. 13. (N. T.)*

συκαμίνος, ον, ἡ, *a sycamine-tree*, Lu. xvii. 6.*

συκή, ἥς, ἡ (contr. from -έα), *a fig-tree*, Mar. xi. 13, 20, 21.

συκο-μωράλα, ας, ἡ (W. H. -μορέα), *a sycamore-tree*, Lu. xix. 4.*

σύκον, ον, τό, *a fig*, Ja. iii. 12.

συκο-φαντέω, ὦ, ἡσσω, *to accuse falsely, to defraud*, Lu. iii. 14, xix. 8 (gen. person, acc. thing).*

συλ-αγωγέω, ὦ, *to plunder*, Col. ii. 8. (N. T.)*

συλᾶω, ὦ, *to rob, to plunder*, 2 Cor. xi. 8.*

συλλ-. In words commencing thus, W. H. prefer the unassimilated form συνλ-.

συλ-λαλέω, 1st aor. συνέλαλησα, *to talk with* (dat.), μετά (gen.), πρός (acc.), Mat. xvii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 4; Ac. xxv. 12.*

συλ-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) *to take together, to seize*, Mat. xxvi. 55; (2) *to conceive*, of a woman, Lu. i. 24, 31; (3) mid., *to apprehend* (acc.), *to help* (dat.), Ac. xxvi. 21; Phil. iv. 3.

συλ-λέγω, ξω, *to collect, to gather*, Mat. xiii. 28, 29, 30.

συλ-λογίζομαι, σομαι, *to reckon with one's self, to reason*, Lu. xx. 5.*

συλ-λυπέομαι, ούμαι, pass., *to be grieved* (ἐπί, dat.), Mar. iii. 5.*

συμβ-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the unassimilated form συνβ-, συνμ-, συνπ-, συνφ-.

συμ-βαίνω, 2d aor. συνέβην, *to happen, to occur*, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, *an event*, Lu. xxiv. 14.

συμ-βάλλω, 2d aor. συνέβαλον, *to throw together, hence, to ponder*, Lu. ii. 19; *to come up with, to encounter*, with or without hostile intent (dat.), Lu. xiv. 31; Ac. xx. 14; *to dispute with*, Ac. xvii. 18; mid., *to confer, consult with*, Ac. iv. 15; *to contribute* (dat.), Ac. xviii. 27.*

συμ-βασιλεύω, σω, *to reign together with*, 1 Cor. iv. 8; 2 Tim. ii. 12.*

συμ-βιβάζω, άσω, (1) *to unite, or knit together*, Col. ii. 2, 19; (2) *to put together in reasoning*, and so, *to conclude, prove*, Ac. ix. 22; (3) *to teach, instruct*, 1 Cor. ii. 16.

συμ-βουλεύω, *to give advice* (dat.), Jn. xviii. 14; Rev. iii. 18; mid., *to take counsel together* (ἵνα or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλευομαι); Ac. ix. 23.*

συμ-βούλιον, ον, τό, (1) *mutual consultation, counsel*; λαμβάνω, ποιέω συμβούλιον, *to take counsel together*, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) *a council, a gathering of counselors*, Ac. xxv. 12.*

σύμ-βουλος, ον, ὁ, *an adviser, a counselor*, Ro. xi. 34.*

Συμεών, ὁ (Heb.), Simeon or

Simon (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 30; (3) Ac. xiii. 1; (4) Rev. vii. 7.*

συμ-μαθητής, οὐ, ὁ, *a fellow-disciple*, Jn. xi. 16.*

συμ-μαρτυρέω, ὦ, *to bear witness together with*, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).*

συμ-μερίζω, in mid., *to divide together with, partake with* (dat.), 1 Cor. ix. 13.*

συμ-μέτοχος, ον, *jointly partaking*, Ep. iii. 6, v. 7.*

συμ-μιμητής, οὐ, ὁ, *a joint-imitator*, Phil. iii. 17. (N. T.)*

συμ-μορφίζω, see συμμορφόω. (N. T.)

σύμ-μορφος, ον, *similar, conformed to*, gen., Ro. viii. 29; dat., Phil. iii. 21.*

συμ-μορφόω, ὦ, *to bring to the same form with* (dat.), Phil. iii. 10 (W. H. συμμορφίζω, in same sense). (N. T.)*

συμ-παθέω, ὦ, *to sympathize with, to have compassion on* (dat.), Heb. iv. 15, x. 34.*

συμ-παθής, ἐς, *sympathizing, compassionate*, 1 Pet. iii. 8.*

συμ-παρα-γίνομαι, *to come together to* (ἐπί, acc.), Lu. xxiii. 48; *to stand by one, to help* (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).*

συμ-παρα-καλέω, ὦ, in pass., *to be strengthened together*, Ro. i. 12.*

συμ-παρα-λαμβάνω, 2d aor. συμπαρέλαβον, *to take with one's self, as companion*, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.*

συμ-παρα-μένω, μενῶ, *to remain or continue together with* (dat.), Phil. i. 25 (W. H. παραμένω).*

συμ-πάρειμι, *to be present together with*, Ac. xxv. 24.*

συμ-πάσχω, *to suffer together with*, Ro. viii. 17; 1 Cor. xii. 26.*

συμ-πέμπω, *to send together with*, 2 Cor. viii. 18, 22.*

συμ-περι-λαμβάνω, *to embrace completely*, Ac. xx. 10.*

συμ-πίνω, 2d aor. συνέπιον, *to drink together with*, Ac. x. 41.*

συν-πίπτω, *to fall together*, Lu. vi. 49 (W. H.).*

συν-πληρῶ, ὦ, *to fill completely*, Lu. viii. 23; pass., *to be completed, to be fully come*, Lu. ix. 51; Ac. ii. 1.*

συν-πνίγω, *to choke utterly*, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; *to crowd upon* (acc.), Lu. viii. 42.*

συν-πολίτης, ου, ὁ, *a fellow-citizen*, Ep. ii. 19.*

συν-πορεύομαι, (1) *to journey together with* (dat.), Lu. vii. 11, xiv. 25, xxiv. 15; (2) *intrans., to come together, to assemble*, Mar. x. 1.*

συν-πόσιον, ου, τό (συνπίνω), *a drinking party, a festive company, συμπόσια συμπόσια, by companies*, Mar. vi. 39.*

συν-πρεσβύτερος, ου, ὁ, *a fellow-elder*, 1 Pet. v. 1. (N. T.).*

συν-φάγω, see συνεσθίω.

συν-φέρω, 1st aor. συνήνεγκα, *to bring together, to collect*, only Ac. xix. 19; generally *intrans., and often impers., to conduce to, to be profitable to*, 1 Cor. x. 23; 2 Cor. xii. 1; part. τὸ συμφέρον, *profit, advantage*, 1 Cor. vii. 35.

σύν-φημι, *to assent to*, Ro. vii. 16.*

σύμ-φορος, ου, *profitable*, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφέρον).*

συν-φυλῆτης, ου, ὁ, *one of the same tribe, a fellow-countryman*, 1 Th. ii. 14. (N. T.).*

σύμ-φυτος, ου, *grown together, united with* (R. V.), Ro. vi. 5.*

συν-φύω, 2d aor. pass. part. συμφύεις, pass., *to grow at the same time*, Lu. viii. 7.*

συν-φωνέω, ὦ, ἥσω, *to agree with, agree together, arrange with* (dat., or μετά, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, *to be in accord with*, Lu. v. 36; Ac. xv. 15.*

συν-φώνησις, εως, ἡ, *concord, agreement*, 2 Cor. vi. 15. (N. T.).*

συν-φωνία, ας, ἡ, *harmony, of instruments, music*, Lu. xv. 25.*

σύμ-φωνος, ου, ἡ, *harmonious, agreeing with; ἐκ συμφώνου, by agreement*, 1 Cor. vii. 5.*

συν-ψηφίζω, *to compute, reckon up*, Ac. xix. 19.*

σύν-ψυχος, ου, *of one accord*, Phil. ii. 2. (N. T.).*

σύν, a prep. gov. dative, *with* (see Gr. § 296, Wi. § 486, Bu. 331). In composition, σύν denotes association with, or is intensive. The final ν changes to γ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4 d, 5, Bu. 8); but W. H. usually prefer the unassimilated forms.

συν-άγω, ἄξω, (1) *to bring together, to gather, to assemble*, Lu. xv. 13; Jn. xi. 47; pass., *to be assembled, to come together*, Ac. iv. 5, xiii. 44; (2) *to receive hospitably*, only Mat. xxv. 35, 38, 43.

συναγωγή, ἡς, ἡ, *an assembly, a congregation, synagogue*, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. Syn.: see ἐκκλησία.

συν-αγωνίζομαι, *to strive together with another, to aid* (dat.), Ro. xv. 30.*

συν-αθλέω, ὦ, ἥσω, *to strive together for* (dat. of thing), Phil. i. 27; or *with* (dat. of person), Phil. iv. 3.*

συν-αθροίζω, ὦ, ἥσω, *to gather or collect together*, Ac. xix. 25; pass., *to be assembled together*, Lu. xxiv. 33 (W. H. ἀθροίζω); Ac. xii. 12.*

συν-αίρω, *to reckon together, to make a reckoning with*, Mat. xviii. 23, 24, xxv. 19.*

συν-αιχμάλωτος, ου, ὁ, *a fellow-captive or prisoner*, Ro. xvi. 7; Col. iv. 10; Philem. 23. (N. T.).*

συν-ακολουθέω, ὦ, ἥσω, *to follow together with, to accompany*, Mar. v. 37, xiv. 51 (W. H.); Lu. xxiii. 49.*

συν-αλίζω, in pass., *to be assembled together with* (dat.), Ac. i. 4.*

συν-αλλάσσω, *to reconcile*, see συναλλάττω.

συν-ανα-βαίνω, *to go up together with* (dat.), Mar. xv. 41; Ac. xiii. 31.*

συν-ανά-κειμαι, *to recline together with, as at a meal, to*

feast with (dat.), Mat. ix. 10; part. ol συνανακειμένοι, *the guests*, Mar. vi. 22, 26. (Ap.).

συν-ανα-μίσγνυμι, pass., *to mingle together with, to keep company with* (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.*

συν-ανα-παύομαι, σομαι, *to find rest or refreshment together with* (dat.), Ro. xv. 32. (S.).*

συν-αντάω, ὦ, ἥσω, (1) *to meet with* (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) of things, *to happen to, to befall; τὰ συναντήσονται, the things that shall happen*, Ac. xx. 22.*

συν-άντησις, εως, ἡ, *a meeting with*, Mat. viii. 34 (W. H. ὑπάντησις).*

συν-αντι-λαμβάνω, mid., lit., *to take hold together with, to assist, help* (dat.), Lu. x. 40; Ro. viii. 26.*

συν-απ-άγω, *to lead away along with; in pass., to be led or carried away in mind*, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.*

συν-απο-θνήσκω, *to die together with* (dat.), Mar. xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.*

συν-απ-έλλνυμι, in mid., *to perish together with* (dat.), Heb. xi. 31.*

συν-απο-στέλλω, *to send together with* (acc.), 2 Cor. xii. 18.*

συν-αρμολογέω, ὦ, in pass., *to be framed together*, Ep. ii. 21, iv. 16. (N. T.).*

συν-αρπάξω, ὦ, ἥσω, *to seize, or drag by force* (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxvii. 15.*

συν-αυξάνω, in pass., *to grow together*, Mat. xiii. 30.*

σύν-δεσμος, ου, ὁ, *that which binds together, a band, a bond*, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.*

συν-δέω, in pass., *to be bound together with any one, as fellow-prisoners*, Heb. xiii. 3.*

συν-δοξάζω, *to glorify together with* (σύν), pass., Ro. viii. 17.*

σύν-δουλος, ου, ὁ, *a fellow-slave, a fellow-servant*, Mat. xviii. 28-33; of Christians, a fellow-worker, a colleague, Col. i. 7.

συνδρομή, ἡς, ἡ, *a running together, a concourse*, Ac. xxi. 30.*

συνεγείρω, 1st aor. συνήγειρα, pass. συνηγήεσθην; *to raise together, to raise with*, Ep. ii. 6; Col. ii. 12, iii. 1. (S.)*

συνεδριον, ου, τό, *a council, a tribunal*, Mat. x. 17; specially, *the Sanhedrin*, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; *the council-hall*, where the Sanhedrin met, Ac. iv. 15.

συνειδής, εως, ἡ, *consciousness*, Heb. x. 2; *the conscience*, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

συνειδον, 2d aor. of obs. pres., *to be conscious or aware of, to understand*, Ac. xii. 12, xiv. 6; perf. σνοιδα, part. σνοιδώς, *to be privy to a design*, Ac. v. 2; *to be conscious to one's self (dat.) of guilt (acc.)*, 1 Cor. iv. 4.*

σύνεμι, *to be with (dat.)*, Lu. ix. 18; Ac. xxii. 11.*

σύνεμι (είμι), part. συνών, *to go or come with; to assemble*, Lu. viii. 4.*

συνεισ-έρχομαι, *to enter together with (dat.)*, Jn. vi. 22, xviii. 15.*

συνέκδημος, ου, ό, ἡ, *a fellow-traveler*, Ac. xix. 29; 2 Cor. viii. 19.*

συνεκλεκτός, ἡ, όν, *elected together with*, 1 Pet. v. 13. (N. T.)*

συνελαύνω, ελάσω, *to compel, to urge (acc. and els)*, Ac. vii. 26 (W. H. συναλλάσσω).*

συνεπι-μαρτυρέω, ώ, *to unite in bearing witness*, Heb. ii. 4.*

συνεπι-τίθημι, mid., *to join in assailing*, Ac. xxiv. 9 (W. H. for συντιθημι).*

συνέπομαι, *to follow with, to accompany (dat.)*, Ac. xx. 4.*

συνεργέω, ώ, *to co-operate with (dat.)*, *to work together*, 1 Cor. xvi. 16; Ro. viii. 28.

συνεργός, όν, *co-working, helping; as a subst., a companion in work, a fellow-worker*, gen. of person, obj. with els, or dat., or (met.) gen., 2 Cor. i. 24.

συνέρχομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), *to come or*

go with, to accompany, Ac. i. 21; *to come together, to assemble*, Ac. i. 6, v. 16; used also of conjugal intercourse, *to come or live together*, Mat. i. 18.

συνεσθίω, 2d aor. συνέφαγον, *to eat with (dat., or μετά, gen.)*, Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.*

σύνεσις, εως, ἡ (συνίημι), *a putting together, in mind; hence, understanding*, Lu. ii. 47; *the understanding, the source of discernment*, Mar. xii. 33.

συνετός, ἡ, όν (συνίημι), *intelligent, prudent, wise*, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.*

συνευδοκέω, ώ, *to be pleased together with, to approve together (dat.)*, Lu. xi. 48; Ac. viii. 1, xxii. 20; *to be of one mind with (dat.)*, Ro. i. 32; *to consent, agree to (inf.)*, 1 Cor. vii. 12, 13.*

συνευωχέω, ώ, in pass., *to feast sumptuously with*, 2 Pet. ii. 13; Ju. 12.*

συνεφ-ίστημι, *to rise up together against (κατά)*, Ac. xvi. 22.*

συνέχω, ξω, (1) *to press together, to close*, Ac. vii. 57; (2) *to press on every side, to confine*, Lu. viii. 45; (3) *to hold fast*, Lu. xxii. 63; (4) *to urge, impel*, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., *to be afflicted with sickness*, Lu. iv. 38.

συνήδομαι, *to delight inwardly in (dat.)*, Ro. vii. 22.*

συνήθεια, as, ἡ, *a custom*, Jn. xviii. 39; 1 Cor. viii. 7 (W. H.), xi. 16.*

συνηλικιώτης, ου, ό, *one of the same age*, Gal. i. 14.*

συνθάπτω, 2d aor. pass. συνετάφην, in pass., *to be buried together with*, Ro. vi. 4; Col. ii. 12.*

συνθλάω, ώ, fut. pass. συνθλαστήσομαι, *to break, to break in pieces*, Mat. xxi. 44; Lu. xx. 18.*

συνθλίβω, *to press on all sides, to crowd upon*, Mar. v. 24, 31.*

συνθρύπτω, *to break in pieces, to crush, fig.*, Ac. xxi. 13. (N. T.)*

συν-ίημι, inf. συνιέναι, part. συνιών or συνιείς, fut. συνήσω, 1st aor. συνήκα, *to put together, in mind; hence, to consider, understand (acc.)*, *to be aware (δτι)*, *to attend to (ἐπὶ, dat.)*, Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

συν-ίστημι, also συνιστάνω and συνιστάω, *to place together; to commend*, 2 Cor. iii. 1, vi. 4; *to prove, exhibit*, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., *to stand with*, Lu. ix. 32; *to be composed of, to cohere*, Col. i. 17; 2 Pet. iii. 5.

συν-οδεύω, *to journey with, to accompany (dat.)*, Ac. ix. 7.*

συν-οδία, as, ἡ, *a company traveling together, a caravan*, Lu. ii. 44.*

συν-οικέω, ώ, *to dwell together, as in marriage*, 1 Pet. iii. 7.*

συν-οικοδομέω, ώ, in pass., *to be built up together*, Ep. ii. 22.*

συν-ομιλέω, ώ, *to talk with (dat.)*, Ac. x. 27.*

συν-ομορέω, ώ, *to be contiguous to (dat.)*, Ac. xviii. 7. (N. T.)*

συν-οχή, ἡς, ἡ, *constraint of mind; hence, distress, anguish*, Lu. xxi. 25; 2 Cor. ii. 4.*

συντάσσω, ξω, *to arrange with, prescribe, appoint*, Mat. xxi. 6 (W. H.), xxvi. 19, xxvii. 10.*

συν-τέλεια, as, ἡ, *a completion, a consummation, an end*, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.*

συν-τελέω, ώ, έσω, (1) *to bring completely to an end*, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) *to fulfill, to accomplish*, Ro. ix. 28; Mar. xiii. 4; *to make, to conclude*, Heb. viii. 8.*

συν-τέμνω, *to cut short, to bring to swift accomplishment*, Ro. ix. 28.*

συν-τηρέω, ώ, (1) *to preserve, to keep safe*, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) *to keep in mind*, Lu. ii. 19.*

συν-τίθημι, in mid., *to place together, to make an agreement*, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; *to assent*, Ac.

xxiv. 9 (W. H. συνεπι-
θῆμι).*

συν-τόμως, adv., *concisely, brief-
ly*, Ac. xxiv. 4.*

συν-τρέχω, 2d aor. συνέδραμον,
to run together, as a multi-
tude, Mar. vi. 33; Ac. iii.
11; to run with (fig.), 1 Pet.
iv. 4.*

συν-τρίβω, ψω, to break by
crushing, to break in pieces,
Lu. ix. 39; Ro. xvi. 20; perf.
pass. part. συντριμμένος,
bruised, Mat. xii. 20.

σύν-τριμμα, ατος, τό, crushing;
fig., destruction, Ro. iii. 16.
(S.)*

σύν-τροφος, ου, ό, one brought
up with, a foster-brother, Ac.
xiii. 1.*

συν-τυχάνω, 2d aor. inf. συν-
τυχύν, to meet with, come to
(dat.), Lu. viii. 19.*

Συντύχη, acc. ην, ή, Syntyche,
Phil. iv. 2.*

συν-υπο-κρίνομαι, dep. pass.,
1st aorist συνεκρίθην, to
dissemble with, Gal. ii.
13.*

συν-υπουργέω, ώ, to help to-
gether, 2 Cor. i. 11.*

συν-ωδίνω, to be in travail to-
gether, Ro. viii. 22.*

συν-ωμοσία, as, ή, a swearing
together, a conspiracy, Ac.
xxiii. 13.*

Συράκουσαι, ών, αι, Syracuse,
Ac. xxviii. 12.*

Συρία, as, ή, Syria, Lu. ii. 2.

Σύριος, ου, ό, a Syrian, Lu. iv.
27.*

Συρο-φοίνισσα (W. H. Συρο-
φονίκισσα, mrg., Σύρα Φοι-
νίκισσα), ης, ή, an appellative,
a Syrophenician woman, Mar.
vii. 26.*

Σύρτις, εως, acc. ιν, ή, (a quick-
sand), the Syrtis major, Ac.
xxvii. 17.*

σύρω, to draw, to drag, Jn. xxi.
8; Ac. viii. 3, xiv. 19, xvii.
6; Rev. xii. 4.* Syn.: see
έλκω.

συσ-. In some words com-
mencing thus, W. H. prefer
the uncontracted form συσ-.

συν-σπαράσσω, έω, to convulse
completely (acc.), Mar. ix. 20
(W. H.); Lu. ix. 42.*

σύν-σημον, ου, τό, a concerted
signal, a sign agreed upon,
Mar. xiv. 44.*

σύν-σωμος (W. H. σύνσωμος),

ον, belonging to the same
body; fig., of Jews and Gen-
tiles, in one church, Ep. iii.
6. (N. T.)*

συν-στασιαστής, ου, ό, a fellow-
insurgent (W. H. στασιασ-
τής), Mar. xv. 7.*

συν-στατικός, ή, όν, commenda-
tory, 2 Cor. iii. 1.*

συν-σταυρόω, ώ, to crucify to-
gether with (acc. and dat.);
lit., Mat. xxvii. 44; fig., Gal.
ii. 19. (N. T.)

συν-στέλλω, (1) to contract, perf.
pass. part., contracted, short-
ened, 1 Cor. vii. 29; (2) to
wrap round, to swathe, as a
dead body, Ac. v. 6.*

συν-στενάζω, to groan together,
Ro. viii. 22.*

συν-στοιχείω, ώ, to be in the same
rank with; to answer to, to
correspond to (dat.), Gal. iv.
25.*

συν-στρατιώτης, ου, ό, a fellow-
soldier, i.e., in the Christian
service, Phil. ii. 25; Philem.
2.*

συν-στρέφω, ψω, to roll or gather
together, Mat. xvii. 22 (W.
H.); Ac. xxviii. 3.*

συν-στροφή, ης, ή, a gathering
together, a riotous concourse,
Ac. xix. 40; a conspiracy, Ac.
xxiii. 12.*

συν-σχηματίζω, in pass., to con-
form one's self, to be assim-
ilated to (dat.), Ro. xii. 2; 1
Pet. i. 14.*

Συχάρ (W. H.), or Σιχάρ, ή,
Sychar, Jn. iv. 5.*

Συχέμ, Shechem, (1) ό, the
prince, Ac. vii. 16 (Rec., W.
H. the city); (2) ή, the city,
Ac. vii. 16.*

σφαγή, ης, ή, (1) slaughter, Ac.
viii. 32; Ro. viii. 36 (S.); Ja.
v. 5.*

σφάγιον, ου, τό, a slaughtered
victim, Ac. vii. 42.*

σφάζω, έω, pass., perf. part.
έσφαγμένος, 2d aor. έσάγγην,
to kill by violence, to slay, 1
Jn. iii. 12; Rev. v. 9, vi. 4.

σφδδρα, adv., exceedingly, great-
ly, Mat. ii. 10.

σφδδρως, adv., exceedingly, Ac.
xxvii. 18.*

σφραγίζω, ίσω, to seal, to set a
seal upon, (1) for security,
Mat. xxvii. 66; (2) for se-
crecy, Rev. xxii. 10; (3) for
designation, Ep. i. 13; or

(4) for authentication, Ro.
xv. 28.

σφραγίς, ίδος, ή, (1) a seal, a
signet-ring, Rev. vii. 2; (2)
the impression of a seal
whether for security and
secrecy, as Rev. v. 1; or for
designation, Rev. ix. 4; (3)
that which the seal attests,
the proof, 1 Cor. ix. 2.

σφυρίς, see σφυρί.

σφυρόν (W. H. σφυδρόν), ου,
τό, the ankle-bone, Ac. iii.
7.*

σχεδόν, adv., nearly, almost,
Ac. xiii. 44, xix. 26; Heb. ix.
22.*

σχήμα, ατος, τό, fashion, habit,
1 Cor. vii. 31; form, appear-
ance, Phil. ii. 7.* Syn.: see
ιδέα.

σχίζω, ίσω, to rend, to divide
asunder, Mat. xxvii. 51;
pass., to be divided into fac-
tions, Ac. xiv. 4.

σχίσμα, ατος, τό, a rent, as in
a garment, Mar. ii. 21; a
division, a dissension, 1 Cor.
i. 10.

σχινλον, ου, τό (dim. of σχοῶ-
νος, a rush), a cord, a rope,
Jn. ii. 15; Ac. xxvii. 32.*

σχολάζω, άσω, to be at leisure;
to be empty or unoccupied,
Mat. xii. 44; to have leisure
for (dat.), give one's self to,
1 Cor. vii. 5.*

σχολή, ης, ή, leisure; a place
where there is leisure for
anything, a school, Ac. xix.
9.*

σώζω, σώσω, perf. έσώκα, pass.
έσώσμαι, 1st aor. pass. έσώ-
θην; (1) to save, from evil or
danger, Mat. viii. 25, xvi.
25; (2) to heal, Mat. ix. 21,
22; Jn. xi. 12; (3) to save,
i.e., from eternal death, 1
Tim. i. 15; part. pass. ol σω-
ζόμενοι, those who are being
saved, i.e., who are in the
way of salvation, Ac. ii. 47.

σώμα, ατος, τό, a body, i.e., (1)
the living body of an animal,
Ja. iii. 3; or of a man, as 1
Cor. xii. 12, espec. as the
medium of human life, and
of human life as sinful; the
body of Christ, as the medi-
um and witness of his hu-
manity; σώματα, Rev. xviii.
13, slaves; (2) a dead body,
a corpse, Ac. ix. 40; (3) fig.

a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., 1 Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

σωματικός, ἡ, ὅν, of or pertaining to the body, 1 Tim. iv. 8; **bodily, corporeal**, Lu. iii. 22.*

σωματικῶς, adv., **bodily, corporeally**, Col. ii. 9.*

Σώπατρος, ου, ὁ, **Sopater**, Ac. xx. 4; (perh. = **Σωσίπατρος**, see Ro. xvi. 21).*

συνείλω, σω, to **heap up**, to **load**, Ro. xii. 20; 2 Tim. iii. 16.*

Σωσθένης, ου, ὁ, **Sosthenes**, (1) Ac. xviii. 17; (2) 1 Cor. i. 1.*

Σωσίπατρος, ου, ὁ, **Sosipater**, Ro. xvi. 21 (see Ac. xx. 4).*

σωτήρ, ἦρος, ὁ, a **savior, deliverer, preserver**; a name given to God, Lu. i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, Lu. ii. 11; Jn. iv. 42.

σωτηρία, as, ἡ, **welfare, prosperity, deliverance, preservation**, from temporal evils, Ac. vii. 25, xxvii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially **salvation, i.e., deliverance** from eternal death, viewed either as present or future, 2 Cor. i. 6; 1 Th. v. 9.

σωτήριος, ου, **saving, bringing salvation**, Tit. ii. 11; neut. τὸ σωτήριον, **salvation**, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.*

σωφρονέω, ὦ, ἥσω, (1) to be of sound mind, Mar. v. 15; (2) to be sober-minded, Ro. xii. 3; (3) to exercise self-control, Tit. ii. 6.

σωφρονίζω, to make sober-minded, to admonish, Tit. ii. 4.*

σωφρονισμός, ου, ὁ, **self-control, or discipline**, 2 Tim. i. 7.*

σωφρόνως, adv., **soberly, with moderation**, Tit. ii. 12.*

σωφροσύνη, ης, ἡ, **soundness of mind, sanity**, Ac. xxvi. 25; **self-control, sobriety**, 1 Tim. ii. 9, 15.*

σώ-φρων, ου (σάος, σῶς, **sound, and φρήν**), of sound mind, self-controlled, temperate, 1 Tim. iii. 2; Tit. i. 8, ii. 2, 5.*

Τ

Τ, τ, ταθ, tau, t, the nineteenth letter. As a numeral, τ' = 300; τ = 300,000.

ταβέρναι, ὧν, αἱ (Lat.), **taverns**; Ac. xxviii. 15, Τρεῖς Ταβέρναι, **Three Taverns**, a place on the Appian Way. (N.T.)*

Ταβιθά, ἡ (Aram.), **Tabitha**, Ac. ix. 36, 40.*

τάγμα, ατος, τό, an **order or series, a class**, 1 Cor. xv. 23.*

τακτός, ἡ, ὅν, **appointed, fixed**, Ac. xii. 21.*

ταλαιπωρέω, ὦ, ἥσω, to be distressed, to be miserable, Ja. iv. 9.*

ταλαιπωρία, as, ἡ, **hardship, misery**, Ro. iii. 16; Ja. v. 1.*

ταλαλ-πῶρος, ου, **afflicted, miserable**, Ro. vii. 24; Rev. iii. 17.*

ταλαντίας, αλα, αἶον, of the weight of a talent, Rev. xvi. 21.*

τάλαντον, ου, τό, a **talent**, of silver or gold, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

ταλιθά, ἡ (Aram.), a **damsel**, Mar. v. 41. (N.T.)*

ταμεῖον (or -μειν), ου, τό, a **store-chamber**, Lu. xii. 24; a **secret chamber**, Mat. vi. 6, xxiv. 26; Lu. xii. 3.*

τὰνν, adv. (τὰ νῦν, the things that now are), as respects the present, at present, now, only in Ac. (W. H. always write τὰ νῦν).

τάξις, εως, ἡ, **order, i.e., (1) regular arrangement**, Col. ii. 5; (2) **appointed succession**, Lu. i. 8; (3) **position, rank**, Heb. v. 6.

ταπεινός, ἡ, ὅν, **humble, lowly**, in condition or in spirit; in N. T. in a good sense, Ja. i. 9, iv. 6.

ταπεινοφροσύνη, ης, ἡ, **lowliness of mind, humility**, real, as Phil. ii. 3; or affected, as Col. ii. 18.

ταπεινό-φρων, ου, **humble**, 1 Pet. iii. 8 (W. H. for φιλόφρων). (S.)*

ταπεινώω, ὦ, ὥσω, to make or

bring low, Lu. iii. 5; to humble, humiliate, 2 Cor. xii. 21; pass., to be humbled, Lu. xviii. 14; pass., in mid. sense, to humble one's self, Ja. iv. 10.

ταπεινωσις, εως, ἡ, **low condition**, in circumstances, Lu. i. 48; **abasement**, in spirit, Ja. i. 10.

ταράσσω, ξω, to agitate, as water in a pool, Jn. v. 4 (W. H. omit), 7; to stir up, to disturb in mind, with fear, grief, anxiety, doubt, Ac. xviii. 8; 1 Pet. iii. 14.

ταραχή, ης, ἡ, a disturbance, Jn. v. 4 (W. H. omit); a tumult, sedition, Mar. xiii. 8 (W. H. omit).*

τάραχος, ου, ὁ, a disturbance, Ac. xix. 23; commotion, Ac. xii. 18.*

Ταρσεύς, εως, ὁ, one of Tarsus, Ac. ix. 11, xxi. 39.*

Ταρσός, ου, ἡ, Tarsus, Ac. ix. 30.

ταρταρόω, ὦ, ὥσω, to thrust down to Tartarus (Gehenna), 2 Pet. ii. 4. (N.T.)*

τάσσω, ξω, (1) to assign, arrange, Ro. xiii. 1; (2) to determine; mid., to appoint, Mat. xxviii. 16.

ταῦρος, ου, ὁ, a bull, Ac. xiv. 13.

ταῦτά, by crasis for τὰ αὐτά, the same things.

ταῦτα, see οὗτος.

ταφή, ης, ἡ (θάπτω), a burial, Mat. xxvii. 7.*

τάφος, ου, ὁ, a burial-place, a sepulchre, as Mat. xxiii. 27.

τάχα, adv., **quickly; perhaps**, Ro. v. 7; Philem. 15.*

ταχέως, adv. (ταχύς), soon, quickly, Gal. i. 6; hastily, 2 Th. ii. 2; 1 Tim. v. 22.

ταχινός, ἡ, ὅν, **swift, quick**, 2 Pet. i. 14; ii. 1.*

τάχος, ους, τό, **quickness, speed**, only in the phrase ἐν τάχει, quickly, speedily, Lu. xviii. 8.

ταχύς, εἶα, ὁ, **quick, swift**, only Ja. i. 19; ταχύ, compar. τάχιον (W. H. τάχειον), superl. τάχιστα, adverbially, **swiftly; more, most quickly**.

τέ, conj. of annexation, and, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

τείχος, οὐς, τό, *a wall of a city*, Ac. ix. 25.

τεκμήριον, οὐ, τό, *a sign, a certain proof*, Ac. i. 3.*

τεκνίον, οὐ, τό (dim. of τέκνον), *a little child*, Jn. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21.*

τεκνο-γονέω, ὦ, *to bear children*, 1 Tim. v. 14.*

τεκνο-γονία, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.*

τέκνον, οὐ, τό (τίκτω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Philem. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light, and espec. τέκνα τοῦ θεοῦ, children of God*, Ro. viii. 16, 17, 21; 1 Jn.

τεκνο-τροφέω, ὦ, *to bring up children*, 1 Tim. v. 10.*

τέκτων, ονος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.*

τέλειος, α, ον, *perfect, as (1) complete in all its parts*, Ja. i. 4; (2) *full grown of full age*, Heb. v. 14; (3) *specialty of the completeness of Christian character, perfect*, Mat. v. 48. Syn.: see ἀρτιος.

τελειότης, τητος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.*

τελειόω, ὦ, ὥσω, (1) *to complete, to finish, as a course, a race, or the like*, Jn. iv. 34; (2) *to accomplish, as time, or prediction*, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.

τελείωσις (τέλειος), adv., *perfectly*, 1 Pet. i. 13.*

τελείωσις, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.*

τελειωτής, οὐ, ὁ, *a perfecter*, 1 Heb. xii. 2. (N. T.)*

τελοσ-φορέω, ὦ, *to bring to maturity*, Lu. viii. 14.*

τελευτάω, ὦ, *to end, to finish, e.g., life; so, to die*, Mat. ix. 18; Mar. vii. 10.

τελευτή, ἥς, ἡ, *end of life, death*, Mat. ii. 15.*

τελέω, ὦ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτελέσθην, (1) *to end, to finish*, Rev. xx. 3, 5, 7; (2) *to fulfill, to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.

τέλος, οὐς, τό, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.

τελώνης, οὐ, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.

τελώνιον, οὐ, τό, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.*

τέρας, ατος, τό, *a wonder, a portent*; in N. T. only in plur., and joined with σημεῖα, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δύναμις.

Τέρτιος, οὐ, ὁ (Lat.), *Tertius*, Ro. xvi. 22.*

Τέρτυλλος, οὐ, ὁ, *Tertullus*, Ac. xxiv. 1, 2.*

τεσσαράκοντα, forty, Mat. iv. 2; Mar. i. 13.

τεσσαρακοντα-ετής, ἐς, *of forty years, age or time*, Ac. vii. 23, xiii. 18.*

τέσσαρες, τέσσαρα, gen. ον, four, Lu. ii. 37; Jn. xi. 17.

τεσσαρες-και-δέκατος, η, ον, ord. num., *fourteenth*, Ac. xxvii. 27, 33.*

τεταρταῖος, αλα, αἰον, *of the fourth (day)*; τεταρταῖος ἐστιν, *he has been dead four days*, Jn. xi. 39.*

τέταρτος, η, ον, ord. num., *fourth*, Mat. xiv. 25.

τετρά-γωνος, ον, *four-cornered, square*, Rev. xxi. 16.*

τετράδιον, ον, τό, *a quaternion, or guard of four soldiers*, Ac. xii. 4.*

τετρακισ-χίλιοι, αι, α, *four thousand*, Mar. viii. 9, 20.

τετρακόσιοι, αι, α, *four hundred*, Ac. v. 36.

τετρά-μηνος, ον, *of four months; sc. χρόνος, a period of four months*, Jn. iv. 35.*

τετρα-πλός, οὐς, ἡ, οὖν, *four-fold*, Lu. xix. 8.*

τετρα-πους, ον, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.*

τετρ-αρχέω (W. H. τετραρχέω), ὦ, *to rule over as a tetrarch (gen.)*, Lu. iii. 1.*

τετρ-άρχης (W. H. τετραάρχης), οὐ, ὁ, *a ruler over a fourth part of a region, a tetrarch, applied also to rulers over any small dominion*, Mat. xiv. 1.

τεύχω, see τυγχάνω.

τεφρώω, ὦ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.*

τέχνη, ης, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.*

τεχνίτης, οὐ, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; *used of God*, Heb. xi. 10.* Syn.: see δημιουργός.

τήκω, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.*

τηλ-αυγώς, adv. (τῆλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.*

τηλικ-οὔτος, αὐτη, οὔτο, *so great*, 2 Cor. i. 10; Heb. ii. 3; Ja. iii. 4; Rev. xvi. 18.*

τηρέω, ὦ, ἥσω, *to watch carefully, with good or evil design; (1) to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xiv. 15, 21.

τήρησις, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance, as of precepts*, 1 Cor. vii. 19.*

Τιβεριάς, άδος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.*

Τιβέριος, οὐ, ὁ, *Tiberius*, Lu. iii. 1.*

τίθῃμι, θήσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, put aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.

τίκτω, τέξομαι, 2d aor. ἔτεκεν, 1st aor. pass. ἐτέχθη, *to bear, to bring forth, of women*, Lu. i. 57, ii. 6, 7; *to produce, of the earth*, Heb. vi. 7.

τὼλλω, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.*

Τιμαῖος, οὐ, ὁ, *Timæus*, Mar. x. 46.*

τιμάω, ὦ, ἥσω, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.

τιμή, ἡς, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.

τιμίος, α, ον, *of great price, precious, honored*, Rev. xvii. 4; Heb. xiii. 4.

τιμιότης, τητος, ἡ, *preciousness, costliness*, Rev. xviii. 19.*

Τιμό-θεος, ου, ὁ, *Timothy*, Ac. xvii. 14, 15.

Τίμων, υνος, ὁ, *Timon*, Ac. vi. 5.*

τιμωρέω, ὦ, *to punish* (acc.), Ac. xxii. 5, xxvi. 11.*

τιμωρία, ας, ἡ, *punishment, penalty*, Heb. x. 29.*

τίλω, τίσω, *to pay; with δίκην, to pay penalty, suffer punishment*, 2 Th. i. 9.*

τις, τι, gen. τινός (enclitic), indef. pron., *any one, some one* (see Gr. § 352, Wi. § 25, 2, Bu. 85, 93).

τίς, τί, gen. τίνος; interrogative pron., *who? which? what?* (see Gr. § 350, Wi. § 25, 1, Bu. 115, 138).

Τίτιος, ου, ὁ, *Tilius*, Ac. xviii. 7 (W. H.).*

τίτλος, ου, ὁ (Lat.), *a title, an inscription*, Jn. xix. 19, 20.*

Τίτιος, ου, ὁ, *Titus*, 2 Cor. vii. 6, 13, 14.

το, an enclitic part., *truly, indeed*; see καιτολε, μέντοι, τοιγαροῦν, τοίνυν.

τοι-γαρ-οὖν, *consequently, therefore*, 1 Th. iv. 8; Heb. xii. 1.*

τολ-γε, *although* (in καιτολγε).

τολ-νυν, *indeed now, therefore*, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).*

τοιόσ-δε, τοιάδε, τοιόνδε, demonst. pron., *of this kind, such*, 2 Pet. i. 17.*

τοιούτος, τοιούτη, τοιούτο, demonst. denoting quality (as τοσοῦτος denotes quantity, and οὗτος simply determines), *of such a kind, such, so*, used either with or without a noun, the corresponding relative is οὗτος, as, only Mar. xiii. 19; 1 Cor. xv. 48; 2 Cor. x. 11; once ὁποῖος, Ac. xxvi. 29. For τοιούτος with the article, see Gr. § 220, Wi. § 18, 4, Bu. 87.

τοιχος, ου, ὁ, *a wall of a house*, Ac. xxiii. 3; disting. from τεῖχος, *a wall of a city*.*

τόκος, ου, ὁ (*a bringing forth*), *interest, usury*, Mat. xxv. 27; Lu. xix. 23.*

τολμάω, ὦ, ἤσω, (1) *to dare* (inf.), Mar. xi. 34; (2) *to endure*, Ro. v. 7; (3) *to be bold*, 2 Cor. xi. 21.

τολμηρότερον (τολμηρός), neut. compar. as adv., *more boldly*, Ro. xv. 15 (W. H. τολμηροτέρως).*

τολμητής, οὔ, ὁ, *a daring, presumptuous man*, 2 Pet. ii. 10.*

τομός, ἡ, ὅν, *sharp, keen*, comp. τομώτερος, Heb. iv. 12.*

τόξον, ου, τό, *a bow*, Rev. vi. 2.*

τοπάζιον, ου, τό, *topaz*, Rev. xxi. 20. (N. T.).*

τόπος, ου, ὁ, (1) *a place, i.e., a district or region, or a particular spot in a region*; (2) *the place one occupies, the room, an abode, a seat, a sheath for a sword*; (3) *a passage in a book*; (4) *state, condition*; (5) *opportunity*.

τοσοῦτος, τοσαύτη, τοσοῦτο, demonst. pron. denoting quantity (see τοιοῦτος), *so great, so much, so long*; plur., *so many*.

τότε, demonst. adv., *then*.

τόναντιον, for τὸ ἐναντιον, *on the contrary*, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.*

τοῖνομα, for τὸ ὄνομα, acc. absol., *by name*, Mat. xxvii. 57.*

τουτέστι, for τοῦτ' ἔστι (W. H. prefer the uncontracted form), *that is*, Ac. i. 19; Ro. x. 6, 7, 8.

τοῦτο, neut. of οὗτος, which see.

τράγος, ου, ὁ, *a he-goat*, Heb. ix. 12, 13, 19, x. 4.*

τράπεζα, ης, ἡ, *a table, (1) for food and banqueting*, Mat. xv. 27; met., *food*, Ac. xvi. 34; (2) *for money-changing or business*, Mar. xi. 15.

τραπέζιτης, ου, ὁ, *a money-changer, a banker*, Mat. xxv. 27.*

τραῦμα, ατος, τό, *a wound*, Lu. x. 34.*

τραυματίζω, ἴσω, *to wound*, Lu. xx. 12; Ac. xix. 16.*

τραχηλλίζω, in pass., *to be laid bare, to be laid open*, Heb. iv. 13.*

τράχηλος, ου, ὁ, *the neck*, Lu. xv. 20; Ro. xvi. 4.

τραχύς, εἰα, ὁ, *rough, as ways*, Lu. iii. 5; *as rocks in the sea*, Ac. xxvii. 29.*

Τραχωνίτις, ἰδος, ἡ, *Trachonitis*, the N.E. of the territory beyond Jordan, Lu. iii. 1.*

τρεῖς, τρεῖς, *three*, Mat. xii. 40.

τρέμω, *to tremble*, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); *to be afraid*, 2 Pet. ii. 10.*

τρέφω, θρέψω, perf. pass. part. τεθραμμένος, *to feed, to nourish*, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; *to bring up, rear*, Lu. iv. 16.

τρέχω, 2d aor. ἔδραμον, (1) *to run*, in general, Lu. xv. 20; (2) *to exert one's self*, Ro. ix. 16; (3) *to make progress*, as doctrine, 2 Th. iii. 1.

τρήμα, ατος, τό, *a perforation, the eye of a needle*, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).*

τριακόντα, οί, αἱ, τὰ, indecl., *thirty*, Mat. xiii. 8.

τριακόσιοι, αἱ, α, *three hundred*, Mar. xiv. 5; Jn. xii. 5.*

τριβόλος, ου, ὁ, *a thistle*, Mat. vii. 16; Heb. vi. 8.*

τριβος, ου, ἡ, *a worn path, a beaten way*, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.*

τρι-ετία, ας, ἡ, *a space of three years*, Ac. xx. 31.*

τριζω, *to grate, to gnash*, as the teeth, Mar. ix. 18.*

τρί-μηνας, ου, *of three months*, neut. as subst., Heb. xi. 23.*

τρίς, num. adv., *thrice*, Mat. xxvi. 34, 75.

τρί-στεγος, ου, *having three stories*; neut., *the third story*, Ac. xx. 9.*

τρισ-χίλιοι, αἱ, α, *three thousand*, Ac. ii. 41.*

τρίτος, ης, ον, ord. num., *third*; neut. τὸ τρίτον, *the third part*, Rev. viii. 7; *the third time*, Mar. xiv. 41; ἐκ τρίτου, *the third time*, Mat. xxvi. 44; τῇ τρίτῃ (sc. ἡμέρᾳ), *on the third day*, Lu. xiii. 32.

τρίχες, plur. of θρίξ, which see.

τρίχινος, ης, ον, *made of hair*, Rev. vi. 12.*

τρομος, ου, ὁ, *a trembling*, from fear, Mar. xvi. 8.
τροπή, ἡς, ἡ, *a turning*, Ja. i. 17 (see R.V.).*
τρόπος, ου, ὁ, (1) *way, manner*; ὁν τρόπον, *in like manner as, as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.
τροπο-φορέω, ὦ, ἥσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read ἐπο-φοφόρησεν, *he bore them as a nurse*). (S.)*
τροφή, ἡς, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.
Τρόφιμος, ου, ὁ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.*
τροφός, οὔ, ἡ, *a nurse*, 1 Th. ii. 7.*
τροφο-φορέω, ὦ, see τροπο-φορέω.
τροχιά, ἀς, ἡ, *a track of a wheel, a path*, fig., Heb. xii. 13.*
τροχός, οὔ, ὁ, *a wheel*, Ja. iii. 6.*
τρύβλιον, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.*
τρυνάω, ὦ, ἥσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.*
τρυνάω, ὄνος, ἡ (τρύζω), *a turtle-dove*, Lu. ii. 24.*
τρυμαλιά, ἀς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. τρήμα).*
τρύπημα, ατος, τό, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text τρήμα).*
Τρύφαινα, ἡς, ἡ, *Tryphæna*, Ro. xvi. 12.*
τρυφάω, ὦ, ἥσω, *to live luxuriously and effeminately*, Ja. v. 5.* Syn.: see σπαταλάω.
τρυφή, ἡς, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.*
Τρυφώσα, ἡς, ἡ, *Tryphosa*, Ro. xvi. 12.*
Τρώας, ἀδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas*, Ac. xvi. 8, 11.
Τρωγύλλιον, ου, τό, *Trogylum*, Ac. xx. 15 (W. H. omit).*
τρώγω, *to eat*, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.*
τυγχάνω, 2d aor. ἔτυχον, perf. τέτυχα, (1) *to obtain, to get possession of* (gen.), Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

out, to happen, to happen to be; ἐλ τύχοι, *if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., τυχών, *ordinary, commonplace*, Ac. xix. 11; neut. τυχόν, *it may be, perhaps*, 1 Cor. xvi. 6.
τυμπανίζω, *to beat to death when stretched on a wheel*, Heb. xi. 35.*
τυπικός, adv., *typically, by way of example*, 1 Cor. x. 11 (W. H.). (N.T.)*
τύπος, ου, ὁ, (1) *a mark, an impression*, produced by a blow, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.
τύπτω, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.
Τύραννος, ου, ὁ, *Tyrannus*, Ac. xix. 9.*
τυρβάω, *to agitate or disturb in mind*, Lu. x. 41 (W. H. θορυβάω).*
Τύριος, ου, ὁ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.*
Τύρος, ου, ἡ, *Tyre*, a city of Phœnicia, Mat. xi. 21, 22.
τυφλός, ἡ, ὁν, *blind*, (1) *physically*, Lu. xiv. 13, 21; (2) *mentally, i.e., stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.
τυφλόω, ὦ, ὥσω, fig., *to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.*
τυφώω, ὦ, *to raise a smoke*; pass., fig., *to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.*
τύφω, pres. pass. part. τυφόμενος, *smoking*, Mat. xii. 20.*
τυφονικός, ἡ, ὁν, *violent, tempestuous*, Ac. xxvii. 14.*
Τυχικός, or Τύχικος (W. H.), ου, ὁ, *Tychichus*, 2 Tim. iv. 12.
τυχόν, see τυγχάνω.

Υ

Υ, υ, ὑψίλον, *upsilon*, υ, the twentieth letter. As a numeral, υ' = 400; υ = 400,000. At the commencement of a word, υ is always aspirated.
υακίνθινος, η, ου, *of the color of hyacinth, dark purple*, Rev. ix. 17.*
υάκινθος, ου, ὁ, *a precious stone of the color of hyacinth, jacinth*, Rev. xxi. 20.*
υάλινος, η, ου, *glassy, transparent*, Rev. iv. 6, xv. 2.*
υαλος, ου, ὁ, *glass*, Rev. xxi. 18, 21.*
υβρίζω, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.
υβρις, εως, ἡ, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.*
υβριστής, οὔ, ὁ, *an insolent, insulting man*, Ro. i. 30; 1 Tim. i. 13.*
υγιαίνω, *to be well, to be in health*, Lu. v. 31, xv. 27; fig., *to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; part. υγιαίων, *healthful, wholesome, of instruction*, 1 Tim. i. 10.
υγής, ἐς, (1) *sound, whole, in health*, Mat. xii. 13; Jn. v. 11, 15; (2) fig., *wholesome, of teaching*, Tit. ii. 8.
υγρός, α, ὁν, *moist, green, i.e., full of sap*, Lu. xxiii. 31.*
υδρία, ας, ἡ, *a water-pot*, Jn. ii. 6, 7, iv. 28.*
υδρο-ποτέω, ὦ, *to be a water-drinker*, 1 Tim. v. 23.*
υδροπικός, ἡ, ὁν, *dropsical*, Lu. xiv. 2.*
υδωρ, ὕδατος, τό, *water*; ὕδατα, *waters, streams*, Jn. iii. 23; also *a body of water*, as Mat. xiv. 28; ὕδωρ ζών, *living or running water*; fig., *of spiritual truth*, Jn. iv. 14.
υετός, οὔ, ὁ (ὕω, *to rain*), *rain*, Heb. vi. 7.
υίο-θεσία, ας, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.*
υιός, οὔ, ὁ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24; of various forms of close

union and relationship (see τέκνον); a *disciple* or *follower*, Mat. xii. 27; *one who resembles* (gen.), Mat. v. 45; *one who partakes of any quality or character*, Lu. x. 6; Jn. xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, *son of man* (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); *sons of men* denote *men* generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, *son of God*, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217c.

ὕλη, ἡς, ἡ, *wood, fuel*, Ja. iii. 5.*

ὑμεῖς, plur. of σύ, which see.

Ἑμέναιος, οὐ, ὁ, *Hymenaeus*, 1 Tim. i. 20; 2 Tim. ii. 17.*

ὑμέτερος, α, ον, possess. pron., *your*, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ὑμνέω, ᾠ, ἥσω, *to sing hymns* to (acc.), Ac. xvi. 25; Heb. ii. 12; *to sing*, Mat. xxvi. 30; Mar. xiv. 26.*

ὑμνος, οὐ, ὁ, *a hymn, a sacred song*, Ep. v. 19; Col. iii. 16.* *Syn.*: ψαλμός is used of the Psalms of the O. T.; ὕμνος designates a song of praise to God; ᾠδή is a general expression for a song.

ὑπ-άγω, *to go away, to depart*, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, *begone*, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; *to die*, Mat. xxvi. 24.

ὑπακοή, ἡς, ἡ, *obedience*, Ro. vi. 16. (S.)

ὑπ-ακούω, σω, (1) *to listen*, as at a door, to find who seeks admission, only Ac. xii. 13; (2) *to hearken to*; hence, *to obey* (dat.), Mat. viii. 27; Heb. xi. 8.

ὑπ-ανδρῶς, ον, *subject to a husband, married*, Ro. vii. 2.*

ὑπ-αὐτῶ, ᾠ, ἥσω, *to meet* (dat.), Mat. viii. 28.

ὑπ-άντησις, εως, ἡ, *a meeting*, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)*

ὑπαρξίς, εως, ἡ, *goods, substance,*

property, Ac. ii. 45; Heb. x. 34.*

ὑπ-άρχω, *to begin to be; to be originally, to subsist*; hence generally, *to be*, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., *to have, to possess*, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ὑπάρχοντα, *things which one possesses, goods, property*, Mat. xix. 21.

ὑπ-είκω, *to yield, to submit to authority*, Heb. xiii. 17.*

ὑπ-εναντίος, α, ον, *opposite to, adverse*, Col. ii. 14; as subst., *an adversary*, Heb. x. 27.*

ὑπέρ, prep., gov. gen. and acc.: with gen., *over, for, on behalf of*; with acc., *above, superior to* (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, *above, more*, 2 Cor. xi. 23. In composition, ὑπέρ denotes *superiority* (above), or *aid* (on behalf of).

ὑπ-ερίω, in mid., *to lift up one's self, to exalt one's self, to be arrogant*, 2 Cor. xii. 7; 2 Th. ii. 4.*

ὑπέρ-ακμος, ον, *past the bloom of youth*, 1 Cor. vii. 36.*

ὑπέρ-άνω, adv. (gen.), *above*, Ep. i. 21, iv. 10; Heb. ix. 5.*

ὑπέρ-αυξάνω, *to increase exceedingly*, 2 Th. i. 3.*

ὑπέρ-βαίνω, *to go beyond, to overreach, defraud*, 1 Th. iv. 6.*

ὑπέρ-βαλλόντως, adv., *beyond measure*, 2 Cor. xi. 23.*

ὑπέρ-βάλλω, intrans., *to surpass*; N.T., only pres. part. ὑπερβάλλων, *surpassing, excelling*, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.*

ὑπέρ-βολή, ἡς, ἡ, *excess, surpassing excellence, pre-eminence*, 2 Cor. iv. 7, xii. 7; καθ' ὑπερβολήν, as adv., *exceedingly*, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ὑπερβολήν εἰς ὑπερβολήν, *more and more exceedingly* (R. V.), 2 Cor. iv. 17.*

ὑπέρ-εἶδον, *to overlook, to take no notice of*, Ac. xvii. 30.*

ὑπέρ-έκεινα, adv., *beyond*, 2 Cor. x. 16. (N. T.)*

ὑπέρ-εκ-περισσοῦ, adv., *beyond all measure, in the highest degree*, Ep. iii. 20; 1 Th. iii. 10, v. 13.*

ὑπέρ-εκ-τείνω, *to stretch out be-*

yond measure, 2 Cor. x. 14.*

ὑπέρ-εκ-χύνω, pass., *to be poured out, to overflow*, Lu. vi. 38.*

ὑπέρ-εν-τυγχάνω, *to intercede for*, Ro. viii. 26. (N. T.)*

ὑπέρ-έχω, *to excel, to surpass* (gen.), *to be supreme*; N. T. only pres. part., Ro. xiii. 1; Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ὑπερέχον, *excellency, super-eminence*, Phil. iii. 8.*

ὑπερηφάνια, ας, ἡ, *pride, arrogance*, Mar. vii. 22.*

ὑπέρ-ήφανος, ον, *proud, arrogant*, Ja. iv. 6.

ὑπέρ-λίαν, adv., *very much, pre-eminently*, 2 Cor. xi. 5, xii. 11.*

ὑπέρ-νικῶ, ᾠ, *to be more than conqueror*, Ro. viii. 37. (N. T.)*

ὑπέρ-ογκος, ον, *immoderate, boastful*, of language, 2 Pet. ii. 18; Ju. 16.*

ὑπέρ-οχή, ἡς, ἡ, *superiority, excellence*, 1 Cor. ii. 1; 1 Tim. ii. 2.*

ὑπέρ-περισσεύω, *to superabound*, Ro. v. 20; pass., *to be very abundant in* (dat.), 2 Cor. vii. 4. (N. T.)*

ὑπέρ-περισσῶς, adv., *superabundantly, beyond measure*, Mar. vii. 37. (N. T.)*

ὑπέρ-πλεονάζω, *to be exceedingly abundant*, 1 Tim. i. 14.*

ὑπέρ-υψόω, ᾠ, *to highly exalt*, Phil. ii. 9. (S.)*

ὑπέρ-φρονέω, ᾠ, *to think too highly of one's self*, Ro. xii. 3.*

ὑπέρ-ωρον, ον, τὸ, *the upper part of a house, an upper chamber*, Ac. i. 13, ix. 37, 39, xx. 8.*

ὑπ-έχω, *to submit to, to undergo* (acc.), Ju. 7.*

ὑπ-ήκοος, ον, *listening to, obedient*, Ac. vii. 39; 2 Cor. ii. 9; Phil. ii. 8.*

ὑπηρετέω, ᾠ, *to minister to, to serve* (dat.), Ac. xiii. 36, xx. 34, xxiv. 23.*

ὑπ-ηρέτης, ον, ὁ (ἐρέτης, a rower), *a servant, attendant, specially* (1) *an officer, a licitor*, Mat. v. 25; (2) *an attendant in a synagogue*, Lu. iv. 20; (3) *a minister of the gospel*, Ac. xxvi. 16.

ὑπνος, οὐ, ὁ, *sleep*, Lu. ix. 32;

fig., *spiritual sleep*, Ro. xiii. 11.

ὑπό, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47b, 49k, Bu. 340 sq.). In composition, ὑπό denotes *subjection, diminution, concealment*.

ὑπο-βάλλω, to suborn, to instruct privately, Ac. vi. 11.*
ὑπο-γραμμός, οὗ, ὁ, a writing-copy; an example, 1 Pet. ii. 21.*

ὑπό-δειγμα, ατος, τό, (1) a figure, copy, Heb. viii. 5, ix. 23; (2) an example for imitation, or for warning, Jn. xiii. 15; Heb. iv. 11; 2 Pet. ii. 6; Ja. v. 10.*

ὑπο-δείκνυμι, δέξω, to show plainly, to teach, to warn, Mat. iii. 7; Lu. iii. 7, vi. 47, xii. 5; Ac. ix. 16; xx. 35.*

ὑπο-δέχομαι, to receive as a guest (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.*

ὑπο-δέω, ὦ, ἦσω, in mid., to bind on one's sandals, be shod with (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., shod as to your feet).*

ὑπόδημα, ατος, τό, a sandal, Mat. iii. 11, x. 10.

ὑπό-δικος, ον, subject to judgment, under penalty to (dat.), Ro. iii. 19.*

ὑπο-ζυγιον, ον, τό, an animal under yoke, an ass, Mat. xxi. 5; 2 Pet. ii. 16.*

ὑπο-ζώννυμι, to under-gird, as a ship for strength against the waves, Ac. xxvii. 17.*

ὑπο-κάτω, adv., underneath (as prep. with gen.), Rev. v. 3, 13.

ὑπο-κρίνομαι, dep., to act under a mask, to personate, to feign (acc., inf.), Lu. xx. 20.*

ὑπό-κρισις, εως, ἡ, lit., stage playing; hypocrisy, dissembling, 1 Tim. iv. 2.

ὑπο-κριτής, οὗ, ὁ, lit., a stage player; a hypocrite, a dissembler, Mat. vi. 2, 5, 16.

ὑπο-λαμβάνω, 2d aor. ὑπέλαβον, (1) to take from under, to receive up, Ac. i. 9; (2) to take up a discourse, to answer, Lu. x. 30; (3) to think, to

suppose, Lu. vii. 43; Ac. ii. 15; (4) to receive, welcome, 3 Jn. 8 (W. H.).*

ὑπό-λειμμα (or -λιμμα), ατος, τό, a remnant, Ro. ix. 27 (W. H.).*

ὑπο-λείπω, to leave behind, pass., Ro. xi. 3.*

ὑπο-λήνιον, ον, τό (ληνός), a wine-vat, a pit under the wine-press, dug in the ground, Mar. xii. 1. (S.)*

ὑπο-λαμβάνω, to leave behind, 1 Pet. ii. 21.*

ὑπο-μένω, μενῶ, (1) to remain, tarry behind, Lu. ii. 43; (2) to bear up under, to endure (acc.), 1 Pet. ii. 20; (3) to persevere, to remain constant, Mat. x. 22.

ὑπο-μνήσκω, ὑπομνήσω, 1st aor. pass. ὑπεμνήσθην, to remind (acc. of pers.), Jn. xiv. 26; mid., to be reminded, to remember, only Lu. xxii. 61.

ὑπό-μνησις, εως, ἡ, (1) remembrance, recollection, 2 Tim. i. 5; (2) a putting in mind, 2 Pet. i. 13, iii. 1.*

ὑπο-μονή, ἡς, ἡ, a bearing up under, endurance, steadfastness, patient waiting for (gen.), Lu. viii. 15; 2 Th. iii. 5. Syn.: see ἀνοχή.

ὑπο-νοέω, ὦ, to conjecture, to suppose, Ac. xiii. 25, xxv. 18, xxvii. 27.*

ὑπό-νοια, ας, ἡ, a surmising, suspicion, 1 Tim. vi. 4.*

ὑπο-πλέω, 1st aor. ὑπέπλευσα, to sail under, i.e., to leeward of (acc.), Ac. xxvii. 4, 7.*

ὑπο-πνέω, 1st aor. ὑπέπνευσα, to blow gently, of the wind, Ac. xxvii. 13.*

ὑπο-πόδιον, ον, τό, a footstool, Lu. xx. 43; Ac. ii. 35.

ὑπό-στασις, εως, ἡ, that which underlies; hence, (1) the substance, the reality underlying mere appearance, Heb. i. 3; (2) confidence, assurance, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.*

ὑπο-στέλλω, 1st aor. ὑπέστειλα, to draw back, Gal. ii. 12; mid., to shrink, to draw one's self back, Ac. xx. 27; Heb. x. 38; to withhold, conceal (acc.), Ac. xx. 20.*

ὑπο-στολή, ἡς, ἡ, a shrinking, a drawing back, Heb. x. 39.*

ὑπο-στρέφω, ψω, to turn back,

to return, intrans., Lu. ii. 43, viii. 37, 40.

ὑπο-στρώννυμι, or -ωννύω, to spread under, Lu. xix. 36. (S.)*

ὑπο-ταγή, ἡς, ἡ, subjection, submission, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.*

ὑπο-τάσσω, ξω, 2d aor. pass. ὑπετάγην, to place under, to subject, 1 Cor. xv. 27; mid., to submit one's self, to be obedient, Ro. xiii. 5; Ep. v. 21.

ὑπο-τίθηνμι, to set or put under, to lay down, Ro. xvi. 4; mid., to suggest to, put in mind, 1 Tim. iv. 6.*

ὑπο-τρέχω, 2d aor. ὑπέδραμον, to run under lee or shelter of, Ac. xxvii. 16.*

ὑπο-τύπωσις, εως, ἡ, pattern, example, 1 Tim. i. 16; 2 Tim. i. 13.*

ὑπο-φέρω, 1st aor. ὑπήνεγκα, to bear up under, to sustain, to endure, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.*

ὑπο-χωρέω, ὦ, ἦσω, to withdraw, to retire, Lu. v. 16, ix. 10.*

ὑπωπιάζω, to strike under the eye; hence, (1) to bruise; fig., to buffet, 1 Cor. ix. 27; (2) to weary out, by repeated application, Lu. xviii. 5.*

ὑς, ὕς, ὁ, ἡ, a hog, boar or sow, 2 Pet. ii. 22.*

ὑσσώπος, ον, ἡ (from Heb.), hyssop, a stalk or stem of hyssop, Jn. xix. 29; a bunch of hyssop for sprinkling, Heb. ix. 19. (S.)*

ὑστέρω, ὦ, ἦσω, to be behind; abs., to be lacking, to fall short, Jn. ii. 3; with obj., to be lacking in, acc., Mat. xix. 20; gen., Lu. xxii. 35; ἀπό, Heb. xii. 15; to be lacking, Mar. x. 21; pass., to lack, to come short, 1 Cor. i. 7, viii. 8; to suffer need, Lu. xv. 14.

ὑστέρημα, ατος, τό, (1) that which is lacking from (gen.), Col. i. 24; 1 Th. iii. 10; (2) poverty, destitution, Lu. xxi. 4. (S.)

ὑστέρησις, εως, ἡ, poverty, penury, Mar. xii. 44; Phil. iv. 11. (N. T.)*

ὑστέρος, α, ον, compar., later, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., lastly, afterwards,

with gen., Mat. xxii. 27; Lu. xx. 32.

ὑφαντός, ἡ, ὅν (ὑφαλνω, to weave), woven, Jn. xix. 23.*

ὑψηλός, ἡ, ὅν, high, lofty, lit. or fig., τὰ ὑψηλά, things that are high, Ro. xii. 16; ἐν ὑψηλοῖς, on high, Heb. i. 3.

ὑψηλο-φρονέω, ὦ, to be high-minded, proud, Ro. xi. 20 (W. H. ὑψηλὰ φρόνει); 1 Tim. vi. 17. (N. T.)*

ὑψιστος, ἡ, ὄν (superlat. of ὑψι, highly), highest, most high; neut., plur., the highest places, the heights, i.e., heaven, Lu. ii. 14; ὁ ὑψιστος, the Most High, i.e., God, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.

ὑψος, οὖς, τό, height, opp. to βάθος, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, from on high, i.e., from heaven, Lu. i. 78, xxiv. 49; so ἐλς ὑψος, to heaven, Ep. iv. 8; fig., high station, Ja. i. 9.*

ὑψόω, ὦ, ὥσω, (1) to raise on high, to lift up, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) to exalt, to set on high, Ac. ii. 33; Mat. xxiii. 12.

ὑψωμα, ατος, τό, height, Ro. viii. 39; barrier, bulwark (fig.), 2 Cor. x. 5.*

Φ

Φ, φ, φῑ, phi, ph, the twenty-first letter. As a numeral, φ' = 500; ϕ = 500,000.

φάγος, οὖ, ὁ, a glutton, Mat. xi. 19; Lu. vii. 34. (N. T.)*

φάγω, only used in fut. φάγομαι, and 2d aor. ἐφαγον; see ἐσθλω.

φαιλόνης, οὖ, ὁ (W. H. φελόνης), (Lat. pænula), a traveling-cloak, 2 Tim. iv. 13. (N. T.)*

φαίνω, φανῶ, 2d aor. pass. ἐφάνην, (1) trans., to show, in N. T. only mid. or pass., to appear, to be seen, to seem; τὰ φαινόμενα, things which can be seen, Heb. xi. 3; (2) intrans., to shine, to give light, Jn. i. 5, v. 35. Syn. see δοκέω.

Φάλεκ, ὁ (Heb.), Peleg, Lu. iii. 35.*

φανερός, ἄ, ὅν, apparent, manifest, Ac. iv. 16; Gal. v. 19;

ἐν τῷ φανερώ, as adv., manifestly, openly, Ro. ii. 28.

φανερῶ, ὦ, ὥσω, to make apparent, to manifest, to disclose, Jn. vii. 4, xxi. 11; pass., to be manifested, made manifest, 1 Tim. iii. 16; 2 Cor. v. 11.

φανερῶς, adv., clearly, Ac. x. 3; openly, Mar. i. 45; Jn. vii. 10.*

φανέρωσις, εως, ἡ, a manifestation (gen. obj.), 1 Cor. xii. 7; 2 Cor. iv. 2.* Syn.: see ἀποκάλυψις.

φάνος, οὖ, ὁ, a torch, a lantern, Jn. xviii. 3.*

Φανουήλ, ὁ (Heb.), Phanuel, Lu. ii. 36.*

φαντάζω, to cause to appear; pass. part. τὸ φανταζόμενον, the appearance, Heb. xii. 21.*

φαντασία, ας, ἡ, display, pomp, Ac. xxv. 23.*

φάντασμα, ατος, τό, an apparition, a spectre, Mat. xiv. 26; Mar. vi. 49.*

φάραγξ, αγγος, ἡ, a valley, ravine, Lu. iii. 5.*

Φαραώ, ὁ, Pharaoh, the title of ancient Egyptian kings, Ac. vii. 13, 21.

Φαρές, ὁ (Heb.), Phares, Mat. i. 3; Lu. iii. 33.*

Φαρισαῖος, οὖ, ὁ (from the Heb. verb, to separate), a Pharisee, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)

φαρμακεία (W. H. -κία), ας, ἡ, magic, sorcery, enchantment, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.*

φαρμακεύς, εως, ὁ, a magician, sorcerer, Rev. xxi. 8 (W. H. read following).*

φάρμακον, οὖ, τό, a drug; an enchantment, Rev. ix. 21 (W. H.).*

φαρμακός, οὖ, ὁ (prop. adj.), a magician, sorcerer, Rev. xxi. 8 (W. H.), xxii. 15.*

φάσις, εως, ἡ, report, tidings, Ac. xxi. 31.*

φάσκω (freq. of φημι), to assert, to affirm, to profess, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).*

φάτνη, ἡς, ἡ, a manger, a crib, Lu. ii. 7, 12, 16, xiii. 15.*

φαῦλος, ἡ, ὄν, good for nothing, wicked, base, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.*

φέγγος, οὖς, τό, brightness, light, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). Syn.: see λαμπράς.

φείδομαι, φέλομαι, dep., (1) to spare (gen.), Ac. xx. 29; (2) to abstain (inf.), 2 Cor. xii. 6.

φειδομένως, adv., sparingly, 2 Cor. ix. 6.*

φελόνης, see φαιλόνης.

φέρω, ὁσω, ἤνεγκα, ἠνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), to bear, as (1) to carry, as a burden, Lu. xxiii. 26; (2) to produce fruit, Jn. xii. 24; (3) to bring, Ac. v. 16; (4) to endure, to bear with, Ro. ix. 22; (5) to bring forward, as charges, Jn. xviii. 29; (6) to uphold, Heb. i. 3; (7) pass., as nautical term, to be borne along, Ac. xxvii. 15, 17; (8) mid., to rush (bear itself on), Ac. ii. 2; to go on or advance, in learning, Heb. vi. 1. Syn.: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

φεύγω, ἵκμαι, ἔφυγον, to flee, to escape, to shun (acc. or ἀπό), Mat. viii. 33; 1 Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.

Φήλιξ, ἱκος, ὁ, Felix, Ac. xxv. 14.

φήμη, ἡς, ἡ, a report, fame, Mat. ix. 26; Lu. iv. 14.*

φημί, impf. ἔφην (for other tenses, see εἶπον), to say, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).

Φῆστος, οὖ, ὁ, Festus, Ac. xxv. 1, 4, 9.

φθάνω, φθάσω, perf. ἔφθακα, (1) to be before, to precede, 1 Th. iv. 15; (2) to arrive, attain to (εἰς, ἄχρι, ἐπὶ), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Th. ii. 16.*

φθαρτός, ἡ, ὅν (φθεῖρω), corruptible, perishable, Ro. i. 23; 1 Cor. ix. 25, xv. 53, 54; 1 Pet. i. 18, 23.*

φθέγγομαι, γέβομαι, dep., to speak aloud, to utter, Ac. iv. 18; 2 Pet. ii. 16, 18.*

φθείρω, φθερῶ, 2d aor. pass. ἐφθάρην, to corrupt, physically or morally, to spoil, to destroy, 2 Cor. vii. 2; Rev. xix. 2.

φθίν-σπορινός, ἡ, δν, autumnal, Ju. 12.*

φθόγγος, ου, ὁ (φθέγγομαι), a sound, Ro. x. 18; 1 Cor. xiv. 7.*

φθονέω, ὦ, to envy (dat.), Gal. v. 26.*

φθόνος, ου, ὁ, envy, Phil. i. 15; Tit. iii. 3.

φθορά, ἄς, ἡ (φθείρω), corruption, destruction, physical or moral, 1 Cor. xv. 42; 2 Pet. i. 4.

φιάλη, ης, ἡ, a bowl, broad and flat, Rev. v. 8, xv. 7.

φιλ-άγαθος, ου, loving goodness, Tit. i. 8.*

Φιλαδέλφεια, ας, ἡ, Philadelphian, Rev. i. 11, iii. 7.*

φιλαδελφία, ας, ἡ, brotherly love, love of Christian brethren, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.*

φιλ-άδελφος, ου, loving the brethren, 1 Pet. iii. 8.*

φιλ-ανδρος, ου, loving one's husband, Tit. ii. 4.*

φιλ-ανθρωπία, ας, ἡ, love of mankind, benevolence, Ac. xxviii. 2; Tit. iii. 4.*

φιλ-ανθρώπως, adv., humanely, kindly, Ac. xxvii. 3.*

φιλαργυρία, ας, ἡ, love of money, avarice, 1 Tim. vi. 10.* Syn.: see πλεονεξία.

φιλ-άργυρος, ου, money-loving, avaricious, Lu. xvi. 14; 2 Tim. iii. 2.*

φιλ-αυτος, ου, self-loving, selfish, 2 Tim. iii. 2.*

φιλέω, ὦ, ἥσω, (1) to love, Mat. vi. 5, x. 37; Lu. xx. 46; (2) to kiss, Mat. xxvi. 48. Syn.: see ἀγαπάω.

φίλη, ἡ, see φίλος.

φιλ-ἡδονος, ου, pleasure-loving, 2 Tim. iii. 4.*

φιλήμα, ατος, τό, a kiss, Lu. vii. 45; Ro. xvi. 16.

Φιλήμων, ονος, ὁ, Philemon, Phil. i. 1.*

Φιλητος, or Φιλητός, ου, ὁ, Philletus, 2 Tim. ii. 17.*

φίλια, ας, ἡ, friendship, Ja. iv. 4 (gen. obj.).*

Φιλιππίσιος, ου, ὁ, a Philippian, Phil. iv. 15.*

Φιλιπποί, ου, οί, Philippi, Ac. xvi. 12, xx. 6.

Φιλιππος, ου, ὁ, Philip. Four of the name are mentioned: (1) Jn. i. 44-47; (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.

Φιλό-θεος, ου, loving God, 2 Tim. iii. 4.*

Φιλό-λογος, ου, ὁ, Philologus, Ro. xvi. 15.*

φιλονεικία, ας, ἡ, love of dispute, contention, Lu. xxii. 24.*

φιλό-νεικος, ου, strife-loving, contentious, 1 Cor. xi. 16.*

φιλοξενία, ας, ἡ, love to strangers, hospitality, Ro. xii. 13; Heb. xiii. 2.*

φιλό-ξενος, ου, hospitable, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.*

φιλο-πρωτεύω, to love the first place, to desire pre-eminence, 3 Jn. 9. (N. T.)*

φίλος, ης, ου, friendly; ὁ φίλος, as subst., a friend, Lu. vii. 6, xi. 5; an associate, Mat. xi. 19; ἡ φίλη, a female friend, only Lu. xv. 9.

φιλοσοφία, ας, ἡ, love of wisdom, philosophy, in N. T. of the Jewish traditional theology, Col. ii. 8.*

φιλό-σοφος, ου, ὁ (prop. adj., wisdom-loving), a philosopher, in N. T. of Greek philosophers, Ac. xvii. 18.*

φιλό-στοργος, ου, tenderly loving, kindly affectionate to (els), Ro. xii. 10.*

φιλό-τεκνος, ου, loving one's children, Tit. ii. 4.*

φιλο-τιμέομαι, οὔμαι, dep., to make a thing one's ambition, to desire very strongly (inf.), Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.*

φιλοφρόνως, adv., in a friendly manner, kindly, Ac. xxviii. 7.*

φιλό-φρων, ου, friendly, kindly, 1 Pet. iii. 8 (W. H. ταπεινώ-φρων).*

φιμώω, ὦ, ὥσω, to muzzle, 1 Cor. ix. 9; to reduce to silence, Mat. xxii. 34; pass., to be reduced to silence, to be silent, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, ουτος, ὁ, Phlegon, Ro. xvi. 14.*

φλογίζω, to inflame, to fire with passion, Ja. iii. 6.*

φλόξ, φλογός, ἡ, a flame, Lu. xvi. 24.

φλυαρέω, ὦ, to talk idly, to make empty charges against any one (acc.), 3 Jn. 10.*

φλύαρος, ου, prating; talking foolishly, 1 Tim. v. 13.*

φοβερός, ὁ, δν, fearful, dreadful, Heb. x. 27, 31, xii. 21.*

φοβέω, ὦ, ἥσω, to make afraid, to terrify; in N. T. only passive, to be afraid, to be terrified, sometimes with cognate acc., Mar. iv. 41; to fear (acc.), Mat. x. 26; to reverence, Mar. vi. 20; Lu. i. 50.

φοβητρον (W. H. -θρον), ου, τό, a terrible sight, a cause of terror, Lu. xxi. 11.*

φόβος, ου, ὁ, (1) fear, terror, alarm, Mat. xiv. 26; (2) the object or cause of fear, Ro. xiii. 3; (3) reverence, respect, 1 Pet. ii. 18; towards God, Ro. iii. 18; 1 Pet. i. 17. Syn.: see δειλά.

Φοιβή, ης, ἡ, Phæbe, Ro. xvi. 1.*

Φοινίκη, ης, ἡ, Phœnice or Phœnicia, Ac. xi. 19, xv. 3, xxi. 2.

φοίνιξ, ικος, ὁ, a palm-tree, a palm branch, Jn. xii. 13; Rev. vii. 9.*

Φοίνιξ, ικος, ὁ, a proper name, Phœnice, a city of Crete, Ac. xxvii. 12.*

φονεύς, έως, ὁ, a murderer, Ac. vii. 52, xxviii. 4.

φονεύω, σω, to murder, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, ου, ὁ, murder, slaughter, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, έσω, to bear about, to wear, Mat. xi. 8; Jn. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.* Syn.: see φέρω.

φόρον, ου, τό (Lat.), forum (see Ἀπικίος), Ac. xxviii. 15. (N. T.)*

φόρος, ου, ὁ (φέρω), a tax, especially on persons, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.*

φορτίζω, perf. pass. part. πεφορτισμένος, to load, to burden, Mat. xi. 28; Lu. xi. 46.*

φορτίον, ου, τό, a burden, Mat. xi. 30; the freight of a ship, Ac. xxvii. 10 (W. H.); the burden of ceremonial observances, Mat. xxiii. 4; Lu. xi. 46; the burden of faults, Gal. vi. 5.*

φόρτος, ου, ὁ, load, a ship's cargo, Ac. xxvii. 10 (W. H. read φορτίον).*

Φορουνάτος, ου, ὁ (Lat.), *Fortunatus*, 1 Cor. xvi. 17.*
 φραγέλλιον, ου, τό (Lat.), *a scourge*, Jn. ii. 15. (N. T.)*
 φραγελλῶ, ὦ (Lat.), *to flagellate, to scourge*, Mat. xxvii. 26; Mar. xv. 15. (N. T.)*
 φραγμός, οὐ, ὁ, *a hedge*, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., *partition*, Ep. ii. 14.*
 φράζω, ἀσώ, *to declare, explain, interpret*, Mat. xiii. 36 (not W. H.), xv. 15.*
 φράσσω, ξω, *to stop, to close up*, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.*
 φρέαρ, φρέατος, τό, *a pit, a well*, Jn. iv. 11, 12.
 φρεναπατάω, ὦ, *to deceive the mind, to impose upon* (acc.), Gal. vi. 3. (N. T.)*
 φρεν-απάτης, ου, ὁ, *a mind-deceiver*, Tit. i. 10. (N. T.)*
 φρήν, φρενός, ἡ (lit. *diaphragm*), plur. αἱ φρένες, *the mind, the intellect*, 1 Cor. xiv. 20.
 φρίσσω, *to shudder*, Ja. ii. 19.*
 φρονέω, ὦ, ἦσω (φρήν), (1) *to think* (abs.), 1 Cor. xiii. 11; (2) *to think, judge* (acc.), Gal. i. 10; (3) *to direct the mind* ο, *to seek for* (acc.), Ro. viii. 5; (4) *to observe*, a time as sacred, Ro. xiv. 6; (5) *with υπέρ, to care for*, Phil. iv. 10.
 φρόνημα, ατος, τό, *thought, purpose*, Ro. viii. 6, 7, 27.*
 φρόνησις, εως, ἡ, *understanding*, Lu. i. 17; Ep. i. 8.* Syn.: see γνώσις.
 φρόνιμος, ον, *intelligent, prudent*, Lu. xii. 42; 1 Cor. x. 15.
 φρονίμως, adv., *prudently*, Lu. xvi. 8.*
 φροντιζω, *to be thoughtful, to be careful*, inf., Tit. iii. 8.*
 φρουρέω, ὦ, *to guard, to keep*, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).*
 φρῦσσω, ξω, *to rage*, Ac. iv. 25. (S.)*
 φρύγανον, ου, τό, *a dry stick, for burning*, Ac. xxviii. 3.*
 Φρύγία, ας, ἡ, *Phrygia*, Ac. ii. 10, xvi. 6, xviii. 23.
 Φύγελλα (W. H. -ελος), ου, ὁ, *Phygelus*, 2 Tim. i. 15.*

φυγή, ἡς, ἡ, *flight*, Mat. xxiv. 20; Mar. xiii. 18 (W. H. omit).*
 φυλακή, ἡς, ἡ, (1) *a keeping guard, a watching*, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) *a guard, i.e., men on guard, a watch*, Ac. xii. 10; (3) *a prison*, Mat. v. 25; (4) *an imprisonment*, 2 Cor. vi. 5.
 φυλακίζω, *to imprison*, Ac. xxii. 19. (S.)*
 φυλακτήρια, ων, τά (plur. of adj.), *a safeguard, an amulet, a phylactery*, a slip of parchment, with Scripture words thereon, worn by the Jews, Mat. xxiii. 5.*
 φύλαξ, ακος, ὁ, *a keeper, sentinel*, Ac. v. 23, xii. 6, 19.*
 φυλάσσω, ξω, (1) *to keep guard, or watch over*, Ac. xii. 4; (2) *to keep in safety*, Lu. xi. 21; (3) *to observe*, as a precept, Gal. vi. 13; (4) *mid., to keep one's self from* (acc. or ἀπό), Lu. xii. 15; Ac. xxi. 25.
 φυλή, ἡς, ἡ, (1) *a tribe, of Israel*, Heb. vii. 13, 14; (2) *a race, or people*, Rev. xiii. 7, xiv. 6.
 φύλλον, ου, τό, *a leaf*, Mar. xi. 13.
 φύραμα, ατος, τό, *a mass kneaded, a lump*, as of dough or clay, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.*
 φυσικός, ἡ, ὅν, *natural*, as (1) *according to nature*, Ro. i. 26, 27; (2) *merely animal*. 2 Pet. ii. 12.*
 φυσικῶς, adv., *by nature*, Ju. 10.*
 φυσισώ, ὦ, *to inflate, to puff up*, 1 Cor. viii. 1; pass., *to be inflated, arrogant*, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.*
 φύσις, εως, ἡ, generally, *nature*; specially, (1) *natural birth*, Gal. ii. 15; (2) *natural disposition, propensity*, Ep. ii. 3; (3) *native qualities, or properties*, Ja. iii. 7; 2 Pet. i. 4.
 φυσῶσις, εως, ἡ, *a puffing up, pride*, 2 Cor. xii. 20. (N. T.)*
 φυτεία, ας, ἡ, *a plant*, Mat. xv. 13.*

φτεύω, σω, *to plant*, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.
 φύω, σω, 2d aor. pass. ἐφύην, part. φyuels, *to produce; pass., to grow*, Lu. viii. 6, 8; intrans., *to spring up*, Heb. xii. 15.*
 φωλεός, οὐ, ὁ, *a burrow, a hole*, Mat. viii. 20; Lu. ix. 58.*
 φωνέω, ὦ, ἦσω, (1) *to sound, to utter a sound or cry*, Lu. viii. 8; espec. of cocks, *to crow*, Mar. xiv. 30; (2) *to call to, to invite* (acc.), Mat. xx. 32; Lu. xiv. 12; (3) *to address, to name*, acc. (nom. of title), Jn. xiii. 13.
 φωνή, ἡς, ἡ, (1) *a sound, musical or otherwise*, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) *an articulate sound, a voice, a cry*, Lu. xvii. 13; Ac. iv. 24; (3) *a language*, 1 Cor. xiv. 10.
 φῶς, φωτός, τό (contr. from φῶς, from φάω, *to shine*), (1) lit., *light*, Mat. xvii. 2; Jn. xi. 9; *a source of light*, Lu. xxii. 56; Ja. i. 17; *brightness*, Rev. xxii. 5; ἐν τῷ φωτί, *publicly*, Mat. x. 27; (2) fig., *light*, as an appellation of God, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. Syn.: see λαμπάς.
 φωστήρ, ἦρος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendor*, Rev. xxi. 11.* Syn.: see λαμπάς.
 φωσ-φόρος, ον, *light-bearing, radiant*; the name of the morning star (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.*
 φωτεινός (W. H. -τινός), ἡ, ὅν, *bright, luminous, full of light*, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.*
 φωτίζω, ισω, pass. perf. πεφώτισμαι, 1st aor. ἐφωτίσθην; (1) *to light up, illumine*, lit. or fig. (acc., but ἐπὶ in Rev. xxii. 5), Lu. xi. 36; (2) *to bring to light, make evident*, 1 Cor. iv. 5.
 φωτισμός, οὐ, ὁ, *light, lustre, illumination*, 2 Cor. iv. 4, 6. (S.)*

X

Χ, χ, χι, ch, guttural, the twenty-second letter. As a numeral, $\chi' = 600$; $\chi = 600,000$.

χαίρω, χαρήσσομαι, 2d aor. pass. as act. *ἐχάρην, to rejoice, to be glad*, Lu. xv. 5, 32; Jn. iii. 29; impv. *χαίρε, χαίρετε, hail!* Mat. xxvi. 49; inf. *χαίρειν, greeting*, Ac. xv. 23.

χάλαζα, ης, ἡ, hail, Rev. viii. 7, xi. 19, xvi. 21.*

χαλάω, ῶ, ἄσω, 1st aor. pass. *ἐχαλάσθην, to let down, to lower*, Mar. ii. 4; Lu. v. 4, 5; Ac. ix. 25, xxvii. 17, 30; 2 Cor. xi. 33.*

Χαλδαίος, ου, ὁ, a Chaldean, Ac. vii. 4.*

χαλεπός, ὅ, ὄν, (1) hard, troublesome, 2 Tim. iii. 1; (2) harsh, fierce, Mat. viii. 28.*

χαλιν-αυγώγῳ, ῶ, to bridle, to curb, Ja. i. 26, iii. 2. (N.T.)*

χαλινός, οὔ, ὁ, a bridle, a curb, Ja. iii. 3; Rev. xiv. 20.*

χάλκεος, οὗς, ἡ, οὖν, brazen, Rev. ix. 20.*

χαλκῆς, ἐως, ὁ, a worker in brass or copper, 2 Tim. iv. 14.*

χαλκηδών, βνος, ὁ, chalcedony, a precious stone, Rev. xxi. 19.*

χαλκίον, ου, τό, a brazen vessel, Mar. vii. 4.*

χαλκο-λίβανον, ου, τό (or -νος, ου, ἡ), meaning uncertain, either some precious metal, or frankincense (λίβανος) of a yellow color, Rev. i. 15, ii. 8. (N.T.)*

χαλκός, οὔ, ὁ, copper, brass, money, Mar. vi. 8, 1 Cor. xiii. 1.

χαμαί, adv., on or to the ground, Jn. ix. 6, xviii. 6.*

Χαναάν, ἡ, Canaan, Ac. vii. 11, xiii. 19.*

Χαναανίος, αἰα, ἀφον, Canaanite, i.e., Phœnician, Mat. xv. 22.*

χαρά, ἄς, ἡ, joy, gladness, Gal. v. 22; Col. i. 11; a source of joy, 1 Th. ii. 19, 20.

χάραγμα, ατος, τό, sculpture, Ac. xvii. 29; engraving, a stamp, a sign, Rev. xiv. 9, 11, xvi. 2.

χαρακτήρ, ἥρος, ὁ, an impres-

sion, an exact reproduction, Heb. i. 3.*

χάραξ, ακος, ὁ, a palisade, a mound for besieging, Lu. xix. 43.*

χαρίζομαι, ἴσομαι, dep. mid., fut. pass. χαρισθήσομαι, (1) to show favor to (dat.), Gal. iii. 18; (2) to forgive (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) to give freely, bestow, Lu. vii. 21; 1 Cor. ii. 12.

χάρις, ιτος, acc. χάριν and χάριτα (W. H. in Ac. xxiv. 27; Ju. 4), ἡ, (1) objectively, agreeableness, charm, Lu. iv. 22; (2) subjectively, inclination towards, favor, kindness, liberality, thanks, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; χάριν ἔχειν, to thank; χάριν ἔχειν πρὸς, to be in favor with; especially of the undeserved favor of God or Christ, 2 Cor. iv. 15, xii. 9; χάριν, used as prep. with gen. (lit., with inclination towards), for the sake of, on account of, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

χάρισμα, ατος, τό, a gift of grace, an undeserved favor from God to man, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10.*

χαριτώ, ῶ, to favor, bestow freely on (acc.), Ep. i. 6; pass., to be favored, Lu. i. 28. (Ap.)*

Χαρράν, ἡ (Heb.), Charran or Haran, Ac. vii. 2, 4.*

χάρτης, ου, ὁ, paper, 2 Jn. 12.*

χάσμα, ατος, τό, a gap, a gulf, Lu. xvi. 26.*

χείλος, ους, τό, a lip; plur., mouth, Mat. xv. 8; 1 Cor. xiv. 21; fig., shore, Heb. xi. 12.

χειμάζω, in pass., to be storm-beaten, or tempest-tossed, Ac. xxvii. 18.*

χειμάρρος, ου, ὁ, a storm-brook, a wintry torrent, Jn. xviii. 1.*

χειμών, ὄνος, ὁ, (1) a storm, a tempest, Ac. xxvii. 20; (2) winter, the rainy season, Mat. xxiv. 20.

χείρ, χειρός, ἡ, a hand, Lu. vi. 6; 1 Tim. ii. 8; met., for any exertion of power, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases the hand of God, the hand of the Lord, for help, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

χειραγωγέω, ῶ, to lead by the hand, Ac. ix. 8, xxii. 11.*

χειραγωγός, ὄν, leading one by the hand, Ac. xiii. 11.*

χειρό-γραφον, ου, τό, a handwriting, a bond; fig., of the Mosaic law, Col. ii. 14.*

χειρο-ποίητος, ου, done or made with hands, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 12; Heb. ix. 11, 24.*

χειρο-τονέω, ῶ, to vote by stretching out the hand, to choose by vote, 2 Cor. viii. 19; to appoint, Ac. xiv. 23.*

χείρων, ου, compar. of κακός (which see), worse, Mat. xii. 45; worse, more severe, Heb. x. 29; εἰς τὸ χείρων, worse, Mar. v. 26; ἐπὶ τὸ χείρων, worse and worse, 2 Tim. iii. 13.

χερουβίμ (W. H. Χερουβείν), τά, cherubim, the Heb. plural of cherub, the golden figures on the mercy-seat, Heb. ix. 5. (S.)*

χήρα, ας, ἡ, a widow, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

χθές (W. H. ἐχθές), adv., yesterday, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.*

χιλι-αρχος, ου, ὁ, a commander of a thousand men, a military tribune, Ac. xxi. xxv.

χιλιάς, ἀδος, ἡ, a thousand, Lu. xiv. 31; 1 Cor. x. 8.

χιλίου, αἰ, α, a thousand, 2 Pet. iii. 8; Rev. xi. 3.

Χίος, ου, ἡ, Chios, Ac. xx. 15.*

χιτών, ὄνος, ὁ, a tunic, an under-garment, Lu. iii. 11, vi. 29; a garment, Mar. xiv. 63. Syn.: see ἱμάτιον.

χιτών, βνος, ἡ, snow, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.*

χλαμύς, ὄδος, ἡ, a short cloak worn by Roman officers and magistrates, Mat. xxvii. 28 31.* Syn.: see ἱμάτιον.

χλευάζω, *to mow, scuff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.*
 χλιαρός, ἄ, ὄν, *lukewarm*, Rev. iii. 16.*
 Χλόη, ἡς, ἡ, *Chloe*, I Cor. i. 11.*
 χλωρός, ἄ, ὄν, (1) *green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.*
 ἑξή, *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).
 χοϊκός, ἡ, ὄν, *earthy, made of earth*, I Cor. xv. 47-49. (N. T.)*
 χοϊνίξ, ἰκος, ἡ, *a chenix*, a measure containing two sextarii (see ξέστης), Rev. vi. 6.*
 χοῖρος, οὐ, ὁ, plur., *swine*, Lu. viii. 32, 33, xv. 15, 16.
 χολάω, ὦ, *to be angry* (dat.), Jn. vii. 23.*
 χολή, ἡς, ἡ, (1) *gall*, fig., Ac. viii. 23; (2) *perh. bitter herbs*, such as wormwood, Mat. xxvii. 34.*
 χόος, see χούος.
 Χοραζίν (W. H. Χοραζέιν), ἡ, *Chorazin*, Mat. xi. 21; Lu. x. 13.*
 χορ-ηγέω, ὦ, *to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; I Pet. iv. 11.*
 χορός, οὐ, ὁ, *a dance, dancing*, plur., Lu. xv. 25.*
 χορτάζω, *to feed, to satisfy* with (gen. or ἀπό), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.
 χόρτασμα, ατος, τό, *food, sustenance*, Ac. vii. 11.*
 χόρτος, οὐ, ὁ, *grass, herbage*, Mat. vi. 30; *growing grain*, Mat. xiii. 26; *hay*, I Cor. iii. 12.
 Χουζᾶς, ἄ, ὁ, *Chuzas*, Lu. viii. 3.*
 χούος, ὅς, acc. οὖν, ὁ, *dust*, Mar. vi. 11; Rev. xviii. 19.*
 χράμαι, ὦμαι, dep. (prop. mid. of χράω), *to use* (dat.), *to make use of*, I Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.
 χράω, see κίχρημι.
 χρεία, ας, ἡ, (1) *need, necessity*, plur., *necessities*, Mar. xi. 3; Tit. iii. 14; ἔχω χρεῖαν, *to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεωφειλέτης (W. H. χρεοφιλέτης), οὐ, ὁ, *a debtor*, Lu. vii. 41, xvi. 5.*
 χρῆ, impers. (from χράω), *it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.*
 χρῆζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.
 χρήμα, ατος, τό, *a thing of use; money*, sing., only Ac. iv. 37; plur., *riches, money*, Mar. x. 23; Ac. viii. 18, 20.
 χρηματίζω, ἰσω, *to transact business; hence, (1) to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; pass., *to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.*
 χρηματισμός, οὐ, ὁ, *an oracle*, Ro. xi. 4.*
 χρήσιμος, ἡ, οὐ, *useful, profitable*, 2 Tim. ii. 14.*
 χρήσις, εως, ἡ, *use*, Ro. i. 26, 27.*
 χρηστεύομαι, dep., *to be kind*, I Cor. xiii. 4. (N. T.)*
 χρηστο-λογία, ας, ἡ, *a kind address*; in a bad sense, *plausible speaking*, Ro. xvi. 18. (N. T.)*
 χρηστός, ἡ, ὄν, *useful, good*, I Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, I Pet. ii. 3; τὸ χρηστὸν, *kindness*, Ro. ii. 4.
 χρηστότης, τητος, ἡ, (1) *goodness*, generally, Ro. iii. 12; (2) *specially, benignity, kindness*, Col. iii. 12. *Syn.*: see ἀγαθωσύνη.
 χρίσμα, ατος, τό, *an anointing*, I Jn. ii. 20, 27.*
 Χριστιανός, οὐ, ὁ, *a Christian*, Ac. xi. 26, xxvi. 28; I Pet. iv. 16.*
 χριστός, οὐ, ὁ (verbal adj. from χρίω), *anointed*; as a proper name, *the Messiah, the Christ* (see Gr. § 217 e, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.
 χρίω, σω, *to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; applied also to Christians, 2 Cor. i. 21. *Syn.*: see ἀλείφω.
 χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.*
 χρόνος, οὐ, ὁ, (1) *time*, generally, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. *Syn.*: see καιρός.
 χρονο-τριβέω, ὦ, *to wear away time, to spend time*, Ac. xx. 16.*
 χρύσεος, οὐς, ἡ, οὖν, *golden*, 2 Tim. ii. 20; Heb. ix. 4.
 χρυσίον, οὐ, τό (dim. of χρυσός), *a piece of gold, a golden ornament*, Ac. iii. 6; I Pet. iii. 3.
 χρυσο-δακτύλιος, οὐ, *adorned with a gold ring*, Ja. ii. 2. (N. T.)*
 χρυσό-λιθος, οὐ, ὁ (a golden stone), *a gem of a bright yellow color, a topaz*, Rev. xxi. 20. (S.)*
 χρυσό-πρασος, οὐ, ὁ, *a gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.)*
 χρυσός, οὐ, ὁ, *gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.*
 χρυσώ, ὦ, *to adorn with gold, to gild*, Rev. xvii. 4, xviii. 16.*
 χρώς, χρωτός, ὁ, *the skin*, Ac. xix. 12.*
 χωλός, ἡ, ὄν, *lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.
 χώρα, ας, ἡ, (1) *a country, or region*, Jn. xi. 54; (2) *the land*, opposed to the sea, Ac. xxvii. 27; (3) *the country*, dist. from town, Lu. ii. 8; (4) *plur., fields*, Jn. iv. 35.
 χώρῳ, ὦ, ἡσω, lit., *to make room*; hence, (1) *to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; impers., *to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.*
 χωρίζω, ἰσω, *to put apart, to separate*, Mat. xix. 6; mid. (1st aor. pass.), *to separate one's self, of divorce*, I Cor. vii. 11, 15; *to depart, to go away* (ἀπό or ἐκ), Ac. i. 4, xviii. 1.
 χωρίον, οὐ, τό, *a place, a field*

Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.
χωρίς, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.
χώρος, ου, ὁ (Lat. *Caurus*), *the N.W. wind*; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)*

Ψ

Ψ, **ψ**, **ψι**, *psi*, *ps*, the twenty-third letter. As a numeral, $\psi' = 700$; $\psi = 700,000$.
ψάλλω, *ψαλῶ*, to sing, accompanied with instruments, to sing *psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.*
ψαλμός, ου, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. *Syn.*: see *ὑμνος*.
ψευδ-άδελφος, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)*
ψευδ-απόστολος, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)*
ψευδής, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.*
ψευδο-διδάσκαλος, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)*
ψευδο-λόγος, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.*
ψεύδομαι, dep., 1st aor. *ἐψευσάμην*, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie to* (acc.), Ac. v. 3.
ψευδο-μάρτυρ, or -*υς*, *υπος*, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.*
ψευδο-μαρτυρέω, ὦ, ἥσω, *to testify falsely*, Lu. xviii. 20.
ψευδο-μαρτυρία, as, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.*
ψευδο-προφήτης, ου, ὁ, *a false prophet, one who in God's name teaches what is false*, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

ψεῦδος, ους, τό, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.
ψευδῶ-χριστος, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)*
ψευδ-ώνυμος, ου, *falsely named*, 1 Tim. vi. 20.*
ψεῦσμα, ατος, τό, *falsehood, perfidy*, Ro. iii. 7.*
ψεύστης, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.
ψηλαφάω, ὦ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; 1 Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.* *Syn.*: see *ἅπτω*.
ψηφίζω, ἰσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.*
ψηφός, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.*
ψιθυρισμός, ου, ὁ, *a whispering, a secret slandering*, 2 Cor. xii. 20. (S.)*
ψιθυριστής, ου, ὁ, *a whisperer, a secret slanderer*, Ro. i. 30.*
ψυχίον, ου, τό, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)*
ψυχή, ἡς, ἡ, (1) *the vital breath, the animal life*, of animals, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul*, as distinguished from the body, Mat. x. 28; (3) *the soul as the seat of the affections*, the will, etc., Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.
ψυχικός, ἡ, *δν*, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.*
ψυχος, ους, τό, *cold*, Jn. xviii. 18.
ψυχρός, ὁ, *δν*, *cold*, Mat. x. 42 (sc. ὕδατος); fig., *cold-hearted*, Rev. iii. 15, 16.*
ψύχω, 2d fut. pass. *ψυγήσομαι*, *to cool*; pass., fig., *to be cooled, to grow cold*, Mat. xxiv. 12.*
ψωμίζω, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.*

ψωμίον, ου, τό, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)*
ψάχω, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.*

Ω

Ω, **ω**, **ω μέγα**, *omega*, ο, the twenty-fourth letter. As a numeral, $\omega' = 800$; $\omega = 800,000$. **τῷ Ω**, a name of God and Christ (see under **Α**), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.*
ὦ, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation, of admiration, Mat. xv. 28; Ro. xi. 33; or of reproof, Lu. xxiv. 25.
Ὠβήδ, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).*
ᾤδε, adv., of place, *hither, here*; so, *in this life*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; *ᾤδε ἢ ᾤδε*, *here or there*, Mat. xxiv. 23.
ὦδῃ, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. *Syn.*: see *ὑμνος*.
ὠδίν, ἰνος, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.*
ὠδίνω, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.*
ὠμος, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.*
ὠνέομαι, οὔμαι, ἡσομαι, *to buy* (gen. of price), Ac. vii. 16.*
ὠόν (W. H. *φόν*), ου, τό, *an egg*, Lu. xii. 12.*
ώρα, as, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.
ὠρατός, αλα, αἶον, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.*
ὠρύομαι, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.*
ὥς, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,

- when, while, as soon as, Lu. i. 23, xx. 37; Ro. xv. 24; as consecutive particle, so that (inf.), Ac. xx. 24; ὡς ἔπος εἰπεῖν, so to speak, Heb. vii. 9.
- ὡσαννά, interj., *hosanna!* (Heb., Ps. cxviii. 25, *save now!*), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N. T.)*
- ὡσ-αὐτως, adv., *in like manner, likewise*, Mat. xx. 5, 1 Tim. ii. 9.
- ὡσ-εἰ, adv., *as if, as though, like as*, with numerals, *about*, Ac. ii. 3, 41.
- Ἦσηέ, δ, *Hosea*, Ro. ix. 25.*
- ὡσ-περ, adv., *just as, as*, Mat. xii. 40; 1 Cor. viii. 5.
- ὡσ-περ-εἰ, adv., *just as if, as it were*, 1 Cor. xv. 8.*
- ὡσ-τε, conj., *so that* (inf., see Gr. § 391, Wi. §§ 41 b, 5, note 1, 44, 1, Bu. 244), *therefore*, Mat. viii. 24; Gal. iii. 9, 24.
- ὠτάριον, ον, τὸ (dim. of οὖς, see παιδάριον), *an ear*, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.).*
- ὠτίον, ον, τὸ (dim. of οὖς, *an ear*), Mat. xxvi. 51; Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτάριον (Rec.).*
- ὠφέλεια, as, ἡ, *usefulness, profit, advantage*, Ro. iii. 1; Ju. 16.*
- ὠφελῶ, ὦ, ἡσω, *to be useful, to profit, to benefit, to help* (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., *to be profited, to be helped*, Mat. xvi. 26.
- ὠφέλιμος, ον, *profitable, beneficial*, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.*

NEW TESTAMENT SYNONYMS

INTRODUCTION

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i.e.*, all those most important, for practical use, to the average student of the New Testament.

INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

The references BY PAGES are in every case to the Lexicon itself; BY SECTIONS, to this separate chapter.

	PAGE.	SECT.		PAGE.	SECT.
ἀγαθωσύνη	I		ἄμεμπτος	10	
ἀγαπάω	I	31	ἀμίαντος	19	
ἄγιος	2	I	ἀμφίβληστρον	7	
ἀγνόημα	2	2	ἄμωμος		10
ἀγνός	2	I	ἀνάθεμα	7	
ἀγράμματος	2		ἀνάθημα	7	
ἄδολος	2	3	ἀνακαίνωσις	8	11
αἰδώς	3	5	ἀνάπαυσις		39
αἵρεσις		33	ἀνέγκλητος		10
αἰσχρολογία		4	ἄνεμος		40
αἰσχύνη	4	5	ἀνεπίληπτος		10
αἰτέω	4	37	ἄνεσις		39
αἰτία		7	ἀνθρωποκτόνος		17
αἵτημα	4	6	ἀνομία		2
αἰών	4	38	ἀνοχή	10	
ἄκακος		3	ἀντίτιπος		36
ἄκέραιος		3	ἀντίχριστος		13
ἀλαζών		8	ἄπλοῦς		3
ἀλείφω	5		ἀποκάλυψις	12	
ἀληθής	5		ἀπολύτρωσις	12	
ἀληθινός	5		ἄπτομαι	13	
ἄλλος	6		ἄρτιος	14	
ἀμαράντινος		9	ἀρχαῖος		41
ἀμάραντος		9	ἀρχιτελώνης		59
ἀμάρτημα	6	2	ἀσέβεια	14	2
ἀμαρτία	6	2	ἀσέλγεια		14

	PAGE.	SECT.		PAGE.	SECT.
ἀσπονδός	15		ἐπιθυμία	23	
ἀστεῖος	16		ἐπιτιμάω	7	
ἀσύνθετος	15		ἐπιφάνεια	40	
ἀσωτία	14		ἐρωτάω	4	37
αὐστηρὸς	42		ἕτερος	6	
ἀφesis	16		εὐλάβεια	23	
ἀφθαρτος	9		εὐλαβήs	43	18
ἀχλὺς	43		εὐσεβήs	43	18
			εὐτραπेलία	4	
βίος	19		εὐχαριστία	43	6
βόσκω	20		εὐχή	43	6
βούλομαι	32				
βωμός	20		ζόφος	43	
			ζωή	19	
γνός	43		ζῶον	47	
γνώσις	22	17			
γένesis	23	6	ἡττημα	46	2
γεῖ	57				
ἡιλία	23		θάλασσα	48	
ἡεισιδαίμων	24	18	θειότηs	46	
ἡεσπότης	24		θέλω	32	
ἡημιουργός	25		ἡεσεβήs	46	18
ἡἡμος	44		ἡεότηs	46	
ἡιάδημα	25		ἡεράπων	45	
ἡιάκονος	45		ἡεσμός	35	
ἡιάνοια	34		ἡηρίον	47	
ἡιδραχμον	58		ἡιγγάνω	13	
ἡίκτυον	7		ἡλιψίς	24	
ἡόγμα	35		ἡηρνέω	49	
ἡοκέω	28		ἡηῤος	47	18
ἡοκιάζω	28		ἡύελλα	40	
ἡολδώ	46		ἡυμός	47	
ἡούλος	45		ἡυσιαστήριον	20	
ἡύναμις	29				
			ἡδέα	48	50
ἡβραῖος	30		ἡδιότηs	2	
ἡθνος	44		ἡερὸν	48	
ἡικῶν	31		ἡερός	48	1
ἡηλικρινήs	19		ἡετηρία	48	6
ἡεκκλησία	33	20	ἡλασμός	48	
ἡελεγχος	7		ἡμάτιον	49	51
ἡέλεγχω	7		ἡματισμός	49	51
ἡελεος	30		ἡουδαῖος	30	
ἡελκύω	34		ἡισραηλῆτης	30	
ἡεντευξις	36	6			
ἡεντολή	35		καθαρός	19	
ἡεντροπή	36	5	καίνος	50	52
ἡεπίγνωσις	39	17	καιρός	50	
ἡεπιείκεια	22		κακός	25	
			καλός	16	

	PAGE.	SECT.		PAGE.	SECT.
καπηλεύω	46		ὁμολώσις	70	
κόλασις		26	ὀργή	47	
καταλλαγή	52		ὀρεξις		23
κενός	55		ὀρμή		23
κῆσπος		58	ὀσις	72	1
κλέπτῃς	56		ὀφείλει		57
κόπος		53	ὄχλος		44
κόπτομαι		49			
κόσμος	4	38	πάθος		23
κόφινος		56	παιδᾶριον		60
κραίπαλλη		54	παιδίον		60
κύριος	24		παιδίσκε		60
κῶμος		54	παῖς		60
			παλαιός		41
λαῖλαψ		40	παλιγγενεσία	74	11
λαλέω	59		πανήγυρις	74	20
λαμπάς	59		παράβασις	74	2
λαός		44	παρακοή	75	2
λατρεῖω	59		παρανομία	75	2
λέγω	59		παράπτωμα	75	2
λειτουργέω	59		πάρεσις	16	
ληστῆς	56		παροργισμός	47	
λούω	61		πατριά		61
λυπέομαι		49	πειράζω	28	
λύχνος	59		πέλαγος		48
			πένης	78	
μαχροθυμία	10		πενθέω		49
μάταιος	55		πλεονεξία	80	
μάχη		55	πλύνω	61	
μέθη		54	πνεῦμα		40
μεταμέλομαι	64		πνοή		40
μετανοέω	64		ποδήρης	81	51
μιαίνω		27	ποιέω	81	28
μολύνω		27	ποιμαίνω	20	
μορφή	66	50	πόλεμος		55
μόχθος		53	πονηρός		25
μωρολογία		4	πόνος		53
			πότος		54
ναός	48		πραότης		21, 22
νέος	50	52	πράσσω	83	28
νίπτω	61		προσευχή	85	6
νόμος		35	πτωχός	78	
νοῦς		34			
			σαγήνη	7	
οἰκέτης		45	σαρκικός		29
οἶκος		61	σάρκινος		29
οἰκτιρμός		30	σεμνός		1
οἶνοφλυγία		54	σημεῖον	29	
ὀλόκληρος	14		σικάριος		12
ὁμολωμα	70		σκληρός		12

	PAGE.	SECT.		PAGE.	SECT.
σκότος		43	φαίνομαι	28	
σοφία	91	17	φανέρωσις	104	
σπαταλάω	91		φαῦλος		25
σπυρίς		56	φέγγος	59	
στενοχωρία		24	φέρω	104	
στέφανος	25		φιλαργυρία	80	
στολή	93	51	φιλέω	1	31
στρηνιάω	91		φόβος	23	
συναγωγή	95	20	φονεύς		12
γύρω	34		φορέω	104	
σχῆμα	97	50	φόρος		58
σχίσμα		33	φρόνησις	106	17
σωφροσύνη		5	φυλή		61
			φῶς	59	
ταπεινοφροσύνη		21	φωστήρ	59	
τέκνον		60			
τέλειος	14		χιτών	107	51
τέλος		58	χλαμύς	107	51
τελώνης		59	χρηστότης	1	
τέρας	29		χρίω	5	
τεχνίτης	25		χρόνος	50	
τιμωρία		26			
τρυφάω	91		ψαλμός	102	
τύπος		36	ψευδόχριστος		13
			ψηλαφάω	13	
υἱός		60	ψυχικός		29
ὕμνος	102				
ὑπερήφανος		8	ῥῆμα	102	
ἡπηρετής		45	ῥαῖος		15
ὑπομονή	10				

§ 1. Holy, sacred, pure.

ἱερός, ὁσιος, ἅγιος, ἁγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. *ἱερός* means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. *ὁσιος*, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to *ὁσιος*, *i.e.*, as *ἀνοσία*, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. *ἅγιος* has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. *ἁγνός* is probably related to *ἅγιος*. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. *σεμνός* is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

§ 2. Sin.

ἁμαρτία, ἀμάρτημα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις, παράπτωμα, ἀγνόημα, ἥττημα.

ἁμαρτία meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is

used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. *ἀμαρτημα* means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. *ἀσέβεια* is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. *παρακοή* is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. *ἀνομία* is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but. contrary to law. The law is usually by implication the Mosaic law. *παρανομία* occurs only once, 2 Pet. ii. 16, and is practically equivalent to *ἀνομία*. *παράβασις* is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than *ἀμαρτία*. *παράπτωμα* is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. *ἀγνόημα* occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. *ἥττημα* denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin “may be regarded as the missing of a mark or aim: it is then *ἀμαρτία* or *ἀμαρτημα*; the overpassing or transgressing of a line: it is then *παράβασις*; the disobedience to a voice: in which case it is *παρακοή*; the falling where one should have stood upright: this will be *παράπτωμα*; ignorance of what one ought to have known: this will be *ἀγνόημα*; diminishing of that which should have been rendered in full measure, which is *ἥττημα*; non-observance of a law, which is *ἀνομία* or *παρανομία*.”

§ 3. Sincere.

ἀπλοῦς, ἀκέριος, ἄκακος, ἄδολος.

ἀπλοῦς is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. *ἀκέριος* also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. *ἄκακος* in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes

also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. ἄδολος, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

§ 4. Sins of the tongue.

μωρολογία, αἰσχρολογία, εὐτραπεία.

μωρολογία, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. αἰσχρολογία, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. εὐτραπεία, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

§ 5. Shame, disgrace.

αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).

αἰδώς is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in αἰσχύνη, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. αἰδώς is thus the nobler word, αἰσχύνη having regard chiefly to the opinions of others. αἰδώς is the fear of doing a shameful thing, αἰσχύνη is chiefly the fear of being found out. "αἰδώς would always restrain a good man from an unworthy act, while αἰσχύνη might sometimes restrain a bad one" (Trench). ἐντροπή stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. σωφροσύνη, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which αἰδώς expresses negatively.

§ 6. Prayer.

εὐχή, προσευχή, δέσεις, ἔντευξις, εὐχαριστία, αἶτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. προσευχή and δέσεις are often used together. προσευχή is restricted to prayer to God, while δέσεις has no such restriction. δέσεις also refers chiefly to prayer for *particular benefits*, while προσευχή is more general. The prominent thought in ἔντευξις is that of boldness and freedom in approach to God. εὐχαριστία is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. αἶτημα, much like δέσεις, denotes a specific petition for a particular thing. In ἱκετηρία the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

§ 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

§ 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly *a boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

§ 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμάραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμάραντος, means *composed of amaranths*, i.e., of unfading flowers.

§ 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless*, *without blemish*, *free from imperfections*. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

§ 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth*, *regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or

renovation, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

§ 12. Murderer.

φονεύς, ἀνθρωποκτόνος, σικάριος.

Both in derivation and usage, *φονεύς* and *ἀνθρωποκτόνος* are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. *σικάριος*, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. *φονεύς* is a generic word and may denote a murderer of any kind, *σικάριος* being one of the specific varieties which it includes.

§ 13. Anti-Christ, false Christ.

ψευδόχριστος, ἀντίχριστος.

ψευδόχριστος means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to *ἀντίχριστος*. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

§ 14. Profligacy.

ἀσωτία, ἀσέλγεια.

The fundamental idea of *ἀσωτία* is "wastefulness and riotous excess; of *ἀσέλγεια*, lawless insolence and wanton caprice" (Trench). *ἀσωτία* means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In *ἀσέλγεια* also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

§ 15. Covenant-breaker, implacable.

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἄσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

§ 16. Beautiful, graceful.

ἀστεῖος, ὥραῖος, καλός.

ἀστεῖος is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὥραῖος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

§ 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge, cognition*, the understanding of facts or truths,

or else *insight, discernment*. ἐπίγνωσις has an intensive meaning as compared with γνώσις, it is a fuller, clearer, more thorough knowledge. The verb ἐπιγινώσκω has the same intensive force as compared with γινώσκω.

§ 18. Religious.

θεοσεβής, εὐσεβής, εὐλαβής, θρήσκος, δεισιδαίμων.

θεοσεβής, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. εὐσεβής is distinguished from θεοσεβής in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *à right*. εὐλαβής, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. θρήσκος is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. δεισιδαίμων, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to θεοσεβής. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun δεισιδαιμονία, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

§ 19. Pure.

εἰλικρινής, καθαρός, ἀμίαντος.

εἰλικρινής denotes chiefly that which is pure as being *sincere*, free from foreign admixture. καθαρός is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. ἀμίαντος is *unspotted*, describing that which is far removed from every kind of contamination.

§ 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, συναγωγή is simply *an assembly*, a mass of people gathered together; ἐκκλησία is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. ἐκκλησία usually denotes a somewhat more select company than συναγωγή. A significant use of ἐκκλησία in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). συναγωγή had been, before N.T. times, appropriated to designate a *synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, ἐκκλησία is the word taken to designate a *Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. πανήγυρις, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

§ 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

ταπεινοφροσύνη is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. πραότης is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness* and *meekness* whatever may come to him from others or from God.

§ 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. πραότης is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or

good. ἐπιείκεια is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

§ 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. πάθος has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. ὁρμή indicates *hostile* motion toward an object, either for seizing or repelling. ὄρεξις is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

§ 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. στενοχωρία meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from θλίψις, but it is ordinarily a stronger word.

§ 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. κακός frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to ἀγαθός. πονηρός is a word at once stronger and more active, it means *mischief-making*, delighting in injury, doing evil to others, dangerous, destructive. κακός describes the quality according to its nature, πονηρός, according to its effects. φαῦλος is the bad chiefly as the *worthless*, the good for nothing.

§ 26. Punishment.

τιμωρία, κόλασις.

τιμωρία in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. κόλασις in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

§ 27. To pollute.

μαίνω, μολύνω.

μαίνω meant originally *to stain*, as with color. μολύνω meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of μαίνω might be either good or bad. According to classical Greek, μαίνω has a religious meaning, *to profane*, while μολύνω is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that μαίνω, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

§ 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. ποιέω refers more to the object and end of an act, πράσσω rather to the means by which the object is attained. Hence, while ποιέω means *to accomplish*, πράσσω may mean nothing more than merely *to busy one's self about*. ποιέω often means to do a thing once for all, πράσσω, to do continually or repeatedly. From these distinctions it follows that ποιέω, being on the whole the higher word, is more often used of doing good, πράσσω more frequently of doing evil.

§ 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

σαρκικός means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

σάρξ. It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. σάρκινος properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to σαρκικός, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make σάρκινος the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (σαρκικός). There is much confusion between the two in the N.T. manuscripts. ψυχικός has a meaning somewhat similar to σαρκικός. Both are used in contrast with πνευματικός. But ψυχικός has really a distinct meaning, describing the life which is controlled by the ψυχή. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

§ 30. Mercy, compassion.

ἔλεος, οἰκτιρμός.

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. ἔλεος, however, manifests itself chiefly in acts rather than words, while οἰκτιρμός is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for ἔλεος, *mercy*, from his judge; but hopeless suffering may be the object of οἰκτιρμός, *compassion*.

§ 31. To love.

ἀγαπάω, φιλέω.

ἀγαπέω, and not φιλέω, is the word used of God's love to men, φιλανθρωπία is, however, once used with this meaning, Tit. iii. 4. ἀγαπάω is also the word ordinarily used of men's love to God, but φιλέω is once so used, 1 Cor. xvi. 22. ἀγαπάω is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

§ 32. To will, to wish.

βούλομαι, θέλω.

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

§ 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is rather *the separating tendency*, so it is really more fundamental than σχίσμα.

§ 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

§ 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

§ 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word *antitype* suggests. By Cremer it is rather given the meaning *image*.

§ 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

§ 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἰών by *world*, thus obscuring the distinction between it and κόσμος. αἰών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἰών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἰών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

§ 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may

be simply temporary. ἄνεσις means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

§ 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply *an ordinary wind*, a regularly blowing current of air of considerable force. πνοή is distinguished from it as being a gentler motion of the air. ἄνεμος, on the other hand, is more forcible than πνεῦμα, it is the strong, often the tempestuous, wind. λαίλαψ is the violent fitful wind which accompanies a heavy shower. θύελλα is more violent than any of the others, and often implies a conflict of opposing winds.

§ 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, παλαιός is that which has been in existence for a long time, ἀρχαῖος that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, ἀρχαῖος does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond παλαιός. παλαιός has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being καινός.

§ 42. Harsh, austere.

αὐστηρός, σκληρός.

αὐστηρός has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. σκληρός has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

§ 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλύς.

σκότος is a general word, meaning *darkness* in any sense. γνόφος usually refers to darkness that accompanies a storm. ζόφος meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. ἀχλύς is specifically a misty darkness.

§ 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

λαός is a word which is usually limited in use to the chosen people, Israel. ἔθνος in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. δῆμος is a people, especially organized and convened together, and exercising their rights as citizens. ὄχλος is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

§ 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

δοῦλος is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. θεράπων is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. διάκονος also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. οἰκέτης designates a slave, sometimes being practically equivalent to δοῦλος. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. ὑπηρέτης means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

§ 46. To adulterate.

καπηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that δολόω means simply to adulterate, while καπηλεύω conveys the idea of adulterating for the sake of making an unjust profit by the process.

§ 47. Animal.

ζῶον, θηρίον.

ζῶον is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. θηρίον is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in ζῶον. ζῶον emphasizes the qualities in which animals are akin to man, θηρίον, those in which they are inferior.

§ 48. Sea.

θάλασσα, πέλαγος.

θάλασσα is the more general word, indicating *the sea* or *ocean* as contrasted with the land or shore. It may be applied to small bodies of water. πέλαγος is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

§ 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

λυπέομαι is the most general word, meaning simply *to grieve*, outwardly or inwardly. πενθέω means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. θρηνέω is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. κόπτομαι is *to beat the breast in grief*, ordinarily for the dead.

§ 50. Form, appearance.

ἰδέα, μορφή, σχῆμα.

ἰδέα denotes merely *outward appearance*. Both μορφή and σχῆμα express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In μορφή it is also implied that the outward form expresses the inner essence, an idea which is absent from σχῆμα. μορφή expresses the form as that which is intrinsic and essential, σχῆμα signifies the figure, shape, as that which is more outward and accidental. Both σχῆμα and ἰδέα therefore deal with externals, σχῆμα being more comprehensive than ἰδέα, while μορφή deals with externals as expressing that which is internal.

§ 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, *a cloak*, which ordinarily was worn, but in working was laid aside. χιτῶν is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the χιτῶν was often called γυμνός (Jn. xxi. 7). ἱμάτιον and χιτῶν are often found associated as the upper and under garment respectively. ἱματισμός does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. χλαμύς is *a robe or cloak*, it is a technical expression for a garment of dignity or office. στολή is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. ποδήρης was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from στολή. It occurs only in Rev. i. 13.

§ 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. καινός is *the new* under the aspect of quality, that which has not seen service. καινός therefore often means new

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

§ 53. Labor.

μόχθος, πόνος, κόπος.

μόχθος is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

§ 54. Drunkenness, drinking.

μέθη, πότος, οἶνοφλυγία, κῶμος, κραιπάλη.

μέθη is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οἶνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot* and *revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness* and *discomfort* resulting from drunkenness.

§ 55. War, battle.

πόλεμος, μάχη.

πόλεμος ordinarily means *war*, *i.e.*, the whole course of hostilities; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

§ 56. Basket.

σπυρίς, κόφινος.

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

been chiefly one of size, as some have thought, but of use. σπυρίς is usually a basket for food, a *lunch-basket*, a *hamper*, while κόφινος is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see e.g. Mar. viii. 19, 20.

§ 57. It is necessary.

δεῖ, ὀφείλει.

δεῖ, the third person of δέω, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. δεῖ indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. ὀφείλει indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

§ 58. Tax.

φόρος, τέλος, κήνσος, δίδραχμον.

φόρος indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. τέλος is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. κήνσος, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. δίδραχμον was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

§ 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the τέλοι, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word τελώνης is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

§ 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

§ 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race, nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.

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